

### Moral Criteria in Youth Education: Trust and its High Assessment as a Value

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#### Annotation

*In this article, analytical considerations were made about moral criteria such as trust, conscience, loyalty in the upbringing of young people as descendants of our great future, and it was also noted that their essence is determined by the social environment has a special place in the upbringing of young people.*

“We tell a person who is intelligent so that there is a sharp mind in him, as well as a virtue. Such a person should focus his entire ability and perception on performing good deeds, maintaining and pulling himself out of bad deeds. Only such a person can be called an intelligent and correct thinker.

Intelligent people are told that they are virtuous, sharp-minded, given to useful work, have excellent consumption in discovering and inventing the necessary things: they are carried away from bad deeds. Such people are called wise. Those who have intelligence to come up with bad things cannot be called intelligent; they should be called cunning, deceiving”. [4]

In educating young people as descendants of our great future, it is advisable to first analyze the definition given to man by the eastern philosopher Abu Nasr Forobi above. The current period is a work in which the theoretical understanding of globalization processes and the elimination of global problems is not only extremely difficult and long-lasting, but also does not yet have clear answers and definitive solutions on how to achieve the expected results. At the same time, the possibility of overcoming these problems is associated with the formation and strengthening of a new morality in the mass consciousness, the development of culture and its humanization. There are serious grounds for this, the character, behavior of zero people, and ultimately the result that they try to achieve is largely determined by their attitude to life and way of thinking.

Today, the real purpose of focusing on young people is to educate a person who embodies his

time as an original person, the backbone of society, the preservation of his country, his homeland, the image of a real person. All this is reflected in the main feeling that is highly valued – a sense of trust. After all, this is also detailed in the law of the Republic of Uzbekistan “on State Youth Policy”. In particular, Article 5. The main directions of State Youth Policy are as follows:

- ensuring the rights, freedoms and legitimate interests of young people;
- maintaining the life and health of young people;
- promote the spiritual, intellectual, physical and moral maturation of young people;
- providing open and quality education for young people;
- employment of young people and the creation of conditions for their employment;
- to educate young people in a spirit of patriotism, a sense of citizenship, tolerance, respect for laws, national and universal values, able to resist harmful influences and currents, with firm beliefs and views on life;
- to protect young people from behaviors that lead them to break down moral foundations, from the ideas of terrorism and religious extremism, separatism, fundamentalism, violence and cruelty, etc. [3]

Today, the younger generation is looking forward to the future in step. They are constantly trying to build new knowledge and skills and show themselves. The stability of educational relationships shows that it is about providing the younger generation with all the opportunities to gain knowledge. Today, the stages of obtaining knowledge include the prospect of two periods, namely, the stage before and after entering a higher educational institution, and it is carried out on the basis of a conceptual system. This implies various processes of describing the prospects of the period: the first is described as a process of trust, and the second is described as a process of agreement.

Differentiation of the process of trust is based on a certain level of cognitive harmony about the object of trust. This conceptual system determines how stable the types of trust formed before entering educational institutions and then the educational relationship. A person sees a person as an example during his life, from which a person seeks to lead a life like him, to achieve success like the achievements he has achieved, to climb the heights. Today, there are many problems for young members of society to set an example for their lives the way of thinking and life of representatives of other cultures. According to the ancient Greek philosopher Socrates, “a person who wants to change others must, first of all, change himself. And for this, the wise phrase” a clear goal, a complete will and a constant search is necessary " should be a criterion for all of us in this regard. [1]

In the 21st century, various lifestyles and ideas have entered competition. In order to achieve success in this, each state must have an ideology that, while maintaining its identity, establishes the meaning of its religious and national values to others. Otherwise, loss of self, abandonment of priceless values will separate a person from progress and turn him into a subordinate, independent-minded manager. It is possible to notice that the intrigues that are currently being carried out from Zim to pursue ulterior motives are aimed at the loss of identity of some nations. In this, attention is directed not to occupy territories, but to the acquisition of human consciousness. That is why today the formation of a sense of trust in each other in the minds of young people is one of the main tasks of representatives of the middle generation and the older generation. The establishment of a new, democratic society, the construction of the foundation of the future, undoubtedly, requires each of us to be persistent and factoring, to think in a new way, to work in a new way. Our President Sh.M. In the lectures of Mirziyoyev, “ Speaking about the upbringing of the younger generation, I would very - very much like that each of us, especially

our sons and daughters, who are now coming to life, will follow these thoughts of our grandfather Abdurauf Fitrat. Here is what our great ancestor wrote:” It is up to the people to move towards a clear goal, to be statesmen, to be happy, to be respected, to be angry or to be weak, to be humiliated, to bear the burden of misfortune, to be ignored, subject to others, and slave, captive, to depend on the upbringing they received from their parents in childhood”. [2]

In the hearts and minds of young people, a healthy lifestyle, a sense of trust in each other are of great importance in the formation of a sense of respect for national and universal values, the heritage of our ancestors, a great thinker, in all respects, in a harmonious upbringing. After all, a special place is given to issues related to the upbringing of a healthy generation in the works of our allies, who devoted their life and potential to the realization of the true meaning of life. In his works, eastern allomas paid attention to the problems of educating and educating children, leading him to enlightenment and culture.

Analyzing trust as a moral criterion, at this point it is also necessary to give information about conscience from the moral criteria that constantly refer to it, side by side. Conscience is a moral concept, an inner belief that responds to what is good and what is evil, an awareness of moral responsibility for one's actions. It represents an individual's ability to have moral self-control, to independently form a moral duty in oneself, and to demand self-fulfillment and to assess one's own behavior. Conscience is an initial moral tendency and can develop or fade due to external influence. It manifests itself in the form of passion, emotion as embarrassment, remorse or moral satisfaction of an individual for his actions. It is also associated with other moral concepts such as good, Duty, happiness, honesty. With the development of society, its spiritual, moral rise, the content and essence of the concept of conscience become rich. Its essence is determined by the social environment. The concept of freedom of conscience forms 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 the desire for reciprocity, agreement, significant engagement, and exchange of important information, as well as certain specially implemented moral actions between subjects. Confidence depends on the degree of compliance with the established rules, as well as on the ability for subjects to achieve the set goal, to act correctly, on the will of a person, even when certain rules are not provided for.

The need for family education and trust has a profound effect on the mental World, feelings and feelings of children in relation to social education. Noted educator A.S.Makarenko noted that upbringing under the age of five is extremely important in the formation of a child's personality. Of this he wrote: “...the main basis of upbringing will end at the age of five, which means that what you did until the age of five is 90% of the educational process, while further upbringing will continue on the basis of re-education.” It is in this process that it is necessary to be extremely attentive to the upbringing of children.

The ancient Greek philosopher Aristotle, reflecting on moral education, argues that moral and spiritual views lie at the heart of the theory of upbringing: the purpose of upbringing is to mature intelligence and will, which are the higher aspects of the soul. The three closely related aspects of upbringing — physical, moral and mental education — correspond to the three types of the soul, that is, the driving forces of maturation — consist of natural abilities, skills and intelligence, and the work of upbringing should be based on the same forces. [5]

In place of the conclusion, it should be noted that trust and openness are the most important tools and factors for building warm relationships among loved ones, but it is also impossible to carelessly trust everyone and everyone. Because, people are different, you can meet different categories of people in our chosen environment. In addition to the ability to believe today, the ability to study people, to know their spiritual worlds, to realize and understand what they want is also considered important.

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