

THE ROLE OF THE SOCIAL ENVIRONMENT IN THE DEVELOPMENT OF YOUTH CULTURE

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Abstract. This article provides an opinion on the education of youth and its current problems in modern rapidly developing times, using wise sayings and lessons of great scientists and thinkers. The article also discusses the views of Eastern scientists on the process of education.

Key words: youth education, culture, education, social situation, oriental scientists, spiritual environment, need, family, society, state.

In the 21st century, social and cultural conditions, the cultural environment in which a person operates still play an important role in the process of socialization of young people [10, p. 51]. In today's dynamic society, young people are becoming the main critics, creators, distributors and consumers of culture due to their mobility, freedom in obtaining information, flexibility of their minds. In this sense, the phrase of the German philosopher K. Jaspers, "Everyone knows that whoever conquers the youth, owns the future" sounds very convincing.

The President of the Republic of Uzbekistan Sh.M. Mirziyoyev, while thinking about the upbringing of the young generation: "Another important issue that always comes to our mind is the manners, behavior and, in a word, worldview of our youth". Today, times are changing rapidly. Young people are the ones who feel these changes the most. Let the youth be in harmony with the demands of their time. But at the same time, he should not forget his identity. Let the call of who we are and the descendants of great people always echo in their hearts and encourage them to stay true to themselves. How can we achieve this? Education, education and only education. Now we are all used to blaming the school. What about the neighborhood, the family, the wider community? It's time to understand the true meaning of the proverb "Seven neighborhoods for one child, both father and mother." It's time to understand and live on this basis" [1], he said.

In fact, at all times, growing the culture of young people, raising them to be mature and perfect people was considered one of the most important tasks of the society. "Mr. Haq created people in their original nature," says Abdulla Awlani in his work "Turkish Gulistan or Morality", "dividing talents and abilities, good and bad, benefit and harm, white and black." But this human ability can be perfected through education [8, p. 13]. Emphasizing the importance of ensuring the integrity of education and training, Avloni says: "Even if there is a slight difference between education and training, the two are inseparable, and one's body is like a soul and a body enriched by one" [8, p. 16]. Therefore, the role of education and enlightenment in the development of youth culture in any society is incomparable.

At this point, the question arises: "How did societies appear in ancient times, and how were people educated in them?" "Each of the small societies," said the great Greek philosopher Plato (Plato) in his work "Laws", was divided under the leadership of an elder and had its own customs that arose under certain ways of living. Thanks to various tribal chiefs and educators, they were taught about the gods and their own beliefs. They received good discipline and religion from more pious educators, and great courage from brave men, and in the same way they instilled the views

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they had acquired on their children and grandchildren. In a word, they enter large societies, each with its own laws" [8, p. 16]. It is known that the more consciously a person works in the struggle for survival, the more success he achieves. Achievements achieved in struggle and labor have given rise to customs, customs, ceremonies, traditions and holidays. Also, during these periods, primitive beliefs arose through belief in supernatural forces, and types such as totemism, animism, witchcraft, fetishism, and shamanism were widespread during the primitive community system.

The great thinker Farabi, in his work "The Visions of the Virtuous City People", fills in Plato's ideas about the emergence of society. "Each person, according to his nature, needs many things (clothing, food, housing, books, teachers, friends) in order to fulfill his needs and develop," says Farabi. There is a person cannot create all the necessary things by himself, in order to find them, he needs the services of people of various professions. Other people are in the same situation. It is necessary for people to join a community and society in order to fulfill their needs and grow. In this team, every person learns the professions that suit his nature, talent and ability, and tries to perfect his art (craft) every day. Therefore, people living in different places (belonging to different nationalities and different religions) unite in different societies. Some of these societies are complete, some are incomplete. Complete societies are of three types: large, medium and small.

The Great Society is a community of people living in all places on earth. An average society is a nation. A small community is an association of residents of one or another city.

Incomplete societies - village, neighborhood and family communities. Family is the smallest society. The neighborhood and the village belong to the city, and the village community serves the city residents (to deliver products). A neighborhood is a part of a city, a street is a part of a neighborhood. The house (yard) is part of the street. A city is a part of a country. Peoples are a global community of different countries" [4, p. 238]. At this point, expressions such as "the development of people, reaching maturity" said by the scholar are consistent with today's concept of "people's achievement of high culture". These thoughts of Farabi about the structure of society have not lost their importance even today.

Since ancient times, faith and religion have played a very important role in the education of young people. The German philosopher I. G. Herder in his work "Ideas on the Philosophy of Humanity" stated that "only religion brought science and culture to peoples, and this culture and science initially appeared simply as a religious tradition" [9, p. 269]. In Judaism, which is one of the oldest monotheistic religions, the main principle of raising children is "khesed" (humanity), in which it is noted that the educator himself should set an example in the education of children. Usually, it is the father who is responsible for raising children in the family, and it was not possible to get angry with children and fight them in front of everyone during the education process [14].

"Avesta", the holy book of Zoroastrian religion (written almost 3000 years ago), is a great and unique value that calls humanity to perfection, perfection and maturity. In this book, noble qualities such as purity, good intentions, pure feelings, knowledge of the soil, awareness of the Motherland are expressed through high moral standards and way of thinking. It acts as a spiritual power, a spiritual stimulus, and a spiritual challenge to people to ensure the victory of goodness and goodness in the mutual struggle between the feelings of goodness and evil, good and evil in the hearts of people. This causes not only Zoroastrianism, but also the entire humanity to turn towards goodness, to bring high spirituality and culture into human life.

"I choose good thoughts, good words and good deeds from the world of thoughts, words and deeds. I turn away from all evil thoughts, evil words, and evil deeds" [7, p. 24]. This kind of

moral call, spiritual call given in "Avesta" awakens feelings of kindness and goodness in a person. A person devotes his life to these virtues, turning away from evil thoughts - evil dreams, evil dreams, evil words - evil relationships, evil deeds - evil actions and behaviors, and attains perfection.

In "Avesta" thinking about education, it is said that "in truth, the best education is the science of truth and piety" [7, p. 14]. Also, in the book, all people are called to acquire knowledge: "...at the beginning and end of the day, at the beginning and at the end of the night, to acquire knowledge, to become proficient in thought and wisdom, and finally to reach such a state on the path of Ashavan He should praise the gods and honor them with good words. And in this way, let him increase his knowledge.

He should take great pleasure in the middle of the day and the middle of the night, and rest until he is intoxicated with mysterious pleasures, and after that he should strive after knowledge to such an extent that he will destroy all that the sages of the past have left behind. learn it by heart" [7, p. 121]. In fact, all people, especially young people, as a result of their passion and desire to learn, take a step towards perfection and create a foundation for the rise of their culture.

In "Avesta" the seekers of knowledge are advised to be careful when choosing their teachers and it is said: "...O people who have come from far and wide with the intention of acquiring knowledge! Now, all of you, listen to my open words and keep them firmly in your mind: "Never let a bad teacher ruin your life, and never let the giant-loving tyrants flatter you with their slanderous tongue" [7, p. 22]. In fact, people, especially young people, should be aware of educators whose thoughts, words, and actions are evil, and immediately abandon their education.

Confucianism, which originated in ancient China, plays an important role in the growth of people's consciousness and the development of youth culture [2, p. 125]. This doctrine was founded by Confucius (Kun Shi - 551-479 BC), and this doctrine spread widely throughout the country. Young people with a thirst for knowledge began to flock to Confucius from different regions. The school of Confucius gradually became a large sphere of influence in ancient China. Many of his students held prestigious positions in ancient Chinese kingdoms. Confucius gained wide fame as an educator and teacher of young people and was named the first Chinese enlightener, but the implementation of the reforms proposed by him was the opposite. A few centuries after the death of Confucius, as he himself dreamed, when the kings were wise, the officials were devoted, and the people were prosperous, his teachings became an integral part of the people's life.

Confucius created the idea of the "perfect man" (Zyun-szi). Szyun'-zi is a highly spiritual person - he should have two main qualities: humanity and a sense of responsibility (debt to the ancestors). A perfect person, first of all, should be reliable and selfless. He must serve his trust, his ruler, his father and all his elders without sparing himself. Such a person should always strive for perfection.

Another main teaching of Confucius is the teaching of "Xiao". According to this doctrine, it embodies the idea that a person should be worthy of his parents. According to Confucius, there is nothing more important for a person than "Xiao". "Xiao" and "di" (brother to brother, younger to older) are the basis of humanity. When he was asked what the main meaning of "Xiao" is, what should be the service of children, Confucius answered: "Be smart and able to support your parents. After all, people take care of their dogs and horses in their homes, so if people don't show more respect to their parents, what difference is there to taking care of animals?" [6, p. 43].

The concept of humanity (jen), rules of etiquette (li), and virtue (de) occupy an important place in Confucian teachings. According to the concept of philanthropy, in moral and social relations, people should respect the elderly and high-status people, and be loyal to the king. According to the concept of etiquette, thanks to it, high qualities are formed, society develops, and justice is celebrated. Due to the fulfillment of duty, a person attains maturity [16, p. 28]. It is based on life principles such as "whatever you want to achieve, help others to achieve it", "whatever you don't dream of, don't rely on others for it". It is believed that Confucius wrote the works "The Great Doctrine" and "The Doctrine of Mediocrity". According to these books, 5 simple and great virtues are essential for people to live rationally together: wisdom; humanitarianism; devotion; respect for elders; courage. These qualities mean honesty and deep respect for oneself and others. Only classic and perfect people have this quality [19].

When we think about educational processes in ancient Greek society, we can know that the doctrine of "paideya" occupied a very important place in them. German scientist Werner Jaeger in his "Paideia. Commenting on Homer's epics "Illiad" and "Odyssey" in "Ancient Greek Education", "Homer left a decisive mark on Greek education for later times" [13, p. 88]. Homer entered history as the first educator in Ancient Greece. The Greeks considered the poet Hesiod to be the second educator. According to Yeager, "if Homer emphasizes that the source of any education is the formation of the aristocratic ideal of man and that it comes from the conscious cultivation of heroic and dominant qualities, then Hesiod reveals the second main source of culture - the value of work" [13, p. 88]. In Hesiod's poetry, the main emphasis is on the emergence of the idea of conscious self-education in a simple, non-aristocratic environment. Also, in the works written in the genre of tragedy by Aeschylus, Sophocles and Euripides, and comedy by Aristophanes, the issue of education occupies an important place. During these times, the theater was founded as a place of education, culture, spirituality and enlightenment.

According to Socrates, man came into the world for the teaching of "paideia". Through this teaching, "the inner world of people is filled with the highest blessing and perfection is achieved. It is possible to know the truth and achieve spiritual freedom" [11].

Plato, thinking about education in his work "Laws": "Now we criticize or praise the education of some individuals, we call some of us well-educated, some of us uneducated, and sometimes those whose entire education is limited to knowledge of retail trade or maritime commerce we also call it educational. In our current discussion, we do not mean that by education, but that which makes a person strive to become a perfect citizen who can obey or rule with justice, which leads from childhood to goodness" [5, p. 31]. According to Plato, education whose subject and purpose is money, power devoid of intelligence and justice, or any other art, is baseness and inferiority, generally unworthy of this name. Plato, speaking about the education of young people, says that a person who wants to be perfect in any work should practice everything related to it from a young age, sometimes as a game, sometimes seriously [17, p. 445]. "For example, a person who wants to be a good farmer or builder, must either cultivate the land or build toy houses in his childhood games" – says Plato. – "The coach should give each of them a wonderful, small equipment that looks like the real thing. Similarly, let him teach them the beginnings and beginnings of necessary knowledge, for example, let him teach a builder - how to measure and use a gas stove, and a warrior - how to ride (etc.), all this as a game [3]. Let the children try to direct their inclinations and interests with the help of the game to whatever activity they need to improve

in the future. We believe that the most important factor in teaching a child knowledge is the sufficient upbringing that instills love for the child” [5, p. 30-31].

Another great Greek philosopher Aristotle (Aristotle) also believes that the education of young people is extremely important for society and the state. “Having many good (righteous, good-mannered, honest, brave, hardworking, brave, noble) children in the family,” says Aristotle in his book "Akhlaqi Kabir", "constitutes the power of the state: because good education in the country I have seen that the presence of many young men who are physically, mentally, spiritually, and physically beautiful, tall, athletic, and agile makes the state strong and increases its prestige. As for spiritual beauty, humility and courage are the best qualities of young men” [15, p. 240-241]. According to Aristotle, having virtuous young men and women is a blessing for the state as well as for some heads of families. For girls, the best qualities are being physically beautiful and graceful, and spiritually being modest, humble, and noble. Aristotle said that educated people are enlightened people [15, p. 256].

In 340 BC, Arastu was invited by Philip II to Pella, the capital of Macedonia, and appointed as a coach to 13-year-old Alexander (Alexander the Macedonian). Aristotle educates Alexander in the spirit of heroes sung in Homer's epic "Iliad". Alexander later said, “I respect Aristotle like my father, because my father gave me life, and Aristotle gave me the values of life” [15, p. 6]. In fact, as a result of receiving education from his teachers on the basis of the "paideyya" doctrine, Alexander took an important place in the history of mankind as one of the greatest personalities [18, p. 50].

In conclusion, the great attention paid to education, culture, physical education, science and art in the ancient Greek society led to the emergence of a great civilization.

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