

Dynamics of Creativity In the Development of Intellectual Capacity of Youth

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Abstract: This article reveals the creative aspects of increasing the intellectual potential of young people. Also, on the one hand, the innovative activity of young people is seen as a person who is distinguished by activity, quick reactions, is interested in everyone and is not afraid of new situations, and on the other hand, the dynamic factors of the manifestation of characteristics such as being careful, tending to follow learned rules, and being afraid of something new have been studied.

Keywords: Youth, potential, personality, creativity, creative thinking, youth outlook, creativity, extraversion.

Introduction.

Creative thinking can be clearly reflected in every social sphere. This means that a person's creativity is manifested in his thinking, communication, feelings, and certain types of activities. Creativity describes a person as a whole or his specific characteristics. Creativity is also seen as an important factor in talent.

"Creativity is manifested as a set of skills related to creativity, creative qualities of a person. Creativity includes a high level of sensitivity to problems, intuition, foresight, imagination, research and reflection. A person's creativity is manifested in his thinking, communication, feelings, and certain types of activities. Creativity describes a person as a whole or his specific characteristics. Creativity is also reflected as an important factor of talent. In addition, creativity determines mental sharpness" [1.10.] .

According to the philosopher E.P. Torrens, the following is explained on the basis of the concept of "creativity":

- to put forward a problem or scientific hypothesis;
- hypothesis testing and modification;
- identifying the problem based on the formation of decision results;
- knowledge and practical actions in finding a solution to a problem

sensitivity to the opposite of each other

Creativity is creating and creating. Although creation and creativity are essentially social realities, in the literature on the psychology and theory of creativity, it is considered as a private, individual psychological phenomenon. In contrast to this approach, we focus on the social aspects of creative activity. The orientation of intellectual potential to extrovert, that is, to social existence, puts a number of scientific and philosophical issues on the agenda. It is difficult to understand the essence and importance of the topic without having certain theoretical views and ideas about them. These issues include:

- the transformation of creative cognitive reality into extravertive reality takes place through what motives, stimuli or institutions;
- will the synharmonic interests of "I" and "we" be preserved in this process, or will "we" "absorb" all the processes;
- according to what laws do external deterministic factors activate internal spiritual mechanisms that encourage creative activity?
- whether the social creative activity of young people has only an extrovertive character or whether it also contains internal spiritual, spiritual, introvertive signs; - how is social creative activity measured, according to which criteria is it evaluated?

The transformation of creative cognitive reality into extravertive reality occurs through certain motives and stimuli. Ignorance and ignorance of these psychological factors leads to non-objective assessment of creative activity. Each of them is researched and studied as a separate spiritual state in sociology and psychology. We call them creative activity with a general name "Dolizing factors", because, in our opinion, it is precisely in this process that directs, gives importance and necessity to a person's activity, mobilizes all his physical and spiritual strength and encourages him to achieve the set goal[2.301.] .

ANALYSIS OF LITERATURE ON THE SUBJECT. The distinction between creativity and intelligence has gained special importance in the philosophies of Plato, Aristotle, and later Kant and Hegel, starting with Socrates. Plato tries to justify the creative process through the terms "inspiration" and "divine power". In his opinion, "The poet does not create with his art and knowledge, but creates with divine power" [3.161.] . In the matter of "creativity" and "creative thinking", like Greek philosophers, Muslim scholars-thinkers have created their own school. In this sense, great attention was paid to the development of human creative abilities in religious-philosophical teachings such as Mutakallim and Motazilism, Sunnism, Shiism and Sufism. For example, the two main directions of the word Mutakallim and Mutazalim advocated the use of a creative approach and the use of creative methods [4.3.] in the interpretation of the rules of Islamic doctrine.

Social creative activity should first of all be recognized as an expression of a person's desire to find his place in society, in existence, in the existing system of relations. When this desire is actualized in a person by social life and environment, it activates it actively. A.G. Maslow, who studied the problems of creativity and its actualization, writes: "If we really want our children to actualize all the forces that exist in them, we need to educate them with one goal, that is, creativity" [5.69.] . Philosopher, psychologist, thinking about the issues of education and preparation of young people for life, said that today the world is changing rapidly, new problems are emerging, young people do

not lose themselves in such conditions, they look directly at the difficulties that have arisen and "welcome the news with pride and joy" [5.70.] comes to the conclusion that it is necessary to form

In the development of the intellectual potential of young people, we should be people who do not make the world stable and stagnant, who do not freeze it like our ancestors, who feed on an abstract tomorrow with confidence, who look optimistically at future changes and changing life, who improvise and adapt to life. This is a new type of person. If you want, you can call him a Heraclitus type [5.71.] . At this point, it is the inner mental state of creative activity, self-discovery, and even, as A.G. Maslow pointed out, the motive, the stimuli go to this psychological state. So, there are two levels of potential: the first is the level of "ecstasy" and the second is the level of "improvisation and adaptation". Innovation includes or consists of both. The first one includes the human striving for unique innovation and discovery, and the second one includes essentially organizational technical efforts related to bringing in the inventions of others, introducing them into one's environment, and installing them. There is no secret in the next one, it can be done by ordinary people.

Anyone with organizational and technical knowledge, experience in managing technological processes can conduct it. The countries that started to build an industrial society for the first time take this way in bringing foreign scientific and technical discoveries to themselves, because they do not yet have the intellectual power and innovative technology capable of realizing the scientific and technical revolution. The first stage of innovation is the stage of mobilizing scientific and technical forces in society, making them unique scientific and technical discoveries.

The innovative development carried out in Uzbekistan includes both of these stages, but now we have the priority of importing foreign scientific and technical discoveries and modernizing social and economic life through them. Actualization of innovative research, creativity, and creative activity is related to these two stages.

The "ecstatic" introverted nature of creative activity encourages the study of the interests of "I" and "We". A true creator tends to absolutize his "I", he prefers to communicate with someone who listens or hears him. Although this introversion in him is important for creative research, he has to reckon with "We", that is, social interests, especially in the field of scientific and technical creativity. The creation of nuclear weapons confirms what disasters can befall mankind, which is the result of not taking into account the interests of mankind in scientific and technical research.

Every year in Uzbekistan, more than half a million young people who are ready to actively participate in social relations and search for their own way of life graduate from school. More than 450 thousand young people with higher and secondary special education are ready to show themselves, knowledge and skills in various fields. The introduction of innovative changes, scientific and technical discoveries does not lead to the creation of new jobs, but saves jobs. It is difficult to solve this conflict with scientific and technical innovations. All spheres of human activity, manual labor cannot be replaced by innovative discoveries. Therefore, the need for manual labor remains in the society.

Innovative thinking is fed by the demands of social development, it is not "for itself", but for the development of society. "We"'s needs for scientific, technical and renewal, as stated by A.G. Maslow, lead to relinquishment of the "ego". It is based on giving full attention to creative pursuits, ignoring the opinions of others, living only with the pain of creativity, forgetting that you are separated into two subjects such as "you who observe your Ego and you who perceive your Ego"[5.77.] . In this case, the question may arise whether "We" will not completely absorb the creator's "I". Yes, such a

risk is great in traditional societies. This risk can be reduced by giving a social orientation to the creative activity, recognizing the creative "I", his inclination to individual research. The "I" of the creator is not antagonistic to the "we" of the society, ultimately, all inventions are measured by the benefits, benefits and virtues they bring to the individual.

RESEARCH METHODOLOGY. At the new stage of Uzbekistan's development, young people who have the ability to lead with a keen intellect and know the essence of work will lead to success in the social, economic and spiritual development of the country. This will remain one of the main and important factors of our society.

Indolence, laziness in people has a great impact on the labor process, as a result of which some people advance, and the other part lags behind. This also causes new problems for young people. Achieving the final result of socio-economic reforms in places, bringing the started work to an end, forming a new worldview in people, forms the core of the tasks facing the society.

The presence of people with old ways of thinking and old way of thinking was not felt at the beginning of the reforms, as the reforms deepened and social views in the society moved towards renewal, the need for a new outlook to manage people began to be felt. Being able to quickly adapt to change will benefit not only society, but also individuals.

External deterministic factors act according to certain laws of spiritual and mental mechanisms that encourage creative activity. Why is a person engaged in scientific and technical creativity, innovative research? What are the mechanisms in the spiritual and spiritual world of a person that encourage him to restlessly search, even to create scientific and technical innovations contrary to prohibitions? How does a creator know if he is on the right or wrong path, is it possible to tell? We must admit that these questions are difficult to answer. Even experts who studied the philosophy and psychology of creativity could not find answers to these questions.

Training young people capable of creativity and innovative activities requires a new pedagogical technology, a model of education, and without solving this problem, training scientific and technical personnel would lead to deepening of crises. In this regard, the West has conducted exemplary research, established scientific centers studying global crises and institutions conducting technical expertise. In the years 1945-2000, about 400 universities and academies were opened in European countries that train globally thinking, highly educated scientific and technical personnel. The policy of humanization of scientific and technical discoveries, i.e., support of discoveries that correspond to the fundamental goals of man, has been implemented [6.45.] .

ANALYSIS AND RESULTS. In life, morality should not be subordinated to interest, but interest should be subordinated to morality. If interest is considered higher than morality, people will go to the path of denying even the simple truth that is obvious to everyone. There have been such people among mankind, and there will be more. The relevance of educational work is also determined by such reasons. It is observed that scientific and technical thinking, discoveries are carried out from the point of view of certain interests. Large philanthropists aim to expand their financial capabilities when they support certain scientific and technical inventions. This is a common tradition in the intellectual world. Therefore, there is a risk of conflicting with general moral and ethical factors and requirements of innovative discoveries. Predominance of the interests of patrons over general factors and requirements contradicts stability in society, the principles of unity and justice, and this will not fail to cause unrest in social life. That is why he emphasizes educational work. At the same time, we

must say that educational work cannot be the only effective means of harmonizing scientific and technical research with spiritual and moral requirements. Educational work should be strengthened with other social political, legal, economic and cultural mechanisms.

CONCLUSIONS AND SUGGESTIONS. The innovative characteristics of young people are a characteristic that should be interpreted as they are. In other words, it will be necessary to take into account that in any social conditions, in any place, the period of youth depends on these characteristics. With this, the natural-historical process of succession and the exchange of generations will be successfully realized. This process provides stability in society, and changing them accordingly causes internal changes in problems.

In the modern sense, young people are a natural means of maintaining sociality. This quality shows that the innovative features of young people are very primitive, but at the same time time and simple, indestructible, inseparable reality. Recognizing the special importance of the fact that it is a novelty characteristic of youth is especially relevant, we believe that it is too early to identify the innovative characteristics of youth, and this approach is very common. The qualitative transition from innovation to innovation of the potential and innovation opportunities of these young people has been researched.

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