



THE ROLE OF SOCIAL FACTORS IN THE FORMATION OF THE IMAGE OF "YOUTH"

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Abstract. This article analyzes the role of social factors in the formation of the image of youth. Based on Uzbek folk proverbs and phraseological units, the social, spiritual and cultural aspects of youth are highlighted. It is shown that the upbringing of youth, their desire for knowledge, morality and their place in society are closely related to social factors.

Keywords: Youth, image, social factor, upbringing, morality, science, folk proverbs, phraseological units.

Proverbs, sayings and phraseological units, which are considered a source of wisdom of the Uzbek people, serve as important language tools in illuminating the socio-psychological essence of the phenomenon of youth. Because each language unit formed in folk oral art is a symbolic manifestation of the experience of ancestors, a concentration of educational concepts and a reflection of the national mentality. In this regard, the following opinion of B.Yuldashev is also relevant: "The external sign is more significant and valuable than the internal sign"¹ In Uzbek folk art, the motif of youth is often interpreted in harmony with such spiritual qualities as hard work, determination, courage, thirst for knowledge, courage and courage. For example, the proverb "Youth will find a job, unemployment will bring trouble", on the one hand, shows that the period of youth is associated with active work, initiative and mobility. On the other hand, it justifies the negative consequences of unemployment in a socio-cultural context. This proverb, based on socio-life experience, expresses the importance of a person's habituation to work in his youth for his future social status and economic stability. From this point of view, this proverb is not just an advice, but also indicates the formation of labor culture as a national concept. Also, among phraseological units, expressions such as "youth does not fit in blood", "youth is full of strength", "youth's eyes are grassy" are linguistic units that characterize the mental state, emotional energy and volitional capabilities of youth. In these units, youth is interpreted not as a biological process, but as a socio-cultural phenomenon. Phraseologisms reflect the connection of youth with feelings of strength, courage, thirst for life. Thus, linguopoetic units in the folk language form images of the concept of youth based on the national mentality. It should be especially noted that the image of youth in folk oral creativity is associated with the historical and economic development of society. While the role of youth as a labor resource in the agrarian lifestyle was highly valued, in the period of independence and modernization, youth is considered as an educated, innovatively thinking subject and an active participant in technological processes. Therefore, the interpretation of youth in language and culture is not static, but a dynamic process, dependent on the spirit of the times. In this context, we analyzed several phraseological units related to "youth" formed on the basis of sociality, which are:

¹ Yuldashev B. "Fundamentals of Phraseological Methodology" Samarkand State University/; 1999.P-86



1. *"The young find a job, the unemployed - the sick"*². This proverb is one of the linguistic units that harmonizes the culture of work and the concept of youth of the Uzbek people. It clearly shows that age is considered not as a biological factor, but as a socio-cultural resource. The part "Youth finds work" describes the mobility, diligence, enthusiasm and initiative of young people. According to it, youth is a period synonymous with movement, labor and creativity. Here, the verb "topar" embodies the concepts of opportunity, search and result.

The part "Ishsiz - dardisarni" shows that labor has not only economic, but also socio-moral value. The proverb interprets the consequence of unemployment as a negative social condition - "dardisar". Through this linguistic unit, the younger generation is warned that living without work causes such vices as anxiety, difficulty, exclusion from society, and economic helplessness. Therefore, the semantic field of the proverb is labor-well-being-social stability formed on the basis of the triad.

2. *"Mind is in the head, energy is in the age, the essence is in the stone"*. This proverb is built on the basis of a three-element opposition: head – age – stone. Each is paired with a spiritual category: mind-energy–the essence. Here, the head is associated with experience, intelligence, the process of thinking; age is associated with energy, mobility, courage and willpower; and the stone is associated with essence, strength, stability and the concept of "the original".

The proverb emphasizes that in youth the main capital of a person is strength, initiative, courage, and as he grows older, qualities such as intelligence, entrepreneurship, and foresight become more dominant. The combination "the original is in the stone" symbolizes stability in folk philosophy: true value stands the test of time.

The linguistic and cultural content of the proverb is that it justifies the natural psychological and social distribution of roles between young people and adults in society. Youth is interpreted as the carrier of energy, adults are the bearer of reason, and history and traditions are interpreted as the bearer of "originality".

3. *"Mind comes from age, manners come from the head"*. This proverb analyzes two main concepts – mind and manners. At first glance, it seems that mind comes from age, but semantically this expression means that young people can also be smart, and mind manifests itself in old age. In folk pedagogy, there is a view that young people should be enriched not only with energy, but also with knowledge, perception and thinking.

The part "manners are from the head" indicates the social sources of upbringing. Manners are not something that comes with a person's age, but are a virtue that is formed through upbringing, family environment, cultural values, and spiritual environment. Here, "head" represents awareness, upbringing and responsibility.

The proverb calls on young people not only to grow intellectually, but also to achieve moral maturity. So, in this proverb, the concept of youth is interpreted in two ways: acquiring potential knowledge and combining this knowledge with decency.

4. *"Be young to the wise, until you become a head offools"*. This proverb analyzes the qualitative criteria of social status. In it, position, leadership, or "being a head" is an external indicator, and "being young to the wise" is interpreted as an internal spiritual superiority.

The proverb encourages young people to communicate with experienced people, learn from them, be humble, and strive for wisdom. From this point of view, the proverb performs a

² Collection of Uzbek folk proverbs. – Tashkent: Fan Publishing House, 2010.



socio-pedagogical function: following a respected person is the path to true growth, and being a leader among the ignorant is an abstract and meaningless status³.

This proverb describes the combination of social groups and intellectual capital: a qualitative environment determines the maturity of a person.

5. *“A good boy says that he is a head at fifteen; a bad boy says that he is young at thirty”*. This proverb bases the criterion of social preparation and personal responsibility, not chronological age, on issues of age and maturity. The phrase “Bo‘lar bola” represents capable, capable, purposeful, hardworking young people. He is able to take responsibility from a young age.

On the contrary, “bolmag‘ur” is a symbol of unmotivated, purposeless, irresponsible, delayed growth. Even at the age of 30, he is still “young”, that is, he avoids responsibility, wastes time.

The proverb contains the concept of valuing time, recognizing opportunities early, realizing potential in youth. This confirms that youth in the national image is a stage associated with responsibility.

6. *“Do not call a learned person young, and do not call a person without knowledge a fool”*. This proverb evaluates the dualism of age and old age through the criterion of knowledge and ignorance. In it, a young person can be respected and respected if he has knowledge; even if a person is old, if he does not have knowledge, he is not accepted as a fool.

This proverb criticizes stereotypes about age: it promotes measuring knowledge not by age, but by scientific potential. So, in the proverb, knowledge is a social status, age is a natural state; the two are not related to each other. The priority of knowledge is an ancient concept in folk philosophy.

The proverb is also an educational tool that encourages young people to study and adults to constantly study.

7. *“A child is from his age, a woman is from her head”*. This proverb is evaluated in the context of sexual and social roles. A child is young; that is, the nature, character, talents and potential of a young person are known from his youth. She determines her future through her upbringing and environment in her youth.

The part “Wife - from the beginning” indicates that whether a woman is intelligent, polite, capable, wise or, conversely, inadequate depends on her intelligence, worldview, and family environment.

Although the proverb reflects ancient social norms, its main semantic core is about the formation of a person’s nature and upbringing in youth and consciousness.

In conclusion, the formation of the image of youth is not a random process, but a complex sociolinguistic phenomenon that is directly related to the historical and developmental factors, spiritual values, and socio-cultural experience of society. The social content of youth is formed through the attitude to work, thirst for knowledge, adherence to moral standards, assimilation of cultural heritage, and the educational influence of the family and neighborhood environment. This process becomes more effective when combined with the personal resources of the young individual - enthusiasm, initiative, aspiration, and creativity. Uzbek folk proverbs and phraseological units are a reflection of this process as a linguistic and cultural landscape. They interpret youth not only as a biological stage, but also as a social phenomenon, an expression of the national mentality, a stage of ascent to the ladder of spiritual and intellectual

³ Qodirov M. Social factors in the education of youth. – Tashkent: University, 2019.



maturity. The proverbs show the strategic importance of labor for a sustainable future, the fact that science has become a criterion for personal and social development, and the assessment of manners and upbringing as the main factor determining the social capital of an individual. Also, the proverbs, while viewing young people as an active subject of society, a generation capable of assuming social responsibility, also determine the spiritual and cultural directions of their upbringing. In this regard, folk wisdom acts as a theoretical and moral code in the formation of the image of youth, a key structural element of national identity, and a pedagogical program. Thus, Uzbek folk proverbs not only describe the content of the concept of youth, but also offer a scientifically based model of the social and spiritual factors that shape it. As a result, youth is manifested as the main resource of social development, the intellectual and moral foundation of the future.

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