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## EVOLUTION OF SOCIAL ACTIVITY AND SOME ASPECTS OF ITS FORMATION IN YOUNG PEOPLE

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**Annotation:** The article discusses the social activity of young people, the elements that play an important role in its evolution and formation.

**Key words:** *Social activism, evolution, neglect, rigidity, malice, adolescence, infancy, childhood.*

Eaching young people to be active from childhood will be the basis for achieving social heights in the future. As the President of the Republic of Uzbekistan noted, "we all acknowledge with gratitude the growing social activism of our sons and daughters, the growing sense of involvement in the fate of the Motherland and the people, the worthy participation of our younger generation in building a modern, democratic state of Uzbekistan." After all, the role of the older generation in shaping and developing the spiritual world of young people on the basis of noble ideas from childhood is great. It is important to keep in mind that every child understands the world through the objects and things around them, including toys. The child's choice of profession as he grows up, the path he will take in the future, the moral and spiritual foundations on which he will build his life, will undoubtedly be determined by what toys he will become acquainted with in the future." In this regard, the great thinker Plato addresses educators as follows: "Let the children try to direct their inclinations and interests through play, depending on what they need to develop later." So, activism starts in infancy.

At the new stage of development, the basis of the ongoing reforms in the field of education in our country is the issue of educating a comprehensively mature, harmoniously developed person. Our ancestors, 3,000 years ago, developed the ways and rules for this and laid the foundation for the structure of the state and society: That they may glorify the address, the city, the country, and its name and its voice. In

the Zoroastrian education system, young men and women are encouraged to engage in active creative work, while encouraging them to acquire diligence and professional skills and abilities from an early age. The fact that our ancestors paid special attention to the development of all kinds of professions in the Avesta confirms that the education was carried out in connection with labor practice, the young men held a formal community examination at the meeting of elders engaged in crafts, farming, animal husbandry. The process of human development of Zoroastrians, their becoming active members of society, entering into socio-economic relations, can not be imagined without primary and higher education, which is the basis of the stages of the education system. So the evolution of social activity begins in childhood.

The development of a child's spirituality takes place at a higher level when he goes to school. Now the child's educational skills acquired in the family and in kindergarten are beginning to bear fruit in school. It is up to the school teacher to properly assess this outcome, reinforce and develop the positives in the child. The spiritual upbringing given by a school teacher must be inextricably linked with the previous upbringing. When raising a school-age child, it is important not to limit the child's actions too much, not to be angry and cruel. The teacher will have to set an example and complete the tasks. As Aristotle put it, "Any act done by force is an unpleasant act. And the work done with passion is pleasant and delicious." <sup>1</sup>. If a young child is brought up with extreme cruelty and cruelty, the child's memory, joy and activity will be damaged. According to our great ancestor Beruni, "the use of force and hiring is not permanent, nor is it right." As a result of such upbringing, his spiritual growth does not give the desired result. The child develops symptoms of fear. There are elements of carelessness, sadness, frustration. This, in turn, has a very negative impact on education and knowledge. In him the qualities of procrastination begin to accumulate.

In conclusion, a student who hates his teacher becomes a liar, a hypocrite, a deceiver, a low-spirited, prone to mischief. The qualities that lead to activism come second.

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<sup>1</sup>Арасту. Ахлоқи кабир. – Тошкент: "Янги аср авлоди", 2016. –Б. 138.

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