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INTELLECTUALITY AND YOUTH INTELLECTUAL POWER

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ABSTRACT

This article reveals the scientific significance of intellect, intellect and the intellectual potential of young people. It has been analyzed that the intellectual potential of young people is the basis of the development of society. The need for intelligence and the intellectual potential of young people in society is scientifically based. The member that can replace the thought function is the mind. Philosophical research examines the functional four-dimensional feature or "thinking style" model, as well as the logical, statistical, emotional, and experimental features of the mind, despite the morphologically two-component symmetrical structure of the mind. Thus, intellect is, first, the general ability to know and to be the basis of others, ensuring the effectiveness of any activity. Second, it is a system of cognitive abilities of the individual, consisting of intuition, perception, memory, imagination, thinking, imagination.

KEYWORDS: *Intellect, Youth, Intellectual Potential, Intellect, Intelligence, Mind, Thinking, Innovative Thinking.*

INTRODUCTION

As far as we know, any change in the society and human life can be strongly reflected in the phenomenon of consciousness. The influence of consciousness on human activity, as a factor and product of changes in thinking in it, has been confirmed in social philosophical and psychological research.

Intellect (Latin "intellectus" - intellect, perception, intellect) in the broadest sense is an activity based on a person's complete knowledge of the nature of the event and manifested through it [1.102]. The term "intellect" refers to the "ability to understand, think, and comprehend" that distinguishes man from other living beings and defines his place in society. The dictionary states that "mind (Latin, rationalis, Greek nous, fronesis, Arabic al-Aql - based, purposeful) - the ability to know all things, events in the spiritual life of man, to create abstract thinking and concepts"

Described as [1.42]. In Islamic teaching, it is pointed out that the minds of the prophets and believers are not the same as the minds of the disbelievers. Whoever says that the mind of a believer and a disbeliever is equal, he is a heretic. There are five levels of the mind: the instinctual mind (natural, innate), the mind takallufiy (the mind created through hard work, obedience), the mind atoi (the mind given by Allah), the mind min minin-nubuvva (the mind given to the prophets), honor (an intellect given in terms of honor, which Allah did not give to humans or angels, but to Muhammad (pbuh), his only lover) [3.36]. Human intelligence is explained by concepts such as quick thinking and the ability to know, readiness in thought and idea, purity or depth. The ability to quickly and objectively analyze the knowledge acquired in the mind is also called intelligence. Intelligence is a broad function of the mind. While the human mind is in 11 dimensions, a complete study of the 4 dimensions of it can be seen in the work on the subject. The 2-dimensional nature of the computer is interpreted as 'sharp intelligence' as a small volume of potential intelligence.

In our view, thinking is a feature that distinguishes man from other biological beings, that is, from ability and influence, a blessing that distinguishes man from other living beings. Otherwise, as a function of 'manifestation of activity', all beings will be reduced accordingly, albeit at different levels. The member that can replace the thought function is the mind. Philosophical research examines the functional four-dimensional feature or "thinking style" model, as well as the logical, statistical, emotional, and experimental features of the mind, despite the morphologically two-component symmetrical structure of the mind. Despite the results of philosophical research devoted to the solution of problems related to consciousness, their perfect solution has not been achieved. The mind and its functions are so complex that scientific knowledge about the human mind is limited.

According to the philosopher VB Tarasov, "Intelligence consists of the structure of a certain level of strong, stable mental abilities of the individual" [4.352]. N. According to Bostrom, "intellect is the mind capable of solving the problems that exist for humanity" [5.496]. Various philosophical currents have prevailed in explaining the essence and development of the intellect, which have been united on the basis of certain scientific views, opinions, and have been the subject of discussions and debates around the same approach. We see that among philosophers there are different views on the interpretation and scientific substantiation of the essence of intellect.

Uzbekistan is on the path of developing a democratic state governed by the rule of law and civil society. Democratic reforms in the country are going through a period of testing and renewal. In this process, along with the restoration of our national values, attention is paid to raising the intellectual potential of the younger generation, as well as educating the harmoniously developed generation with advanced ideas of science.

Intellect differs from thinking in its content and essence. If we pay attention to its lexical meaning, it has the activation of knowledge, creativity, access to the essence of the unknown.

Intelligence includes not only the results of an individual's cognitive activity, but also embodies specific human modes of that activity and acts directly in relation to the process of cognitive activity. Such recognition does not limit the possibilities of understanding it. Consequently, these concepts cannot be mutually identical or confused. However, intellect manifests itself as a state of its own quality only when we approach thinking as a process.

There are various scientific approaches to the philosophical study of the nature of the intellect, each of which serves to understand specific theories. Below we comment on some of them.

In the associative approach to the content of thinking, the process of involuntary subordination to images, the accumulation of associations (D. Gartley, D. Priestley, D. Mill, etc.) is studied. Representatives of the Würzburg school, such as O. Culpe and K. Marbe, who describe the intellect as the operation of intellectual operations, focus on the study of thinking as a process.

Researchers M. Wertheimer, K. Koffka, K. Dunker, V. Keler and others approach thinking as a phenomenon of situation reconstruction. According to subjective behaviorists (D. Miller, Yu. Galanter, etc.), thinking is a "process that takes place in the body" [6.125].

In philosophical views, the theory of the approach to intelligence in the form of cognitive activity (A. Newell, G. Simon, P. Lindsey, U. Nysser, etc.) was also formed. This approach seeks to eliminate the study of thinking, perception, memory, attention, and so on.

In our view, the creation of diagnostic methods of mental development has gained new meaning in the study of the philosophical aspects of the problem of intellect. The general theory of mental maturity determines the diagnostic content based on its theoretical model. Tests to diagnose the height of personality, based on the philosopher A. Bine, were the first step in this area.

It is known that today there are more than 70 authors' descriptions of the essence and content of intellect, which reflect the cultural and historical aspects of intellect. In this sense, the concept of intellect is constantly changing. Such a process of change is associated with an increase in human intellectual potential.

Intelligence consists of a whole system of cognitive (creative) abilities of the individual, such as intuition, perception, memory, imagination, thinking, imagination, attention. Thus, intellect is, first, the general ability to know and to be the basis of others, ensuring the effectiveness of any activity. Second, it is a system of cognitive abilities of the individual, consisting of intuition, perception, memory, imagination, thinking, imagination.

The concept of "intellectuality" as a general expression of mental ability is also used as a holistic description of behavior that can adapt to the requirements of civil society.

There are three philosophical forms of youth intellectual potential:

The first is the verbal intellect, which means the content of words, the reserve of erudition, the source of independent reading, the comprehension of books;

Secondly, the individual's ability to find solutions to social, economic, and political problems;

Thirdly, practical intelligence is a personal ability that serves the purpose of accomplishing goals.

In conclusion, one of the components of an individual's intellectual potential is an intellectual resource. It is a set of mental capacity, intellectual capacity of a person based on knowledge, life experience, mind and perception, which depends on his lifestyle, the level of development of mental activity. Thus, the intellectual potential of young people is a high level of development of innovative thinking, which allows young people to acquire modern knowledge and use it effectively in creative activities.

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