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## THE FACTORS OF INCREASING SOCIAL CREATIVE ACTIVITY OF YOUTH

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### ABSTRACT

*This article discusses some aspects of social policy to create conditions for social activity of youth and social activity of youth in our country. In addition, factors influencing the social activity of young people are presented.*

**KEYWORDS:** *Youth, Person, Social Activity, Political Activity, Social Policy, New Conditions, Market Economy, Modern Education, Cognitive, Processes, Harmonious View, A Dynamic Features, Technical Research.*

### INTRODUCTION

Spiritual and moral factors 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 [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 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. "Creative" means creation. Although creation, creativity is essentially a social reality, in the literature on the psychology and theory of creation it is considered as a private, individual psychological phenomenon. In contrast to this approach, we focus on the social aspect of creative activity.

## MATERIALS AND METHODS

The extravagant, that is, the focus on innovative existence of innovative mentality raises a number of scientific and philosophical issues. It is difficult to understand the essence and significance of the subject without having certain theoretical views and assumptions about them. These issues include:

- Through what motives, stimuli or attitudes the creative cognitive reality becomes an extractive reality;
- Whether the harmony of the interests of "I" and "we" is preserved in this process, or whether "we" "swallow" all the processes;
- External deterministic factors activate the internal spiritual-mental mechanisms that motivate creative activity in accordance with which laws;
- Whether the social creative activity of young people is only extroverted, or whether it has an inner moral, spiritual, intravertive character;
- Finally, how the measurement of social creative activity is carried out, according to which criteria it is evaluated.

The transformation of creative cognitive reality into an extractive reality occurs through certain motives, stimuli, and attitudes. Lack of understanding of these psychological factors leads to an unbiased assessment of creative activity; each of them is studied and considered in sociology and psychology as a separate spiritual state of mind. We call them "activating factors" by their common name, because, in our opinion, they are the ones that give direction, importance and necessity to human activity, mobilize all his physical and spiritual strength and motivate him to achieve the set goal [2]. Social creative activity should be recognized first of all as an expression of a person's desire to find his place in society, in existence, in the existing system of relations. This desire is activated when it is actualized in the individual by social life and environment. A.G. Maslow, who studied the problems of creativity and its actualization, writes: "If we really want our children to actualize all the forces which they have, we must bring them up through a single goal, that is, through creativity"[3]. The philosopher and psychologist, thinking about education and preparing young people for life, said that today the world is changing rapidly, new problems are emerging, and in such conditions young people should not lose themselves, stand up to challenges and innovate "with pride and joy." Concludes [4] Again he writes: "We need to be people who don't make the world steady and stable who don't harden it like our ancestors did, who look to the abstract tomorrow with confidence, who look up to future changes and changing lives, who live improvised and adaptable to life. This is a new type of person. If you want, you can call him Heraclitus" [5] here we are talking about the inner state of creative

activity, self-discovery, and even the appearance of "ecstasy" as described by A.G. Maslow. Motives, stimuli and attitudes are rooted in this psychological state. So there are two stages in creativity: the first is the stage at the level of "ecstasy" and the second is the stage at the level of "improvisation and adaptation". Innovation involves or consists of both of them. The first is a person's desire for unique innovation and discovery, and the second is an essentially technical effort to bring the inventions of others into their environment, to install them. The latter is no secret; it can be done even by ordinary minds. Anyone with organizational and technical knowledge, experience in managing technological processes can lead. Countries that have built an industrial society for the first time do so in the process of bringing in foreign scientific and technological discoveries, because they do not yet have the intellectual forces and innovative technology capable of carrying out the scientific and technological revolution. The first stage of innovation is the stage of mobilization of scientific and technical forces in society, making them unique scientific and technical discoveries. The innovative development taking place in Uzbekistan includes both stages, but now we have the advantage of introducing foreign scientific and technical discoveries, through which the modernization of socio-economic life. The relevance of innovative research as culmination, creative activity is associated with these two stages. That is why half of them see innovation as a type of activity related to scientific and technical creativity. Contrary to this view, their social cognitive activity is aimed at introducing foreign technologies. They also associate culminating with this process.

## RESULTS AND DISCUSSION

The "ectase" (A.G. Maslow), intravertive nature of creative activity encourages the study of the interests of "I" and "we". A true creator tends to generalize his "I", preferring to communicate with someone who listens to his opinion or hears it. While this introversion in him is important for creative research, it has to reckon with "us," that is, social interests, especially in the field of scientific and technical creativity. The creation of a nuclear weapon confirms what disasters could befall humanity, which is the result of a failure to take into account the interests of humanity in scientific and technical research. This exemplary example is an important principle for every scientific and technical discovery. Take the internet, for example. Yes, it is a high product of the human mind, an opportunity for everyone to take an active part in world events, to increase their knowledge. But when it falls into destructive, aggressive hands, it can serve evil, inhuman purposes. Therefore, in innovative mentality, we realize that the issue of "I" and "we" is not in vain. Every year in Uzbekistan more than half a million young people who have graduated from schools are ready to take an active part in social relations and find their own way of life. More than 450,000 young people with higher and secondary special education are ready to show themselves, their knowledge and skills in various fields. Innovative changes, the introduction of scientific and technical discoveries do not lead to the creation of new jobs, but save the job vacancy. It is difficult to resolve this conflict with scientific and technical innovations. All areas of human activity, manual labor cannot be replaced by automation and innovative discoveries. This means that the need for manual labor in society remains.

Innovative mentality 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 innovation even leads to the abandonment of the ego, as A.G. Maslow points out. 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 ego and feel your own ego"[6]. In this case, the question arises as to whether "we" will not completely swallow the creative "I". Yes, there is such a great risk in traditional societies. 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 is ultimately measured by how all inventions have benefited humanity.

Innovative mentality must have a creator "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 addiction for innovation. If we understand innovation as a kind of true creative activity, we have to support the "I" and endure the conceit 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 creator "I". This is why special attention is paid to the training of young professionals who tend to innovative mentality and research. In their scientific and technical mentality, the interests of "I" and "we" do not exaggerate as antagonists, but the true creator, the inventor, does not forget his "I". The dialectical connection between the "I" and the "we" has always been debated, in scientific and technical work, always in favor of the latter. Not only society, socium, but also the individual, the creator, has won from this.

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 [7]. Based on the existing social philosophical and scientific views, we believe that the above laws can be determined through contextual, experimental and component research [8]. 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. 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, 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[9]. 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.

## CONCLUSION

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. 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[10]. 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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