

**A MODERN AND UNIQUE MODEL OF PROMOTING A HEALTHY LIFESTYLE
AND RAISING A SOCIALLY ACTIVE GENERATION**

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Abstract: This article explores the democratic reforms being implemented in Uzbekistan, provides a critical analysis of societal relations, and examines the systems of education, upbringing, and healthcare. It also discusses the recent developments in state and social governance, as well as the dialectical interconnection between a healthy lifestyle and social activity.

Keywords: Democratic reforms, physical and mental health, social reality, objectivity and subjectivity, labor, healthy lifestyle, destructive and constructive (factors), universal human values, legal norms, ethno-ethical (values).

Today, the democratic reforms being implemented in Uzbekistan, the new institutions being formed based on a critical analysis of social relations, the systems of education, upbringing, and healthcare, and the innovations in state and social governance all demand social activity from every citizen and every individual. This activity is directly linked to the individual's physical and mental health. A sick person, someone with an illness or a disability, cannot always actively participate in social life or respond effectively to the problems society raises. Such a person is aware of their limited capabilities and understands that physical or mental strain may come at a high cost to them. Therefore, a healthy lifestyle and social activity are dialectically interconnected.

The current democratic changes and global processes occurring around the world are clearly affecting the psyche of individuals, their health, and their attitudes toward life in complex and contradictory ways. Social reality has never changed without impacting the individual's reality, shaping their perceptions in one direction or another. The dynamics of changes in social reality are reflected in the human psyche — they either activate the individual or create a sense of indifference.

Consciousness, which drives the interaction between society and the individual and shapes one's relationship with reality, is a phenomenon that develops dialectically. Just as the social environment and space influence consciousness, so too does consciousness influence the environment and the social space. However, while the social environment affects us as an objective reality, consciousness, as a subjective phenomenon, leads a person to strive to

transform that objective reality.

The harmony between objectivity and subjectivity is a sign of social development as an integrated reality and of the evolution of human and societal life in accordance with universal laws. These concepts cannot be seen as opposites or enemies. Epistemological (gnoseological) studies may seek to identify differences or distinctions between them, but such research does not completely deny that human and societal life evolves in accordance with general laws.

Indeed, human consciousness is inclined toward restless inquiry, toward solving new problems and discovering solutions. Ready-made postulates or theories are often not of great interest to it. The search for novelty and uniqueness — the desire to find and express one's "self" — is a characteristic of the individual subject.

Humans are always striving to innovate, to introduce something new into social reality. The most profound emotional experiences in human consciousness are tied to creation and action. These actions may serve either personal interests or be directed toward group or social interests. Social activity belongs to the latter group.

Social activity is a unique form of reality. Z. Qodirova describes it as:

"a level of conscious, impartial analysis of social relations and the aspiration to change certain elements of those relations. When a person encounters a serious issue of social significance and understands the need to adopt new laws or improve existing legal mechanisms to resolve it, their social activity intensifies."

One such "serious issue" is participation in labor and social relations. Labor is expressed as a goal-oriented, conscious activity, directed toward achieving a result and managed through deliberate will in accordance with a defined purpose. According to general rules, labor aimed at production or creating a specific product is simultaneously the primary means of shaping the individual.

In the process of labor, not only is a product of work created, but the subject themselves develops as a person. Through labor activity, a person's abilities are formed, their character takes shape, their worldview is solidified, and practical, active principles emerge.

By its nature, labor is always connected with performing a specific task, and the entire process must be directed toward achieving the desired result. That is why labor requires planning and performance control, always involves certain responsibilities, and generates internal discipline and organization.

Activity appears as a factor that initiates and stimulates labor.

Social activity can take destructive or constructive forms.

- Destructive social activity refers to attempts to solve social problems by radically restructuring life, often through the use of force.
- Constructive social activity aims to solve existing social conflicts within the framework of current social structures, without radically altering them by force.

A person or social group engaging in constructive social activity utilizes the governance capacities available within a given social institution. If individuals or groups in society address necessary social problems through legal means (e.g., appealing to legislative or executive authorities, participating in elections, etc.), such activity is considered constructive.

However, if people use non-legal means to pursue their demands and attempt to dismantle existing social relations (especially when those relations offer no viable solution to current problems), their activity is considered destructive.

Forms of destructive social activity include civil disobedience, various forms of violence, and so on.

In short:

- Constructive social activity refers to actions aimed at legally changing existing reality.
- Destructive social activity is its opposite — the attempt to alter existing systems through illegal means.

Today, the types and nature of social labor are also changing. Seasonal, temporary, and contract-based forms of labor have emerged. Many young people without a profession or craft are primarily involved in such work. A significant number of youth travel to other countries to engage in seasonal labor. These, too, are considered useful and necessary types of social labor.

However, in such forms of labor, less attention is paid to legal compliance, ensuring the health of the hired worker, organizing quality rest, or promoting a healthy lifestyle. Hired workers often work in unclean, uncomfortable conditions without proper rest, which shows that they are largely unaware of labor laws.

Yet, according to the Constitution of the Republic of Uzbekistan, the Labor Code, and other legal and regulatory documents, every worker has the right to:

- Proper working conditions,
- Regulated working hours and rest periods,
- Protection and recovery of health in the event of a workplace accident.

The labor contract must be voluntarily signed and fully honored, and this responsibility falls on

the employer or contractor.

These legal requirements align not only with universal human rights standards but also with ethno-ethical values. In fact, even Islamic law considers mutual contracts binding.

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