



THEORETICAL AND METHODOLOGICAL FOUNDATIONS FOR THE DEVELOPMENT OF YOUTH SOCIAL ACTIVITY

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Abstract

The article reveals a theoretical method for increasing the social activity of young people based on the rich intellectual and cultural heritage and universal values of our people, the development and improvement of their spiritual and moral qualities. In the process of forming young people as individuals, social activity in society, as social interactions and relationships, the satisfaction of their needs, is closely related to the laws of development and regulation in social unity.

Keywords: Globalization, society, socio-spiritual, socio-political, intellectual-cultural, normative-legal, spiritual-enlightenment, spiritual-moral, physically fit, harmoniously developed generation, patriotism, honesty, morality, happiness, social incentives.

Introduction

In the context of intensifying global competition, ensuring the stability of social life and the consolidation of democratic values increasingly depends on the development of youth social activity. Indeed, the growth of youth social engagement not only reflects the level of human development but also plays a crucial role in shaping the spiritual and moral landscape of societies within an innovative global environment. Therefore, the development and implementation of new pragmatic approaches and principles aimed at fostering youth social



activity have gained objective significance. In particular, scientific research focused on ensuring the socialization of young people, enhancing the system of spiritual and intellectual values, and designing effective technologies for their development contributes to improving youth adaptation within society. Moreover, the formulation of classifications of active behavioral components of youth, along with the introduction of international standards for the development of youth social activity based on national interests, remains a pressing issue. In this regard, studying the social aspects of defining qualitative indicators of youth life activity is of particular relevance in contemporary research.

MAIN PART

In our republic, large-scale reforms are being implemented to enhance the social activity of youth and to elevate their moral and ethical qualities, based on the rich intellectual and cultural heritage of our people as well as universal human values. As emphasized, “We will continue our state policy on youth with unwavering determination. Not only will we continue it, but we will elevate this policy to the level demanded by the present time as our highest priority. We will mobilize all the resources and capacities of our state and society to ensure that our youth grow into independently thinking individuals with high intellectual and spiritual potential, capable of competing with their peers worldwide in all spheres, and achieving a happy life” [1]. In the implementation of these objectives, it is of primary scientific importance to improve the methods, tools, mechanisms, and patterns for enhancing youth social activity and for shaping their modern worldview.

The issue of youth social activity has received particular attention in all historical periods. For instance, the ancient Greek philosopher Socrates considered one of the greatest problems of society to be the need to cultivate in young people a sense of responsibility for social development through the formation of their consciousness and moral values. He emphasized that human activity is largely determined by individuals’ understanding of such concepts as goodness, virtue, honor, and justice, and that the way these concepts are interpreted by a person is of great significance.

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Accordingly, in order to improve human activity, it is necessary to regulate and refine one’s views and understanding of character and moral upbringing. In this regard, the ideas of Aristotle, who argued that intellectual virtues reflecting human qualities that lead to happiness are closely connected with good moral habits [2], imply the importance of correctly determining the value orientations of knowledge in the moral education of youth.

Aristotle defined human social activity in terms of active participation in social processes, interpreting it as a striving to transform opportunities into tangible outcomes. According to his view, the more actively individuals engage in social processes, the stronger the socio-political foundations of the state and society become. He emphasized that collective and mass participation in social life fosters shared values such as justice, fairness, and loyalty. In this regard, Aristotle considered the active involvement of youth in social processes as a fundamental basis for strengthening society.

The significance of developing youth social activity has also been extensively addressed in the works of prominent Eastern thinkers such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Ibn Sina, and others [3]. In particular, Al-Biruni is regarded as one of the greatest scholars not only in Central Asia but also in the broader context of Eastern and world science and culture. In his works such as “*Chronology of Ancient Nations*”, “*Mineralogy*”, and “*India*”, he addressed various aspects of social life. In the introduction to his work “*Mineralogy*”, Al-Biruni presented valuable reflections on human nature and social status, the duties of individuals on earth, moral integrity, social life, and the principles of social justice.

In analyzing issues related to youth social activity, foreign scholars have linked this phenomenon to the process of individual personality formation. In the development of social theories of personality, the behaviorist approach (from the English *behaviour*) that emerged in the United States in the 1920s holds particular significance. Its founder is considered to be the American psychologist John B. Watson (1878–1958) [4].

The behaviorist theory is based on the premise that both humans and animals can be understood as a set of behavioral, emotional, and cognitive responses to external environmental stimuli. Behaviorists argue that it is not consciousness

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but behavior that should be the primary subject of study. In this regard, the method of observation is regarded as especially effective.

Representatives of behaviorism define social behavior as a means by which individuals adapt to their social environment. Human behavior reflects both psychological states and the psychobiological characteristics of the body. Contemporary behaviorism, in particular, focuses on studying the mechanisms underlying the formation of value-normative aspects of interpersonal and collective behavior.

B. F. Skinner (1904-1990) further developed the behaviorist approach and provided a scientific foundation for the role of conditioned stimuli underlying individual behavior. These conditioned stimuli possess a socio-cultural character and are interpreted as key social factors explaining various motivations of human behavior. They include social reinforcement and punishment, success and failure in the learning process, material incentives such as money that ensure social advantage, flattery and praise, attention, achievement, the ability to dominate others, and social dependence. According to behaviorism, a child is born largely unadapted to life, and in the process of socialization, a “relatively complex repertoire” of behavior is gradually formed. This perspective emphasizes that human behavior is shaped primarily through interaction with the environment and the influence of external stimuli.

Within this theoretical framework, one of the key categories—internal and external activity— is interpreted as a “response (reaction).” In this context, the S– R (Stimulus– Response) model was developed, according to which *S* represents the stimuli that shape human behavior, while *R* denotes the corresponding response or reaction. The nature of the response is determined by the characteristics of the stimuli, which constitutes the core principle of behaviorism. From this perspective, it is possible to regulate human behavior by modifying the stimuli based on specific objectives. Notably, successful responses tend to become reinforced within the stimuli and are subsequently reproduced. This idea is reflected in what is known as the “law of effect,” which has found applications in fields such as art and social pedagogy. According to this principle, an individual’s success is closely linked to prior experience; for example, a successful performance encourages and facilitates subsequent achievements. The strengthening of responses is governed by the “law



of exercise,” which posits that repeated reactions to the same stimuli lead to the automatization of behavior. This theoretical approach is also grounded in the “trial and error” method, whereby multiple attempts are made to produce the desired response, and eventually, one of these attempts results in the intended outcome.

Subsequently, representatives of other behaviorist approaches advanced the view that behavior cannot be explained solely through the S–R model. They emphasized that favorable consequences— both emotional and behavioral— serve as motivating factors for repeated responses. According to this perspective, individuals do not consciously choose their behavior; rather, their actions are guided by the probable consequences of those behaviors.

Thus, through reinforcement, an individual can acquire the desired patterns of behavior. Within behaviorism, a specific interpretation of punishment and prohibition in education is proposed. The use of punishment, in essence, may represent a form of aggressive behavior demonstrated toward the child. Naturally, the child tends to internalize such patterns, as observation reveals that aggression can function as a means of coercion and self-assertion. The strength of behaviorism lies in its return to the objective study of the psyche through observable behavior. However, its limitation consists in the underestimation of the role of consciousness, will, cognition, and the social nature of the human psyche.

A representative of the humanistic approach, Aleksei N. Leontiev, proposed a concept of personality structure and development, within which he defined the essence of human activity. His theoretical framework is grounded in the notion of “personal meaning,” according to which the goals of human activity reflect an individual’s relationship to underlying motives.

In conclusion, according to sociological theories, the individual is studied not as a product of nature, but as a product of social relations and a reflection of society. Therefore, the formation of youth as individuals and their active participation in social life are fundamentally determined by social interactions and relationships. This issue is closely related to the process of personality formation among young people, the satisfaction of their needs, their development and functioning within social unity, the relationship between the individual and society, interactions between individuals and groups, as well as the patterns governing social behavior and its regulation. In society, the needs of young people are manifested through their interests, which, in

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turn, guide purposeful activity. Social relations are reflected in human behavior, primarily through the system of interests. This, consequently, defines the goals, content, and essence of youth social activity. The transformation of interests into concrete goals represents the highest level of motivation driving youth social engagement.

Scholars of our republic, such as E. Qodirov [5], I. Saifnazarov, F. Saifnazarova [6], V. Qo‘chqorov [7], and others, have devoted particular attention in their research to issues such as the socialization of youth, their role in the socio-political and spiritual life of society, and the enhancement of their legal culture. In this regard, in order to ensure the full participation and active engagement of young people in social life, various state programs, as well as a number of decrees and resolutions, have been implemented, reflecting a growing focus on this important social group. In particular, the role of the spiritual and cultural system of society is considered invaluable in educating young people to become individuals who contribute meaningfully to society. That is, large-scale transformations within society are closely interconnected with reforms in the spheres of spirituality and culture.

Based on the above theoretical considerations, it can be concluded that social activity encompasses all essential aspects of individual activity. It is reflected not only in active participation in social and collective affairs but also in the principles of political and moral self-awareness.

At present, raising young people as well-rounded individuals capable of bearing the responsibilities of the modern era is recognized as one of the most important tasks of national significance. Considering that all necessary conditions have been created for young people to receive quality education in accordance with contemporary demands, acquire professional skills, and secure a *достой* place in society, the following conclusions can be drawn:

1. In recent years, state policy toward youth has undergone a fundamental transformation in its essence and content. In particular, democratic and humanistic values—such as the full protection of human interests and rights, as well as ensuring the integration of young people into social life—have assumed a leading role. Therefore, social policy aimed at youth is closely interconnected with the processes of democratization, modernization, and liberalization of

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society. Its implementation is enriched and improved by the objective conditions, goals, and tasks characteristic of each historical period.

2. In Uzbekistan, the development of youth social activity is regarded as an important research object within the social and humanitarian sciences. Young people are distinguished as the intellectual potential of the country's social, political, economic, and spiritual-ideological advancement, as well as a unique strategic resource for state development-representing its strength and capacity.

At present, the Youth Union of Uzbekistan plays an active role in supporting various interests of young people, enhancing their legal awareness, promoting sports and physical education, protecting persons with disabilities, fostering a healthy lifestyle, encouraging environmental initiatives, instilling democratic values, preparing youth for family life, and improving their professional skills across numerous направления of activity.

3. In our country, the youth movement has entered a new stage of development. This strategic phase requires aligning the activities of youth organizations and movements with the broader goals of comprehensive modernization, democratization, and liberalization of state and social life. At this new stage, particular attention should be paid to the following priorities in enhancing youth social activity:

- Increasing the socio-cultural activity of young people is closely associated with the formation and development of their humanistic qualities. Indeed, through high moral virtues, individuals are able to more profoundly reflect reality and deepen their understanding of it, thereby discovering themselves more clearly and comprehensively. In this sense, a person's "moral virtue" is primarily oriented toward self-awareness. The level of an individual's spiritual maturity is largely determined by the degree of their humanism;
- The development of youth social activity is also closely linked to strengthening their sense of belonging and responsibility. From this perspective, it is essential to cultivate in young people active participation in the progress and prosperity of the nation, awareness of the historical past and present of their people, and a non-indifferent attitude toward political, social, economic, and cultural reforms and processes. Enhancing their political consciousness and culture, as well as fostering an objective, analytical, and critical attitude toward

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societal conditions, is a requirement of the present time. This, in turn, contributes to their consistent and active involvement in processes related to national development and advancement;

– Based on the objectives of modernizing and liberalizing state and social life, further development of entrepreneurship and innovativeness among young people is considered one of the key priorities.

4. In our country, enhancing youth social activity requires effective coordination of their activities and aligning them with the strategic goals of the state. As the primary driver of reforms, the state bears responsibility for creating *достой* and prosperous living conditions for young people. Therefore, increasing youth social activity is closely linked to ensuring their employment.

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