

## THE ROLE OF EDUCATION AND UPBRINGING IN SHAPING THE MORAL CULTURE OF YOUTH

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**Annotatsiya:** Ushbu maqolada tarbiya, axloq masalalari, tarbiya ta'limdan bir qadar keng tushuncha ekanligi, uning zamirida shaxs fazilatlarini, bilimliligi, kasb-hunar egallagani, odo-axloqi, axloqiy tarbiyada oila, mahalla, jamoat, maktab hamkorligi haqida so'z boradi.

**Kalit so'zlar:** tarbiya, axloq, yoshlar, maktab, oila, maxalla, individ, shaxs, san'at.

**Abstract:** This article discusses the issues of upbringing and morality, the fact that upbringing is a broader concept than education, and that it includes personal qualities, knowledge, professional skills, manners, and the cooperation of family, neighborhood, community, and school in moral education

**Key words:** education, morality, youth, school, family, neighborhood, individual, person, art.

A thousand years ago, the great thinker Mahmud Kashgari, in his work "Devonu Lughatit Turk", touched upon the issues of morality and upbringing, lamenting, "The times have completely degenerated.<sup>1</sup> Knowledge, wisdom, and purity have diminished. The base and wicked have multiplied, while the virtuous are disappearing." Similar sentiments can be found in the writings of sages from various cultures and epochs. However, with societal development, new challenges in youth upbringing have arisen, placing ever-increasing responsibilities on educators and mentors.

Human beings are not inherently divided into wholly good or wholly bad individuals. If it were so, the task of upbringing would be far simpler. The fact that virtues and vices, competing ideas and ideals, struggle for dominance within a single soul underscores the complex nature of upbringing.

Although the word "tarbiya" (upbringing) carries many meanings, in the context of national traditions, it primarily evokes its moral dimension. This is because our ancestors prioritized moral conduct above all other aspects of a child's upbringing.

As the first Uzbek professor, Abdurauf Fitrat, wrote in his treatise "Family": "In order for a child's intellectual and physical education not to be in vain, parents must diligently focus on their moral upbringing. <sup>2</sup>Moral upbringing means refining a person's character so that their actions and conduct benefit both themselves and others."

Fitrat includes education within the scope of upbringing, referring to it as "intellectual upbringing." He also emphasizes the importance of physical development. Summarizing these

1 . H. Boltaboev, N. Rakhmonov. Examples of Uzbek classical literature, Volume 1, T. "Fan" 2003.

<sup>2</sup> A. Fitrat. Family "Spirituality" 1998.

three components – moral, intellectual, and physical upbringing – he describes, in modern terms, the process of socialization:

“The upbringing of children means raising them physically, intellectually, and morally to full maturity – preparing them for the field of struggle called life, arming them with strong bodies, sound minds, and noble morals.”

Abdulla Avloni, in his treatise “Turkiy Guliston or Ethics”, likewise divides child upbringing into physical, intellectual, and moral components, giving special attention to moral education.<sup>3</sup>

At this point, it is useful to consider the linguistic meanings of ta'lim (education) and tarbiya (upbringing). Prominent figures in the history of Uzbek pedagogy, such as Fitrat and Avloni, note that the semantic scope of tarbiya is broader than that of ta'lim. In fact, ta'lim is often regarded as a component of upbringing, representing the intellectual or cognitive aspect. Generally, tarbiya refers to the comprehensive development of youth – physically, morally, and intellectually. In simple terms, a “well-brought-up child” implies a fully developed individual.

According to the Uzbek Explanatory Dictionary, the Arabic-origin word tarbiya conveys meanings such as “to nurture, foster, cultivate, teach, and educate.” A closer study of the dictionary shows that the word tahsil (pursuit of knowledge) also carries a broader meaning than ta'lim.

Our people have long held a deep and insightful understanding of the inseparable link between intellectual and moral upbringing. Abu Nasr al-Farabi, in his treatise “Attainment of Happiness”, explains this relationship as follows:

“Education (ta'lim) is the means by which people of nations and cities attain theoretical virtues, while upbringing (tarbiya) encompasses the development of innate and practical virtues and professional skills.”<sup>4</sup>

Farabi implies that both moral formation and skill acquisition arise through practical experience, while education is limited to theoretical learning.

In his treatise “On Intellect”, Farabi also writes: “Those considered truly intelligent are virtuous, capable of sound reasoning, and inclined toward good and useful deeds. They possess the talent to discover and invent necessary things and avoid evil. These are the truly wise. Those who use their intellect for malicious purposes cannot be called wise; they are cunning and deceitful.”

This makes it clear that in Eastern thought, tarbiya is a broader concept than education – it encompasses virtues, knowledge, skills, morality, and ultimately the individual’s usefulness to society.

Didactic works such as Qabusnama, Mahbub ul-Qulub, Futuvvatnama-yi Sultani, and Turkiy Guliston or Ethics elaborate even the smallest manifestations of virtue in great detail. These works serve as benchmarks for assessing the moral maturity of an individual. A prime example is Avloni’s Turkiy Guliston, which categorizes and defines both virtues and vices one by one.

The essence and goal of upbringing have not changed over time and remain equally significant across all cultures. National and universal values, traditions, and customs shape the content and meaning of upbringing. Today, scholars recognize that both in Uzbek and foreign

<sup>3</sup> A. Avloniy. Turkish Gulistan or Ethics. Tashkent "Teacher" 1992. pp. 12-13.

<sup>5</sup> Internet resources.

<sup>4</sup> Abu Nasr Farabi. About virtue, happiness and perfection. - Tashkent, Yozvchi,

schools – German, Russian, or English alike – there is dissatisfaction with how well educational institutions fulfill their moral-educational roles. There is a growing need to study school systems that prioritize upbringing and social development alongside academic instruction.<sup>5</sup>

Returning to Avloni, our enlightened forefather once asked: “How can parents instill values they themselves lack?”

He also criticized teachers who “never studied the methods of teaching.” This shows that the issues of parental, community, and institutional cooperation in moral upbringing are not new. Creating clear, goal-oriented concepts and technologies for upbringing remains an urgent task. Today's challenges and opportunities in moral education are more complex and vast than ever before.

A young person's moral life is closely intertwined with their moral upbringing, which is one of the continuous processes that ensure the formation of the individual. It helps them internalize moral values, develop stable moral virtues, and learn to live according to ethical principles and norms. Throughout history, moral education has sought to answer two fundamental questions: “How should one live?” and “What should and should not one do?” The search for answers to these questions forms the practical essence of moral upbringing.

There is a saying that upbringing begins in the womb. This implies that parents themselves must possess moral integrity. As the proverb goes, “A bird learns in the nest.” Parents must set a high moral standard at home.

Thus, moral upbringing is one of the key pathways to human excellence. Its methods are many, some rooted in tradition and others shaped by modernity. In practice, both are used in tandem. For instance, in early childhood moral development, traditional methods such as folktales are effectively combined with modern tools like games and toys, encouraging honesty, generosity, and fairness. Television, radio, puppet theatre, and cinema also play a significant role in shaping children's morality.<sup>6</sup>

Among all these, the most powerful tool of moral education is art. Art reaches every stratum of society and every age group. In particular, literature plays a vital role. Works spanning genres from fairy tales to novels contribute profoundly to moral formation. Through literature, readers develop an aesthetic and emotional understanding of good and evil, and it helps them identify role models. There are also collections of tales, legends, and counsel directly aimed at moral education – such as *Kalila wa Dimna*, *Qabusnama*, *Gulistan*, and *Zarbulmasal* – which have served as instruments of moral upbringing for generations and will continue to do so for generations to come.

In conclusion, it is essential that moral upbringing go hand in hand with intellectual and physical education. Only then will our society evolve into a fully developed civil society. Fortunately, our country has created the necessary legal and social conditions to support this goal.

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<sup>6</sup> Abdunazarova N.R. Key factors for the formation of innovative culture in education of youth in renewing Uzbekistan // Theoretical & Applied Science, 2021, № 8, 118 bet.

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