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## YOUTH MENTALITY: SCIENTIFIC AND TECHNICAL KNOWLEDGE AND OBJECTIVE LAWS OF SPIRITUAL DEVELOPMENT

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### ABSTRACT

*In this article discussed the spiritual changes that have changed the mentality of today's youth of the socio-cultural space in the era of globalization. The main characteristics and basic parameters of modern globalization are analyzed. It also analyzes the emergence of social ties, solidarity and originality in uniting the world in all areas and on an interethnic scale. It has been concluded that all of these processes affect the change in the mentality of today's youth.*

**KEYWORDS:** *Innovation, Creation, Creativity, Superior, Modern Education, Cognitive, Processes, Harmonious View, Globalist Worldview, Expanded Youth Mentality, Youth Value Orientations, Youth Consciousness.*

### INTRODUCTION

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, the methodology of their study does not reveal. 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. 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.

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.

## **MATERIALS AND METHODS**

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 [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. 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 Skladovskaya, 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 researches 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 [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 conceit, even madness, in great creators [4]. 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 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" [5]

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.

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, treatment and attitudes that exist in society. Deviation or disregard for traditions and values in this regard is considered immoral. Immorality is a violation of the balance between "I" and "We"[6].

## RESULTS AND DISCUSSION

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 remember that almost all human activity in the East 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; saw 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 will overthrow the world, change and destroy all natural things and human qualities"[7]. The scientific and technological revolution and that it gave birth the life ideals, lifestyle and way of thinking to play an important role in this. It is widely acknowledged that the scientific and technological revolution has caused global environmental, demographic and spiritual crises, and that it has brought humanity to the brink of destruction. These tragic consequences of the addiction to the development of scientific and technical mentality 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 mentality is manifested. This is the answer to the first and second question above.

## CONCLUSION

Eastern traditionalism is based on the principles of "seven measures, one cut" and "thanks 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 mentality 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 its element and demand.

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