



SCIENTIFIC AND TECHNICAL KNOWLEDGE IS ALSO THE OBJECTIVE LAWS OF SPIRITUAL DEVELOPMENT

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ANNOTATION

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, it is considered that 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.

KEY WORDS: *philosophical conclusion, subjective capacity, mentality, innovative mentality, innovative consciousness, innovative idea, innovative thinking.*

INTRODUCTION

Scientific and technical knowledge is also a reflection of the objective laws and requirements of spiritual development. Actually, there is no place in our spiritual heritage to solve this problem, but the present time requires scientific and technical research; the effective use of the achievements of the scientific and technological revolution in all spheres of social life has become a necessity. Undoubtedly, such qualities as social justice, ideal society, perfect man, high spirituality, humanity, patriotism, faith, good behavior, community, unity, humility, generosity, peace-loving, diligence, family-oriented, which are glorified in the spiritual heritage of our people, are immortal. It is our duty to assimilate and inculcate it in the hearts of the younger generation. 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 opera at the age of 4, the Russian composer Prokofiev at the age of 9, and Mendelssohn at the age of 14[1]. 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[2]. 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 performance symptoms. 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[3]. This exception is not a simple natural phenomenon. Experts say that the human brain is 35 km long, has the ability to send information to itself. 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.

MATERILAS AND METHODS

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, it is considered that 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 mentality. In general, the cognitive phenomena that take place in the human mind and thinking are due to the influence of these determinants. "Social development affects people's thinking and consciousness through ambivalent events such as stable and changeable consequences and results, evolution and involution, revolutionary and counterrevolutionary, perceptual and coincidence, 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"[4]. These contradictions of social existence are reflected in innovative mentality 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 mentality can be seen as a manifestation of social consciousness.

The fact that innovative mentality 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: "Social consciousness is a simple sensory phenomenon, not an experience, it is a subjective reality based on scientific analysis of the external world, society and its immanent laws, political, economic, spiritual, cultural processes, life experiences, and the relationship between person and 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, a harmonious view of endotransformation and exotransformation processes"[5]. To sum up, 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. It is in this wave that creative activity is reflected as a mysterious, sometimes abstract reality. For example, the development of Uzbek society is associated with the establishment of a democratic state governed by the rule of law, and this task is not going smoothly.

RESULTS AND DISCUSSION

In his critical analysis, the head of our state Sh. Mirziyoyev pointed out the negative events that have taken place over the past decades, and the fact that irregularities in the activities of management institutions have hindered progress. This means that the development of a society is not smooth, in which there are both positive and negative fluctuations. Innovative research affects social existence as a positive phenomenon in this conflict situation, renewing people's perceptions of development. Almost half of our respondents (48%) say that the reforms implemented by Sh.M.Mirziyoyev increase the interest of young people in innovative research, encourage them to enrich the traditional way of life with modern values and norms. One third of them (32%) believe that the tendency to innovative change in our society is not yet strong, and although people see with their own eyes the positive changes taking place in social life, they do not fully understand that their essence is to mobilize creative activity. Our cities and villages are changing, the quality of life is improving, measures are being taken to increase the abilities and intellectual potential of young people, new universities are being opened.

These updates will, of course, change the way our people think about national development. However, it is obvious that our people are still not fully satisfied with the work of lower government agencies. Our respondents also mentioned these negative cases in their answers. Young people react sharply to negative situations and try to get rid of them as soon as possible. This change in their minds is the result of a new stage in our national development, the critical analysis used in it, as well as the innovations taking place in all areas. Here we can cite the critical views of Sh.M. Mirziyoyev on the former organization "Kamolot", proposals for its renewal. "Kamolot," Mirziyoyev says, has failed to become a truly mass movement uniting the youth of Uzbekistan. It organized around it mainly young people who were sympathetic to the activities of the Movement, and worked only on issues of interest to



them. As a result, current issues affecting a wide range of young people, first of all, to ensure youth with employment, mobilize them for big goals, work with unorganized youth, in short, to protect the rights and interests of young people, have not proved themselves as a real youth organization”[6]. In this regard, the President put on the agenda the education of young people as patriotic, intellectually rich, exemplary, creative individuals from a spiritual and moral point of view, and proposed to change the organization to "Youth Union of Uzbekistan" and establish local Youth Initiative Centers. The majority of our respondents (71%) agree with the critical analysis, saying that innovative development cannot be achieved without inculcating the ideas of creative activity in the social consciousness of young people. This indicates that in the minds of our young people are forming their own activities and critical approaches to the environment. In this approach, it is a priority to proceed from the interests of social development, the dynamics of social development.

CONCLUSION

The next external determinant that drives innovative thinking is the understanding of the contradictions between the real life being and the ideal life being. This cognitive reality is manifested primarily in the strength, contradictions and scale of the youth. According to their psychophysiological characteristics, they want to see the side environment perfectly, mature, get rid of existing obstacles faster. As a result, they develop an enthusiasm for innovation, a desire to live with the thought and concern of renewal. Doctor of Philosophy, Professor Z.R. Kadyrova writes: “Young people are a social stratum that has not yet gained its social status and a stable place in society. Therefore, various changes can take place in the process of integration of the representatives of this stratum into the social structure[7]. Once upon a time, during the Soviet era, when young people were defined as 14-25 years old, they were described as entering into social relations and finding their place in life. Today, however, that limit has changed, with young people now set to 30. Therefore, young people may be challenged to say that they have not yet achieved social status.

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