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INTERNAL SPIRITUAL MENTAL MECHANISMS ENCOURAGING YOUNG PEOPLE TO CREATIVE ACTIVITY

Abstract: Automation of the production process, mechanization means the elimination of heavy manual labor, resulting in an increase in the number and quantity of products, saving time spent on them. This method imposes a humanization of labor on scientific and technical discoveries. 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.

Key words: philosophical conclusion, subjective capacity, mentality, innovative mentality, motives, essence, significance, process, spiritual-mental mechanisms.

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Introduction

External deterministic factors drive the spiritual mental mechanisms that encourage creative activity according to 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 in opposition to prohibitions? How does the creator know if he is going the right or wrong way, is it possible to determine that? 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 many interesting views on the philosophy of creation and wrote works, connects the creative process with personalism, divinity and transcendence[1]. Based on the existing social

philosophical and scientific views, we believe that the above laws can be determined through contextual, experimental and component research[2]. These directions and methods of scientific research come in different levels and forms in innovative mentality. For example, the contextual method helps to solve a problem in a particular field using a new, technical invention. Automation of the production process, mechanization means the elimination of heavy manual labor, resulting in an increase in the number and quantity of products, saving time spent on them. This method imposes a humanization of labor on scientific and technical discoveries.

Materials and methods

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

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empirical view implies the creation of innovation through special testing. In this regard, we can cite 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 Tashkent". It considers the rapid development and modernization of socio-economic sectors in Tashkent, attracting investments, rapid solution of problems in the social sphere and the population, the abandonment of quasi-enterprises and the introduction of a modern, efficient and innovative management system[3]. 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. The experiment will help to determine how the country's innovative development can be carried out in accordance with social, political, economic and cultural laws. Experimental creativity does not only lead to positive results, any scientific experiment can be a basis, a model for future experiments, ideas and research. In short, external deterministic factors activate the internal spiritual-mental mechanisms that stimulate 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 extroverted character, it is not a phenomenon that separates it from the creative person, from his spiritual life. 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 prevail 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, it makes intergenerational diachronic ties into important values. However, they can also be an obstacle to innovative changes.

Results and discussion

So we need to focus on deciding on 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. Reconciling 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 these, the relationship between the individual "I" and the collective "We" is harmonized[4].

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 natural 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 individual 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 Sklodovskaya, a two-time Nobel laureate, for even major social tragedies, such as the contradictions 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 do not even think that a woman should have at least three or four dresses. Her "I" is Polonia, 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[5]. Many great artists are obsessed with one or another flaw, arrogance, as if glorifying their "I"[6]. That is why the Italian psychiatrist Lombroso notes the encounter of conceit, even madness, in great creators[7]. Discovering something new, giving in to creativity is something that can lead to indifference. But this creative psychological state is unique to some individuals, and the whole society cannot live in such a state. In innovative mentality, there is a surge of creativity, but this is also typical of true inventors. The pain and joy of creating something activates the "I", sometimes making it a rival to those around him. That's why the

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great creators are introvert, don't like 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 mentality 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 contradicts a individual's personal interests.

Man sometimes seeks to circumvent traditions, customs, which 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 them rather than adapt to a particular social, moral environment. 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 cannot find a way to resolve the conflict between public opinion and personal interests"[8].

Conclusion

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, and if there is a negative event, what are these aspects? What do these aspects have to do with the topic, innovative mentality? On the first question, academician E. Yusupov states the following: "Morality is the result of the fact that each person feels responsible and accountable to others.

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.

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