CRITERIA FOR THE FORMATION OF INNOVATIVE THINKING AND SOCIAL CONSCIOUSNESS IN YOUNG PEOPLE

Jurabek Jumanazar ogli Rajabboev
Student, Faculty of History, Department of National Idea, Fundamentals of Spirituality and Legal Education, Urgench State University

ABSTRACT

This article clarifies that, a thirst for innovation, research and creativity is a human trait. It is this feature that motivates a person to look at himself as a social being and a subject of social relations.

Keywords: social innovation, legal innovation, agro-innovation, aesthetic innovation, management innovation, pedagogical innovation

INTRODUCTION

Doctor of Philosophy S.Norkulov writes: “Interest in knowing the world is unique. Due to the nature of the generalization of epistemological experiments and their use in changing the environment, man is the subject of social historical processes, created by civilization. These processes are related to thinking, consciousness, cognition, the pursuit of knowledge.” [1] The researcher reveals the laws of individual thinking and the transformation of consciousness into social thinking and consciousness, the first of which, no matter how important, becomes a product of "necessity" implied by N.A. Berdyaev through deterministic factors, especially social demands, the needs of society. Hence, man's thirst for innovation, creation and creativity is not just an individual phenomenon, they are related to social necessity. Here the demands of social development have a deterministic effect.

METHODOLOGY

It should not be forgotten that there are also internal deterministic factors of creation. When it comes to creative thinking, they often refer to this inner determinism. Internal deterministic factors include creative psychological phenomena such as ability, inspiration, the pain of thinking and creating, the desire to change the environment, the desire to further beautify and humanize, the ideal formed in the mind. These phenomena play a leading role in the lives of young people, especially in their imaginations. Eighty-two percent of our respondents consider it a positive fact that the President and the government support the interest of young people in innovation and innovative research, and are ready to take advantage of these

opportunities as much as possible. 78% of them say that schools, educational institutions and family institutions require young people to grow up as creative people, in this regard, first of all, parents help a lot, the spiritual and moral environment in the family, noble qualities, mutual support, altruism, great respect and traditions of honoring the little one emphasize spiritual support, encouragement.

69% of respondents say that family and school play an important role in a person's love for creativity, 51% say that the influence of friends is leading, 32% of colleagues and classmates, and 21% of special cultural and spiritual events of books and youth associations. At the same time, almost 94% of respondent youth express interest in this or that type of creative activity. It is true that among them artistic creation is in the lead (78%), young people interested in scientific and technical creativity are only about 3%. We specifically studied the answers to our other questions from young people interested in scientific and technical creativity. We found that in the family of these young people, either their father or brother was engaged in scientific and technical creativity. Among them are young people who have been influenced by friends or others. It follows that the desire to engage in scientific and technical creativity is aroused by adults in the family. While the interest of young people in scientific and technical creativity is not formed by itself, the influence of external deterministic factors - family, friends - is in the forefront. The influence of special education and educational institutions is an axiom.

Youth is a formative stage of interest in the world, life, understanding them. There is no denying that there are innate abilities. For example, the famous composer Mozart wrote an opera at the age of 4, the Russian composer Prokofiev at the age of 9, and Mendelssohn at the age of 14 [2]. It is known that Alisher Navoi memorized Farid-ud-Din Attar's Mantiq ut-tayr at a young age, and that Beruni and Ibn Sina were interested in science from a young age and had unique abilities [3]. The abilities in these individuals have, of course, become a unique reality, perfected by external deterministic influences. It would have been impossible for these geniuses to reach the level of maturity if they had not worked on themselves, if they had not turned research into a way of life and thinking. Admittedly, sometimes there are exceptions in nature. For example, a 16-year-old boy comes to the famous Burdenko Research Institute. During the analysis, it is determined that the brain does not show any signs of functioning. Examination revealed that the young man had no right brain and the left side was insignificantly preserved. Nevertheless, the young man lived an active life, studied well, played sports, and was far superior to his peers in intellectual terms. This anomalous phenomenon surprised everyone [4]. This exception is not a simple natural phenomenon. Experts say that the human brain is 35 km long. There are

enough prodigies who can memorize the whole pamphlet at once, write it fluently in both hands, memorize up to thirty numbers, and recite them in sequence at once. This means that a person, especially young people, can be taught the type of creation they want. Modern education, pedagogy is based on this principle. The above answers of our respondents also confirm this opinion.

RESULTS

Innovation cannot be limited to the type of scientific and technical creation, it applies to all aspects and directions of human activity and interests. Therefore, in the literature there are such terms as "social innovation", "legal innovation", "agro-innovation", "aesthetic innovation", "management innovation", "pedagogical innovation".

Sometimes it is associated with scientific and technical research, innovation, the introduction of scientific and technical innovations in the field, technological modernization. Replacement of production processes and services with modern equipment is interpreted as an innovation. In this interpretation, innovation is likened to any kind of innovation. In our opinion, it is appropriate to know it as a type of creative activity aimed at turning the field, object, process in an essentially new direction. The dynamic features and requirements of social existence, the development of society are one of the external determinants influencing innovative thinking. In general, the cognitive phenomena that take place in the human mind and thinking are due to the influence of these determinants. “Social development is stable and changeable, affects people’s thinking and consciousness through ambivalent events such as consequence, evolution and involution, revolution and perception and chance, forcing them to live under the influence of certain ideas, views and spiritual values. In this case, social development comes as a product of certain ideas, views and spiritual values. [5]. These contradictions of social existence are reflected in innovative thinking and research. Intuitive knowledge or inspiration in the field of creation is not always a perceived reality. Or the invention of a new technology may not always be of revolutionary significance. But every novelty, something of innovation, must in some way improve the function of the object. Only in this way does innovation meet the requirements of social existence, the development of society. Innovative thinking can be seen as a manifestation of social consciousness.

The fact that innovative thinking is a social being, derived from the demands of society, shows that it is in common with the social consciousness. True, this commonality is not absolute, they have their own characteristics, functional features. Cognitive processes related to social consciousness are also observed in innovative

thinking. S.Norkulov sees the peculiarities of this process in the following: is a subjective reality that expresses the relationship between society, man, and being. The nature of social consciousness in relation to social being requires an approach to human cognitive-sensory experiences in accordance with the laws and requirements of this being, the study of transformational changes in consciousness in terms of those laws and requirements, the harmonious view of endotransformation and exotransformation processes.[6]

Hence, the connection between the requirements of social existence and innovative research is manifested in human sensory, cognitive experiences, the wavy, fluctuating course of these experiences is associated with fluctuation processes in this connection.

DISCUSSION

Innovative thinking is nourished by the requirements of social development, it is not “for itself” but for the development of society. Our need for science, technology and renewal, as A.G. Maslow points out, leads to the abandonment of the ego. It is based on a complete devotion to creative pursuits, disregard for the opinions of others, living only with the pain of creation, forgetting that you are divided into two subjects, such as "you observe your own creator and feel your own creator." [7]

In this case, the question arises as to whether "We" will completely swallow the creative "I". Yes, in traditional societies such a risk is great. This risk can be reduced by giving the creative self a social orientation to its creative activity, while acknowledging its propensity for individual exploration. The "I" of the creator is not antagonistic to the "we" of society, but ultimately measured by how all the inventions have brought benefits, benefits and virtues to humanity.

Innovative thinking must have a creative "I". It is not harmful for the creator to glorify his "I" or to have egocentric views in it. It is a quality that comes to him from his separation from other creators, from his environment, from his hunger for innovation. If we understand innovation as a kind of true creative activity, we have to support the “I” and endure the whims and arrogance in it. If we understand innovation as the introduction of imported technical means and methods of work, then there can be no question of true creativity, the "I" of the creator, his stubbornness. These two approaches always follow innovative research, and their beginnings go back to the creative “I”. This is why special attention is paid to the training of young professionals who are prone to innovative thinking and research. In their scientific and technical thinking, the interests of "I" and "We" do not exaggerate as antigonists, but the true creator, inventor does not forget his "I". The dialectical

connection between "I" and "We" has always been a matter of debate, in scientific and technical creativity, always in favor of the latter. Not only society, but also the individual, the creator, has won from this.

External deterministic factors motivate the spiritual-mental mechanisms that motivate creative activity in accordance with certain laws. Why is a person engaged in scientific and technical creation, innovative research? What are the mechanisms in the spiritual world of man that motivate him to search restlessly, and even to create scientific and technical innovations contrary to the prohibitions? How does a creator know if he is going the right or wrong way, is it possible to determine? Admittedly, these questions are difficult to answer. Even experts who have studied the philosophy and psychology of creation have not found answers to these questions.

That is why the Russian philosopher N.A. Berdyaev, who expressed important ideas about the philosophy of creation and wrote works, connects the creative process with personalism, theology and transcendence [8]. Based on the existing social philosophical and scientific views, we believe that the above laws can be determined through contextual, experimental and component research [9]. These directions and methods of scientific research come in different levels and forms in innovative thinking. For example, the contextual method helps to solve a problem that has arisen in a particular area using a new, technical invention. Automation and mechanization of the production process eliminates heavy manual labor, resulting in an increase in the number of products, saving time spent on them. This method imposes a humanization of labor on scientific and technical discoveries.

CONCLUSION

The humanization of labor, that is, the humanization of social organization in accordance with the interests of man, is a requirement of the laws of management. Or take the experimental method. Its empirical view implies the creation of innovation through special testing. In this regard, the Decree of the President of the Republic of Uzbekistan dated August 17, 2018 "On a legal experiment to introduce a special regime of governance in the city of Tashkent." It envisages rapid development and modernization of socio-economic sectors in Tashkent, attracting investments, rapid solution of social and population problems, abandonment of quasi-enterprises and introduction of a modern, efficient and innovative management system [10].

This experiment should lead to the identification of methods, ways and technologies to solve existing problems, innovative transformation of urban infrastructure. Its main goal is to create a model of development that is consistent with the innovative development of the country, the formation of a system that

increases the welfare of the population. Thus, external deterministic factors activate the internal spiritual-mental mechanisms that encourage creative activity in accordance with the requirements and laws of social development. This creative activity is the humanization of the social being, the use of the intellectual forces in the individual. Although the social creative activity of young people has an extractive character, it is not a phenomenon that separates it from the creative person, from his spiritual life.

Innovative research, the measurement of creative activity in young people requires special research. Such criteria are different in each type of creative activity. Therefore, experts are in favor of a differential approach to them. In innovative research, such criteria are also determined by how they are approached: is innovation a genuine type of creative activity such as "ecstasy" or the introduction of imported scientific and technical discoveries? The search for criteria is justified only when we find the answer to this methodological question for ourselves.

REFERENCES

1. Norqulov S. Transformation processes in civil society and social consciousness - Tashkent: Navruz, 2015. 33 p.
2. Peshkova V. Phenomenon of genius - Rostov on Don, Phoenix, 2006 - p.7.
3. Qayumov A. Works. 3 vols. Tashkent: Classic word 2009. pp. 106-107; Qayumov A. Works 9 volumes. Tashkent: Mumtoz so`z, 2010. 64-65, 298-299-p.
4. Nervous cells vsë taki vosstanavlivayutsya // Arguments and facts, 2015, № 5.
5. Norqulov S. Transformation processes in civil society and social consciousness - Tashkent: Navruz, 2015. 186-p.
6. Maslow G.A. Far limits of the human psyche. SPb.: Ed. gr. Eurasia, 1997 - P.77.
7. Berdyaev N.A. Philosophy of Freedom. The meaning of creativity - Moscow: Pravda, 1989 - pp. 511-535.
8. V.G. Golovanova. Philosophy of discoveries and inventions - Toshkent: Noshir, 2013 - p. 16.
9. Decree of the President of the Republic of Uzbekistan "On a legal experiment to introduce a special regime of governance in Tashkent" // "People's Word" August 18, 2018.
10. Baxranov L. Artistic Criticism and Fine Arts (Philosophical Aesthetic Observations) - Tashkent: Tafakkur Publishing House, 2016. pp. 69-79.