

# Moral Values And The Upbringing Of Youth

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**Abstract.** This article is about increasing opportunities for intercultural communication in the country and region as a whole, in the context of increasing the opportunities for cultural communication and today, in the context of innovation, intellectual Oriental Renaissance.

**Key words:** youth, culture, cultural image, universal values, morality, upbringing, socialization.

**Introduction.** In the current era of rapid development, the issues of the moral and spiritual upbringing of youth remain relevant at every stage of social progress and continue to play a vital role in the renewal of society. The significance of universal human values in shaping the modern cultural identity of young people is of direct importance in today's socio-cultural development. The manifestation of tolerance in young people's attitude toward universal human values is closely related to their spiritual and moral character. Based on this, we can observe that, over time, the system of values plays an increasingly important role in influencing the spiritual worldview of society. Every representative of the younger generation should set as their goal the development of their country and the contribution to the welfare of humanity. The future of every nation, as well as the intellectual potential of its people, is directly linked to the direction in which the country develops. Education and upbringing are the most important factors ensuring an individual's social activity and cultural maturity.

The term “*culture*” is a broad and multifaceted concept that serves as an active subject of study for all branches of the humanities. As a philosophical category, culture is viewed as a concept that defines the individual from the perspective of fulfilling the moral requirements of society.

*Ethnocultural competence* refers to a high level of knowledge, awareness in interpersonal relationships, sensitivity to innovations occurring both within the country and abroad, delicacy in communication, respect for the culture, language, and traditions of others and the ability to participate effectively in all processes of social interaction [1].

As a result of ethnocultural competence, young people demonstrate more confidence in engaging in social relations and intercultural communication, while their cultural identity develops in harmony with universal human values.

When speaking about values, it is important to note that the teachings of ancient philosophers such as Plato, Aristotle, Democritus, Socrates, and Diogenes laid the foundation for the development of concepts and views related to values.

According to their views, in the struggle between wealth and poverty, the true value of a human being comes to the forefront. Therefore, it is emphasized that the state bears an increasing responsibility for ensuring social justice within society. It is difficult to imagine the honor, pride, and future of a nation and a country without the active participation of its youth.

Taking into account that young people make up about 60 percent of our country's population, and represent a great force in achieving the strategic goals of our homeland, their attitude toward life and work, as well as the formation of their cultural identity, remains a highly relevant issue. From its essential point of view, the concept of *cultural identity* represents a purely positive phenomenon. It is known that, in terms of its social function, this concept is a philosophical and sociological category that expresses the objective relationships between the individual, society, and the community.

Furthermore, *responsibility* refers not only to the fulfillment of socially significant duties and obligations but also to the moral principles that underlie human behavior.

As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, emphasized in his address dedicated to the 25th anniversary of the adoption of the Constitution of the Republic of Uzbekistan, titled “*The Constitution — the Strong Foundation of Our Free and Prosperous Life and of Our Country's Further Development*”:

“The effectiveness of the reforms being carried out in our country today primarily depends on the expansion of the ranks of highly moral, independently thinking young specialists who are capable of taking responsibility for the fate and future of our Homeland.”

In today’s process of globalization, increasing the effectiveness of spiritual and educational work among young people, wisely developing their ideological immunity, preventing them from falling under the influence of destructive and alien ideas disguised as forms of mass culture, and fostering a strong sense of social responsibility are essential measures to be implemented.

President Shavkat Mirziyoyev, in his speech delivered on November 18, 2016, during a meeting with voters of Jizzakh region, stated: “We can all see and observe that today’s rapidly changing world, while opening up new horizons and opportunities for humanity and especially for young people, is also exposing them to various unprecedented dangers and threats. Such menaces as religious extremism, terrorism, drug addiction, human trafficking, illegal migration, and the so-called ‘mass culture’ have brought immense grief and tragedy to countless families and nations. We are all witnesses to this. Malicious forces are luring children whose consciousness has not yet fully matured to turn against their own parents and their own homeland, thereby destroying their lives and futures.” [3] By emphasizing these issues, the President underlined the necessity of protecting the youth from various ideological and mental assaults and of strengthening their resilience against such negative influences. Today, the creative initiatives, spiritual and educational reforms, and other ongoing transformations in our country are all aimed at achieving the true essence of our lives — ensuring a prosperous and comfortable future for our children. At the core of all reforms lies the goal of nurturing the younger generation as well-rounded and mature individuals.

The essence of the state policy on youth includes raising physically healthy, mentally and intellectually developed, independently thinking, and patriotic young people with firm life principles. It also encompasses increasing their social activity in the processes of deepening democratic reforms and developing civil society. These objectives reflect the great importance of educating a well-rounded personality.

However, it should be noted that nowadays various forms of cultural influence and imitation among young people are becoming increasingly widespread. This process often occurs unconsciously, which makes it even more concerning. Therefore, in order to shape a modern cultural image among youth, it is necessary to thoroughly explore the factors of utilizing cultural heritage and to identify effective ways to prevent and eliminate negative social phenomena and their consequences.

The genesis and formation of the cultural identity of youth take place in direct connection with human activity and are influenced by a range of interrelated factors — such as the interaction between objectivity and subjectivity, the inner and the outer world, freedom and reality, coincidence and necessity — all of which shape an individual’s spiritual development.

Indeed, a person cannot immediately perceive and draw conclusions from everything they see, know, or hear. Any new phenomenon that first affects a person’s consciousness passes through the prism of their intellect and cognitive level. The *subjectivity* of an individual’s culture is linked to self-awareness, while *self-awareness* itself emerges in the process of confronting the *objective reality*.

Ultimately, this interaction exerts influence both on subjective factors and objective processes. Human activity in this context is not abstract in relation to reality; rather, it is explained by the sum of practical outcomes through which the social essence of human existence is expressed.

An individual’s activity evolves under the influence of the system of societal and universal human values, as well as traditions and customs. At every stage of development, the features that define a person’s cultural image are formed in harmony with their behavior, activity, and the diversity of their characteristics.

From this perspective, it is appropriate to identify three essential aspects as integral key points. The study of youth cultural identity and its development history has been based on universal human values and has evolved within that very framework. Universal values have played a central role in shaping human consciousness, thinking, and social awareness within society. In short, universal human values constitute one of the fundamental elements of the structural composition of social philosophy and develop in accordance with it. Since ancient times, a person’s attitude toward themselves and others, their willingness to assume responsibility in difficult circumstances, and their sense of duty toward their relatives and society have contributed to the formation of their moral consciousness.

The role of universal values in the development of the state and society is closely interconnected with the transformation of human worldview. Considering the influence of these factors on moral education, it becomes clear that their organization requires a high level of vigilance and sensitivity from all of us. Indeed, it is under the influence of these very factors that an individual matures into a fully developed personality.

Moral values are among the primary sources of human spiritual perfection. They serve as a foundation for the flourishing of society and for the moral and spiritual growth of its citizens, guiding the realization of their ethical ideals and aspirations. By its nature, morality is a socio-historical phenomenon. From the very moment humankind began to form as a social being, moral values and ethical relations started to emerge as an integral part of human existence. [3] The introduction and spread of Islam in the Central Asian region brought entirely new perspectives and teachings to the peoples living in these territories. By its essence, Islam promotes the glorification of the human being, guiding them toward righteousness, protecting them from evil deeds, and encouraging the pursuit of goodness.

As a result, among the peoples of the Asian countries, ideas such as the human being as the supreme creation of the universe, the “crown of all existence,” and the notion that Allah created humankind as noble and honored, began to take root. This gave rise to a system of Islamic moral norms and values that has deeply influenced the region’s spiritual and ethical culture. Medieval Eastern scholars such as Abu Rayhan Beruni, Ibn Sina (Avicenna), Abu Nasr Farabi, Ahmad Farg‘oni, and many other great thinkers contributed invaluable scientific and philosophical legacies concerning the nature of the human being, their dignity, and their role in the development of the state and society — legacies that remain relevant to this day. In the works of Alisher Navoi, the human being — their existence, honor, moral character, and pursuit of knowledge — occupies a central place, reflecting the profound respect for human essence in Eastern philosophical thought.

In Western philosophy, the formation and development of doctrines related to universal human values were significantly influenced by such thinkers as Francis Bacon, Thomas Hobbes, Georg Simmel, Immanuel Kant, Friedrich Nietzsche, Auguste Comte, Oswald Spengler, and Max Weber, among others. Their teachings emphasized that the protection of human interests and the fulfillment of human needs must serve as the primary criterion of state social policy.

Thus, theoretical approaches to universal human values emerged on the basis of *humanistic ideals* that place the individual and their dignity at the center of social development.

In this process, the perfection and normalization of a person’s cultural identity occur through their conscious understanding of the essence of their behavior as a member of society. By realizing their duties and obligations toward society and exercising self-control over their actions, individuals contribute to the creation of a healthy cultural environment. The cultural identity of a person is formed and expressed through social relations, as the development of a cultural atmosphere requires high moral qualities and the preservation of national mentality. The stages of cultural identity formation are directly connected with the cultural environment itself. In turn, the cultural environment represents a systematic structure of values that possess universal significance. In our opinion, representatives of the older generation should guide young people toward the right path, helping them distinguish between positive and negative directions of development.

The major transformations taking place in the country today require the active participation of all segments of the population, including the youth. At the same time, the internal policy of the state must serve as a regulating factor in this process. The socialization of young people cannot remain outside the processes taking place in modern society. Therefore, it is necessary to deepen the state policy on youth in order to unify and coordinate these processes. Such measures help the younger generation adapt early to market relations under conditions of ongoing social reforms.

Thus, the issues concerning youth in society cannot be separated from the problems faced by the state itself. Accordingly, youth policy represents one of the main and priority directions of the state. In this regard, it is essential to properly guide the interests and tendencies of young people, to demonstrate their potential for the benefit of the homeland, and to educate them as patriotic and knowledgeable citizens — all of which remain key social objectives.

The education and upbringing of young people are directly linked to their moral, national, and ethical qualities. Spiritual and moral education is one of the most important factors in the development of the individual. Society cannot exist without culture or without spiritual and moral values. When the environment within society is

healthy, the future life, lifestyle, and moral behavior of the younger generation will also be rich, meaningful, and harmonious.

Educating young people in accordance with the demands of the time is one of the most urgent tasks of today. As Abdulla Avloni stated, *"Enlightenment is courage, and courage is the fortitude of the heart and the soundness of the soul."* Enlightenment and spirituality are elevated concepts built upon constructive and progressive ideas.

As we live in an era of democratic renewal and rapid information exchange, we must not forget the importance of both spiritual and moral development. In this regard, the effective use of religious culture, spiritual heritage, and enlightenment becomes a "light upon light" — a double source of guidance and strength. Religious culture and spiritual heritage are sacred treasures that enrich both the individual and society.

One of our great scholars, Imam Nasafi, emphasized:

*"To become a perfect human being, one must strive for perfection — that is, to possess sound intellect, good speech, noble morals, profound knowledge, and righteous deeds. A person should show respect and honor to others, set an example through good conduct, be just, modest, and honorable, seek knowledge deeply, protect the world from calamities, discord, and slander, and help people overcome their difficulties."*

Even before the rise of organized religion, ancient myths and legends widely reflected ideas of good and evil, life and death, justice and injustice, light and darkness. In those narratives, *good thought, good speech, and good deeds* were considered the foundation of all virtues [5].

These moral concepts were later vividly embodied in the teachings of the Avesta, where the Zoroastrian faith presented a moral and social ideal that opposed injustice, oppression, and lawlessness — advocating instead for a truthful, humanistic, and free life under righteous and just rulers [6].

It is important to make use of the moral values present in Islam in the education of young people and in shaping their attitude toward universal human values. According to Yusuf Khas Hajib, goodness, benevolence, and compassion can emerge only from wise and knowledgeable individuals who possess intellect and understanding, for all forms of goodness in the world arise from intellect. Understanding leads a person toward clarity, perfection, and generosity. Respect for the spiritual heritage and moral values of ancestors must be instilled in the younger generation from early childhood.

For this purpose, the youth should be enlightened, intelligent, and thoughtful in learning and comprehension. Naturally, these qualities develop in the process of upbringing. Spiritual enlightenment, in turn, is dialectically connected with culture, for the moral and intellectual maturity of a healthy generation requires the use of new and modern forms of cultural and educational activities.

However, unfortunately, as in some other spheres, the activities of spiritual and educational institutions today do not fully meet the needs and demands of the time. It is therefore necessary to revitalize spiritual and educational work and to restore moral values by implementing comprehensive reforms in the activities of national cultural centers.

As it is stated, *"Along with universal and national values, personal values also have a specific significance in the development of society. These are not only narrow or individual notions but rather values that become essential needs and guiding principles in a person's way of life, ideals, and everyday activities."*

Conclusion. Under the influence of values, the moral image of young people may develop either tolerance toward universal human values or, conversely, intolerance toward them — a phenomenon that becomes evident in the present era of ideological and worldview diversity. Moral values are closely connected with the spiritual and ethical image, behavior, beauty, social position, abilities, talents, and intellectual potential of young people.

In general, the moral values of youth represent a set of socially significant phenomena that have become necessary for their daily life, contributing to personal growth and supporting the improvement of living standards.

In short, the integration of universal human values with the modern cultural identity of young people plays a key role in developing their intellectual potential. Ensuring this harmony requires the creation of modern mechanisms for improving the activities of both state and non-governmental youth organizations, while constantly taking into account the interests and needs of young people — a factor that will yield significant and lasting results.

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