

The Importance of Trust and its Moral Factors in the Education of Youth

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Abstract

This article discusses the category of trust and its moral factors, the importance in the education of young people.

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The wise saying of the ancient Greek philosopher Socrates, “A person who wants to change others must first change himself. And this requires a clear goal, unwavering will, and constant search.” should be a benchmark for all of us in this regard.

In his speeches, the President of the Republic of Uzbekistan emphasized that “When speaking about the upbringing of the younger generation, I would very much like each of us, especially our sons and daughters who are just entering into life, to follow these thoughts of our grandfather Abdurauf Fitrat. Here is what our great ancestor wrote: “Whether a people will move towards a specific goal, become a state, be happy and gain respect, become world leaders or whether they will be weak and humiliated, bear the burden of misfortune, be ignored and become subordinate to others, slaves, and captives depends on the upbringing they received from their parents in childhood.”

At the same time, we need to educate a new generation of reformers, think strategically, and be knowledgeable and skilled. That is why we are consistently reforming all levels of education, from kindergarten to higher education.

To increase the knowledge and level of not only young people, but also the entire members of our society, we need, first of all, science, enlightenment, and high culture. Where there is no science, there will be backwardness, ignorance, and, of course, deviation from the right path.

The greatest wealth is intelligence and knowledge, the greatest heritage is good upbringing, and the greatest poverty is ignorance!

Therefore, for all of us, mastering advanced knowledge, becoming truly enlightened and having high culture should become a continuous vital need.

Family upbringing and the need for trust have a profound impact on the spiritual world, emotions and feelings of children in relation to social upbringing. The famous educator A.S. Makarenko noted that upbringing up to the age of five is of great importance in the formation of a child's personality. He wrote about this: "... the main basis of upbringing is completed at the age of five, which means that what you did up to the age of five makes up 90 percent of the educational process, and subsequent upbringing continues on the basis of re-education." It is in this process that it is necessary to pay special attention to the upbringing of the child.

The ancient Greek philosopher Aristotle, reflecting on moral education, believes that the theory of education is based on moral and spiritual views: the goal of education is to develop the highest aspects of the soul, namely, intelligence and will. The three closely related aspects of education - physical, moral and intellectual education - correspond to the three types of the soul, that is, the driving forces for achieving perfection are natural abilities, skills and intelligence - perception, and educational work should be based on these same forces.

It should also be recognized that European philosophers were much more advanced than the East in the issue of free will and attention to it in the moral education of man. It is known from history that during the early formation of the culture of the Islamic region, there were quite heated debates around this issue. After the debates between the Jabarīs and Qadarīs, special attention to this issue in the Mu'tazilite doctrine, and finally its definitive resolution in the teachings of Imam Abu Mansur Maturidi, this issue was not paid much attention later. However, Imam Maturidi and his followers, in the process of discussing various innovations of their time, were more busy emphasizing the absoluteness of the power and will of Allah, and were limited to interpreting the concepts of choice, profession and action in the issue of human free will. In the European ethics of the new era, the issue of human free will has almost always been the focus of philosophers' attention. Particularly noteworthy are the views of Immanuel Kant, the founder of German classical philosophy, on the invisible world ("Ding an sich"), "theoretical reason" and "practical reason", the limits of human knowledge, and on this basis, his special attention to the relationship between free will and responsibility (duty). According to Kant, a person as an individual has free will and freely determines his life goals. At the same time, each member of the human family must refrain from any action that restricts the freedom of others. The philosopher calls such a supreme responsibility a "strict rule" ("categorical imperative").

The legacy of our great thinkers is of great importance in the formation of a healthy lifestyle, a sense of trust in each other, a sense of respect for national and universal values, and in the upbringing of children in all respects. After all, in the works of our scientists who devoted their lives and potential to understanding the true meaning of life, a special place is given to issues related to the upbringing of a healthy generation. Eastern scientists in their works paid attention to the problems of educating and educating children, leading them to enlightenment and culture.

When analyzing the category of faith, it is necessary to provide information about conscience, one of the moral criteria that constantly refers to it, along with it. Conscience is a moral concept, an internal belief that answers what is good and what is evil, an awareness of moral responsibility for one's actions. It expresses a person's ability to morally control himself, independently form a moral duty in himself and demand that he fulfill it, and evaluate his actions. Conscience is an initial moral inclination that can develop or fade due to external influence. It manifests itself in the form of a passion, emotion, as shame, remorse, or moral satisfaction for a person's own actions. It is also associated with other moral concepts such as goodness, duty, happiness, and honesty. With the development, spiritual, and moral upliftment of society, the content and essence of the concept of conscience is enriched. Its essence is determined by the social environment. The concept of freedom of conscience constitutes a specific part of the concept of conscience.

The main and another important sign of trust is the loyalty of people to each other in any relationship. This is a willingness to compromise, to communicate and exchange important information in a relationship, as well as certain specifically performed moral actions between subjects. Trust depends on

the degree of compliance with established rules, as well as on the ability of subjects to achieve the goal set for them, to act correctly, even in cases where some rules are not provided for.

Trust can be financial or personal. Financial trust can be expressed in the transfer of credit funds or the authority to manage property. We must understand that a sign of personal trust is sincerity, a willingness to share sincere, confidential information.

In conclusion, it should be noted that no matter what type of trust it is, it is natural for it to reflect such views as humanity, determination, ethical relations with others, loyalty to duty, and confidence in the future.

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