

Training Creative Young People Who Are Able To Create Innovative Techniques

Rajabboev Jurabek Jumanazar ogli

Student, Faculty of History, Department of National Idea, Fundamentals of Spirituality and Legal Education,
Urgench State University, Urgench, Uzbekistan



Abstract – This article discusses training of the young people in a creative way. Although we clearly see today that there can be no social development without scientific and technical discoveries, no work on spirituality mentions the importance of scientific and technical knowledge, nor does it reveal the methodology of their study. Scientific and technical knowledge is also a reflection of the objective laws and requirements of spiritual development.

Keywords – Education, Development, Knowledge, Worldviews.

True, there is no place in our spiritual heritage to solve this problem, but the present age 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, solidarity, humility, generosity, peace, diligence, family, 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. However, it is also true that the objective laws of social development, the requirements of innovative development expect from us scientific and technical knowledge, discoveries. At the same time, it should be noted that historicalism and traditionalism predominate in spiritual-moral imperatives, which can sometimes lead to stagnation, conservatism. This historianism helps to ensure stability and unity in society, in interpersonal relations, strengthens the ties between the individual and society, makes intergenerational diachronic ties important values. However, they can also be an obstacle to innovative change.

So we need to focus on deciding a certain consensus, conformity, between traditionalism and modernization. Where historicism prevails, any innovation remains a dry desire. Therefore, it is necessary to pay due attention to young people who are active subjects of innovation, to form in them not only the ability to master innovations and creative activity, but also the ability to live with moral imperatives embedded in the spirituality of our people. Combining these two hypocritical, contradictory sides, no matter how complex and difficult the task, is an objective requirement of our national development.

Spiritual and moral imperatives are, in essence, the values created by our ancestors, inherited from them, the mentality, way of life and cultural life of our people and nation. Their connection with different interests and hobbies has formed the categories of "I" and "We" in the spiritual and moral life. "Rituals, traditions, and customs that have been formed and developed in a society over the centuries are also a manifestation of the moral relationship that exists between the individual and society. Based on this, the relationship between the individual "I" and the collective "We" is harmonized. [1]

Many literatures emphasize the predominance of "We" in the spiritual and moral imperatives of the East. The fact that this communism has risen to the level of tradition is not a negative, conservative case, of course. But in the development of society, the

category of "I" or "We" has never been absolutely dominant, it was impossible to live without harmonizing them. It is true that there is a contradiction between these categories. Because the development of the relationship between the individual and society is not just about commonalities. There will also be contradictions in this relationship.

The basis of these contradictions is the disproportion in the understanding and formation of the relationship between the individual and society. A person is a special person. And society is the unity of such individuals formed on the basis of certain goals. Conflicts occur as a result of society not understanding the individual, the individual not understanding society. Take the life of Maria Curie Skłodowska, a two-time Nobel laureate, for even major social tragedies, such as conflicts that arise as a result of personal selfishness or, conversely, the complete shadowing of personal interests. Having a unique scientific ability, the genius creator is so devoted to her interests and research that she does not even think that a woman should have at least three or four shirts. Her "I" is Polish, in search of radius. She wants to be alone all the time in this quest. Only her partnership with her husband, Pierre Curie (who is also a Nobel laureate), gives her peace of mind and satisfaction in life. It can be called creative (positive) selfishness, but still selfishness[2].

Many great artists are obsessed with one or another flaw, arrogance, as if glorifying their "I". [3] That is why the Italian psychiatrist Lombroso notes the encounter of pride, even madness, in great creators.[4] Discovering innovation, giving in to creativity is something that can cause indifference to those around you. But this creative psychological state is unique to some individuals, and the whole society cannot live in such a state of panic. Innovative thinking leads to a frenzy of creativity, but it is also typical of true inventors. The pain and pleasure of creating something activates the "I", sometimes making it a rival to those around you. That's why the great creators don't like the humanity, the circles, the crowds and the hassles.

We find these qualities in Beruni, Ibn Sina, and mystics. The "I" is not limited to Western artists, we observe it in the qualities of almost all great personalities. However, the traditions of the East have always embodied the "I", and it is rare to go beyond the "We", even in the most talented people. In our opinion, this is the reason why scientific and technical thinking in the East is not sufficiently developed. This can be seen in the following reasonable thoughts of E. Yusupov: "Social moral duty and responsibility sometimes contradict a person's personal interests."

Man sometimes seeks to circumvent the traditions and customs that are part of social moral duty and responsibility. The tendency to deviate from certain traditions in the context of social problems is more common in young people who are influenced by emotions and passions. They sometimes tend to adapt to a particular social, moral environment rather than to it. In the field of love, there are times when parents try to achieve their goals without taking into account public opinion, and emotions sometimes lead a person astray. Some people go so far as to commit suicide when they can't find a way to resolve the conflict between public opinion and personal interests." [1]

According to the scientist, the spiritual life of young people should be in line with public opinion, a reflection of the requirements of "We". Giving personal interests to the public is seen as a sign of spiritual maturity. Eastern traditionalism does not allow the individual to go beyond its own limits, it keeps it within the bounds of spiritual-moral imperatives. Is it good or bad? If there is a positive case, what are the positive aspects, if there is a negative event, what are these aspects? What do these aspects have to do with the topic, innovative thinking? On the first question, academician E. Yusupov expresses the following views: "Morality is the result of the fact that each person feels responsible and accountable to others.

Based on this, it can be concluded that moral maturity is the understanding, reliance and development of spiritual values that have been formed over the centuries in the course of one's life and activity. The key issue is not only what moral heritage each nation has, but also to what extent new generations adhere to and develop it. For this reason, it has always been a sign of morality that every person should follow the rules of behavior, manners and attitudes that exist in society. Deviation or disregard for traditions and values in this regard is considered immoral. Dirt is a violation of the balance between "I" and "We".[1]

It turns out that the values that have been formed over the centuries determine a person's behavior, that following them is moral, that violating them is considered immoral. The centuries-old balance between "I" and "We" is transformed into a firm moral imperative that cannot be broken.

From a spiritual and moral point of view, this idea is remarkable, but there is a danger of translating it into all human behavior, including creative activity, innovative research. If we recall that in the East almost all human activity has been measured according to spiritual-moral imperatives, we find that the above danger is not unfounded. At the same time, there is a positive side of this idea,

the spiritual-moral imperative. The scientific and technological revolution in the West rejected the traditions formed over the centuries, recognizing the intellectual power of man, his scientific potential as the only factor that ensures social development. As a result, Western civilization has made great strides, rescuing man from muteness in the natural environment, making his life prosperous, his mind free and his possibilities wide, colorful and enjoyable.

But wealth, money, and prosperity, which the West worships as its core values, have become, according to E. Fromm, "universal arguments that overthrow the world, change and destroy all natural things and human qualities." [5]

The scientific and technological revolution and the life ideals, way of life and way of thinking that he created played an important role in this. It is widely acknowledged that the scientific and technological revolution has caused global ecological, demographic and spiritual crises, and it has brought humanity to the brink of destruction. These tragic consequences of the devotion to the development of scientific and technical thinking should not be transferred to innovative development. This can be prevented, first of all, by our spiritual and moral traditions, oriental traditionalism. This is where the conditionality of the dialectical relationship between spiritual and moral imperatives and innovative thinking is manifested. This is the answer to the first and second question above. Eastern traditionalism is based on the principles of "seven measures, one cut" and "thank you for everything." It is a priority to rely on traditions, to measure behavior in accordance with the norms and views decided in the social environment, to support only the initiative that conforms to these norms and views. The novelty seems to be atheism, even a violation of existing routines, traditions. Innovative thinking cannot be limited to such norms and views, it is characterized by constant restless research, creation of something, striving to improve existence. Continuous improvement is his element and demand.

It is not possible to completely eliminate these contradictions, but they can serve each other synharmonically. To do this, society and the state must be interested in ensuring such harmony. In our opinion, this interest can be reflected in the following areas, tasks:

- 1) the development of creative, innovative young people, intellectual forces;
- 2) creation of a new pedagogical technology for the formation of scientific and technical thinking within the framework of spiritual and moral imperatives, on the basis of humanism;
- 3) formation of moral responsibility, social duty and scientific ethics in society, supporting the potential of artists with great intellect.

These directions, tasks seem trivial from the surface. The global crises caused by the scientific and technological revolutions worried first the members of the Club of Rome [6] and then the whole of humanity. [7] There is no social development without scientific and technical discoveries, the deterministic impact of these discoveries has raised the question of how scientific and technical research should be conducted and what educational model young people should be trained according to.

Training of young people capable of creating creative, innovative techniques requires a new pedagogical technology, a model of education, without addressing this issue, the training of scientific and technical personnel would deepen the crisis. In this regard, the West has conducted exemplary research, established scientific centers and technical expertise institutions to study global crises. Between 1945 and 2000, about 400 globally-minded universities and academies were opened in European countries, training highly educated scientific and technical personnel. The policy of humanization of scientific and technical discoveries, that is, the support of discoveries that meet the fundamental goals of man, has been implemented.

"In life, morality should be subordinated to morality, not interest. If interest is seen as superior to morality, people take the path of denying even the simplest truth that is known to all. There have been, and will continue to be, such things among mankind. The relevance of educational work is determined by the same reasons". [1] Scientific and technical thinking, it is observed that discoveries are made in terms of certain interests. Major artisans seek to expand their material capabilities while supporting certain scientific and technical inventions. This is a common tradition in the intellectual world. Hence, there is a danger that innovative discoveries contradict the general moral imperatives and requirements. The supremacy of the interests of philanthropists over universal imperatives and requirements is in stark contrast to the principles of stability, alliance and justice in society, which inevitably causes discomfort in social life. That is why E. Yusupov emphasizes educational work.

At the same time, it should be noted that educational work cannot be the only effective means of combining scientific and technical research with spiritual and moral requirements. Educational work should be strengthened by other socio-political, legal, economic and cultural mechanisms.

REFERENCES

- [1] Yusupov E. Inson kamolotining manaviy asoslari -Toshkent: University, 1998.
- [2] Curie E. Mary Curie. Translated from French. Ed. 3 e- Moscow: Atomizdat, 1973.
- [3] Secret passions of the great-Moscow: AST: Zebra E, 2008.
- [4] Lombroso C. Genius and insanity -Saint Petersburg, 1992.
- [5] Pechchei A. Human qualities -Moscow: Progress, 1971.
- [6] Global problems and universal values - Moscow: Progress, 1990.
- [7] Zigunenko S.N. Great discoveries - Moscow: AST: Astrel: Transitkniga, 2005.