

HISTORICAL VIEWS ON THE FORMATION OF CONSUMER CULTURE AMONG THE YOUNGER GENERATION.

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Annotation: *he article looks at the history of the views on the formation of consumer culture in the younger generation, it is said about the existence of ideas on the subject in different periods and regions. Attention is paid to the interpretation of consumer culture in the philosophical, literary heritage of Western and Eastern peoples, thinkers.*

Keywords: *consumer culture, commodity consumption, economic knowledge, religious sources, antiquity, classical literature, jadidism.*

Аннотация: *мақолада ёш авлодда истеъмолчилик маданиятини шакллантиришига оид қарашлар тарихига назар ташланади, турли даврлар ва ҳудудларда мавзуга оид гоялар мавжудлиги борасида сўз юритилади. Фарб ва Шарқ халқлари, мутафаккирлари фалсафий, адабий меросида истеъмолчилик маданияти қандай талқин этилганига эътибор қаратилади.*

Калит сўзлар: *истеъмолчилик маданияти, товар истеъмоли, иқтисодий билим, диний манбалар, антик давр, мумтоз адабиёт, жадиличлик.*

Аннотация: *в статье рассматривается история взглядов на формирование потребительской культуры у подрастающего поколения, говорится о существовании представлений данной темы в разные периоды и регионы. Внимание уделяется интерпретации потребительской культуры в философском, литературном наследии западных и восточных народов, мыслителей.*

Ключевые слова: *потребительская культура, товарное потребление, экономические знания, религиозные источники, античность, классическая литература, джадидизм.*

The power of the state's economy is determined by the elevation of the level of socio-spiritual life, the competitiveness of the education system, the progress of science and knowledge. In the current condition of globalization, the problems of influencing the education and upbringing of the younger generation and the task of solving them are included in everyday life as the main task of state policy. As a result of scientific observations and research, it was determined that a person manages to acquire knowledge before the age of five, which makes up 70% of all knowledge acquired during his entire life. Indeed, during this period, a person's child learns the world, learns his native language, is motivated by love for mom, dad, family, mahala, homeland, lays the

foundation for lifelong learning. Thus, preschool education has become an integral part of continuing education, so to speak, it has become a prelude to continuing education.

As President Mirziyoyev said at a meeting on the radical improvement of the preschool education system on October 19, 2019: "Whatever sphere we choose, without the education of modern mature personnel, we will not be able to achieve either changes or a prosperous life. The training of such personnel, a healthy gene pool of the nation, begins first of all with the preschool education system." In the modern process of globalization, many reforms are being carried out in the field of preschool education as the main ring of the Third Renaissance. In the process of rapid development of intellectual development, many reforms are being carried out in the field of preschool education as the main link of the third Renaissance.

New Uzbekistan - people with economic knowledge are needed for the development of a society where human value is a priority, and for strengthening the economy of the state. The above-mentioned normative documents are important in the formation of such people from childhood, improving the legal, economic, political, moral and moral literacy of the younger generation, as well as in the formation of their consumer culture.

It is important to rely on existing traditions, values, scientific and practical resources, as well as the achievements of other countries. The involvement of past traditions and foreign experience in the educational process is becoming increasingly important in the comprehensive intellectual development of preschoolers, in the formation of consumer culture in a modern market economy.

The first sprouts of the foundations of the theory of consumer behavior and consumer culture can be found in the works of the thinker Aristotle (384-322 BC). He also writes about the forms of trade, the function of money in circulation, as a measure of value. He had a negative attitude towards usury. Aristotle's influence on consumer behavior and culture can be found in the works of neoclassicists, institutionalists and famous thinkers. Therefore, traces of Aristotle's ideas can be seen in their views on marketing, consumer motivation and behavior. If we look at personal behavior from the point of view of consumerism, it will be very useful to introduce Aristotle's teaching about the "golden mean" as a basis for educating the cultural consumer today. Aristotle is not only a philosopher, but also an encyclopedist, the founder of many sciences, including ethics, economics, biology and psychology, and he left a scientific legacy, without which it is impossible to know human behavior and consumer behavior. According to the thinker, the golden mean between wealth and poverty is the golden ring of society. This class has a special role in the creation of material and spiritual wealth, the consumption of goods produced by others.

Jan Amos Komensky, born at the end of the XV century, is a Czech humanist teacher, writer, founder of the science of Pedagogy, which was formed in his time as an independent science, and author of the School of Motherhood. "A program for preschool children. In the middle of the XVI century, Komensky in his program "School of

Motherhood" said that it was necessary to give children economic knowledge, to give them an understanding of household management, including the need for children to be able to choose clothes for weekdays and holidays, to know what and when to wear, to teach them to take care of them and not to pollute them. Explaining to children why a person needs chests, cupboards, cellars, locks, keys, focuses on the importance of forming an attitude to these things. With these views, it is clear that the great teacher has come close to today's consumer education.

The consumer revolution refers to the period in Great Britain from the seventeenth to the eighteenth century, when the consumption of various goods and services by people from different economic and social strata began to increase. The consumer revolution broke away from the traditional way of life, in which thrift and poverty increasingly became the subject of mass consumption in society.

Here it is appropriate to pay attention to the fact that views on economic education and consumer culture have been formed since ancient times among the peoples of Central Asia, including the Uzbeks. We are witnessing that special attention is paid to these topics in folklore, the foundations of the holy religion of Islam, and classical literature. In all genres of folklore, we can find examples related to thrift, preservation of wealth, which is an integral part of consumer culture. For example, folk proverbs provide a lot of material on this subject. Here are some of them: money is easy to earn, but it is difficult to save; Take care of yourself, save a lot; If you eat little, you will always eat, If you eat a lot, what will you eat; If you gather, you will eat, you will disperse, you will leave; It will become a lake, if it does not flow, it will become The one who saves is in a dream, the one who does not save is in a dream; If you blow on a chicken, you will eat one, If you blow on an egg, you will eat a thousand; Keep the new in the old; A good son steals his father's wealth, A bad son scatters his father's wealth; An abandoned house is an abandoned plot. These proverbs encourage thrift and criticize extravagance. It is important that they are brief, concise, meaningful – young children easily remember them.

There are folk riddles that teach us to appreciate the benefits given to a person. For example, the proverb "Yesam in the teeth, but I am not, in a dream" emphasizes the value and value of meat, tasty for both young and old. Riddles like I shot a white one, took a red one (baked bread), cut it - threw it into a well (Yugra), I have no soul when I roll it, I have no blood when I rip it off (hamir) stimulate the intellectual development of children and teach them to appreciate the work of adults.

Also, many examples of economic education and consumer culture can be found in folk tales, legends and epics.

The Avesta, reflecting the scientific, educational, spiritual and moral views of our ancestors, embodies the idea of treating earth, water, air and fire as sacred, preserving these four foundations. Glorifying these four foundations of the material world, the

peoples of Central Asia taught the next generation to consider all things and events of existence valid and to observe the norm in their use.

Allah Almighty teaches mankind the culture of consumption in the verses of his divine word, the Holy Quran. We will mention some of them here. In the 31st verse of Surah A'raf, Allah Almighty commands: "Eat and drink and don't fuck" [7, p.154]. In the 67th verse of Sura Furkan, he praises those who follow the middle path in relation to the blessings bestowed: "When they spend, they are not wasteful and not stingy. They will be moderate between the two" [7, p. 365]. It seems that according to the religion of Islam, not wasting goods in the hands of a person, as well as not being greedy for them, is the most correct and moderate form of consumption. This teaching continues in the hadiths of our Prophet Muhammad (peace and blessings be upon him).

Materials related to our topic abound with works of representatives of Uzbek classical and educational, modern literature. Although they differ in form and content, we will limit ourselves to two examples because of their proximity to each other in essence. The creativity of Alisher Navoi is an endless ocean in which you can find wisdom on any topic for people of all ages, including young children. For example, in the textbook on reading for the 1st grade [9, p.27], the following wise words of the thinker are given:

- A scientist who learns what he does not know by asking is a tyrant who does not ask.
- She becomes wise by learning little by little, she becomes a river by gathering layers.
- A good person does not spare the good from the bad.
- If you don't know the good, join the good.

The first two of these four wisdoms are directly related to the culture of consumption. The first one is based on the meaning associated with the knowledge of time robberies, economy. There is a hint that when an ignorant person asks, he will quickly acquire new knowledge in a short time, and a person who does not ask often will lose a lot of time torturing himself. In the second wisdom, the reader hears the norm and continuity, which are important signs of consumer culture. The third and fourth proverbs are based on the antinomy of good and evil, a concept that can be interpreted in different ways, including thrifty and wasteful.

Abdullah Avloni, a well-known representative of Jadid literature, in his work "Turkish Gulistan or Morality" defines the concept of "Nazofat" , which is directly related to consumer culture, as follows: "Nazofat means to keep our organs, clothes and tools clean and clean. Purity makes your mind and perception wide and sharp. Causes attention and fame among the people. With purity, we will get rid of all diseases and learn the value of our soul. Cleanliness is the most important thing for our health and happiness. An unclean person is unloved by God and people. It is not a sin to wear torn, old clothes, it is a sin to wash new clothes and take out the oil. Since this work

contradicts sharia, education is against the body, it will show Islam ugly in the eyes of foreigners, and clothes that will last a year will be cut off in less than six months. This is waste, not knowing the value of the goods."

If we summarize our opinions, then in the formation of consumer culture among the younger generation of our country, first of all, a number of resolutions on education, presidential decrees and resolutions announced by our government; secondly, scientific observations made in Western science from ancient times to recent years, and scientific research by scientists and teachers of our country; Thirdly, the samples of folk oral art and views in the "Avesta"; fourthly, the sacred sources of Islam; fifthly, the ideas presented in the works of classical poets and modern writers serve as an important source.

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