

Mirsulton KADIROV
in the philosophical sciences
 Doctor of Philosophy (PhD), docent
 Republic of Uzbekistan
 University of Public Safety
mirsulton@list.ru

Bobur ASHRAPOV
 Republic of Uzbekistan
 University of Public Safety
asrapovbobur@mail.ru

SOCIO-POLITICAL METHODS OF RAISING THE INTELLECTUAL CULTURE OF YOUNG MILITARY PERSONNEL IN ENSURING PUBLIC SAFETY

ЖАМОАТ ХАВФСИЗЛИГИНИ ТАЪМИНЛАШДА ЁШ ҲАРБИЙ КАДРЛАР ИНТЕЛЛЕКТУАЛ МАДАНИЯТИНИ ЮКСАЛТИРИШНИНГ ИЖТИМОЙ-СИЁСИЙ УСУЛЛАРИ

СОЦИАЛЬНО-ПОЛИТИЧЕСКИЕ МЕТОДЫ ПОВЫШЕНИЯ ИНТЕЛЛЕКТУАЛЬНОЙ КУЛЬТУРЫ МОЛОДЫХ ВОЕННОСЛУЖАЩИХ В ОБЕСПЕЧЕНИИ ОБЩЕСТВЕННОЙ БЕЗОПАСНОСТИ

Annotation: The article states that the formation of talent in military personnel requires a higher level of cognitive activity, the development of thinking and intellect, the ability to anticipate their skills, to direct them in accordance with the purpose.

It is also important that intellectual culture is formed on the basis of the necessary understanding and appreciation of oneself and the world, through which it is important to cultivate the minds and expand the minds of our youth, because only through them, the possibility of creating a politically conscious upbringing.

Keywords: youth, military personnel, intellectual culture, ideological, socio-political.

Аннотация: Мақолада ҳарбий кадрларда иқтидорлиликнинг шаклланиши кўпроқ юқори даражадаги билиш фаоллиги, тафаккур ва интеллектнинг ривожланганлиги ундаги қобилият,

малакаларини олдиндан кўра олиш, уларни мақсадга мувофиқ равишда йўналтира олиши кераклиги ҳақида баён қилинган.

Шунингдек интеллектуал маданият инсоннинг ўзини ва дунёни зарурий равишда англаши ҳамда баҳолаши асосида шаклланиб, унинг ёрдамида ёшларимиз онгини ўстириш ва тафаккурини кенгайтириш муҳим аҳамият касб этади, чунки булар орқалигина эркин ва мустақил фикрлайдиган, ўзлигини англай оладиган, яъни ҳар хил зарарли оқимларга қўшилиб кетавермайдиган бўлажак мутахассисларни салоҳиятли, сиёсий онгли қилиб тарбиялаш имконияти яратилиши ҳақида ёритилган.

Калит сўзлар: ёш, ҳарбий кадрлар, интеллектуал маданият, гоаявий-мафкуравий, ижтимоий-сиёсий.

Аннотация: В статье констатируется, что формирование талантов военнослужащих требует более высокого уровня познавательной активности, развития мышления и интеллекта, умения предугадывать свои навыки, направлять их в соответствии с целью.

Также важно, чтобы интеллектуальная культура формировалась на основе необходимого понимания и оценки себя и мира, посредством чего важно развивать умы и расширять умы нашей молодежи, потому что только через них открывается возможность творить. политически сознательное воспитание.

Ключевые слова: молодежь, военнослужащие, интеллектуальная культура, идеологический, социально-политический.

INTRODUCTION

The process of renewal taking place in Uzbekistan covers all spheres of society - economic, social, spiritual and political. Naturally, the renewal of our society depends on the conscious activity of the masses of the people aimed at the formation of new social relations. Today, the ongoing innovations in the social and political life of our country testify to the growing role of the masses in society and their growing social activity. The study of the concept, content and significance of activity and its importance in the development of society has been one of the most pressing tasks of each period, and many opinions have been expressed in this regard.

GOALS AND OBJECTIVES

Political activity is determined by the initiative of citizens in socio-political relations,

inquisitiveness, the desire to create something new in the life of society. If the subject, without these qualities, is limited only to observing the political processes taking place in society and following the established instructions, it cannot be assessed as political activism, this situation can be called more political flexibility. That is why political activism must be distinguished from political flexibility. The concepts of activity and flexibility are defined differently by scientists. In particular, Z.R. Kadyrova spoke about activity and flexibility. Activity is the level of manifestation of sufficient grounds for carrying out an activity, which reflects the instruction to change natural or social conditions, flexibility - the purpose of adaptation to natural or social conditions without changing them. emphasizes that it is a pursuit of activity (Kadyrova, 1999). In his view, the fundamental difference between activism and resilience is that an active person seeks to change natural or socio-political conditions that do not satisfy him, while a resilient person seeks to adapt to them.

In our view, the essence of political activism is the desire of a person or social group to consciously participate in political processes, to change political relations without external influences.

METHODS

Comparative analysis, analysis, synthesis, scientific, logical methods were used.

RESULTS AND FEEDBACK

In the process of democratization and liberalization of the political sphere in our country, the political activity of citizens plays an important role. The political activism of the broad masses of the people accelerates the pace of ongoing reforms, ensures its vitality and accelerates the development of society. Independence required a new approach to the essence of political activism. In the former totalitarian regime, political activism was understood as the sincere fulfillment of political instructions, but now it is understood as a set of conscious, independent actions based on an understanding of the nature of the political reforms being carried out. Because the conscious, active movement of the population in the political process is one of the main criteria determining the state of democracy in the country. Therefore, in the process of building a democratic state and civil society in our country, one of the most urgent tasks is to create

the necessary conditions for further increasing the political consciousness and culture of all citizens, as well as their political activity.

Human political activity is formed through participation in various relationships in society. It is also directly influenced by factors such as political consciousness, political culture, political socialization, political participation. In addition, local authorities and self-government bodies, political parties, public associations and social movements also play an important role in increasing the political activity of members of society. These political institutions serve to unite the common interests of the population and to ensure greater participation of citizens in political processes.

Throughout historical development, a person acquires a variety of special abilities. All of them are reflected in the ability of man to work independently and to master the knowledge created by mankind in the period of historical development. As a result, specific and general abilities differ for different types of activities. General abilities are often perceived as the same as the concept of "talent" and abroad as the same as the concept of intellect. Only the unity of general and special abilities can constitute the talent of military personnel. Despite its versatility in appearance, it retains its inner unity. There are many real-life examples of this. For example, military personnel who are successful in one field of activity begin to develop new skills when they move to another. At the same time, general talent is not only the basis for the development of military personnel, but also its result.

The ability of military personnel is always a combination of general and special abilities. It is impossible to put them against each other. There are both differences and unity between them. This idea applies to both the relationship between general and special mental abilities and the relationship between general ability and special abilities. At the expense of special abilities, the general ability of military personnel is built, especially on the basis of obvious talent, and the general ability is reflected in each special ability. General abilities and special abilities complement each other here: they are two elements of a whole. However, the facts show that general ability may be without special abilities or special abilities without general abilities. The relationship between general ability and special ability varies in different abilities. The more important special

abilities and special techniques play in special abilities, the greater or less the distance between special abilities and general abilities can be. The less specific this “technical” character is, the more it is associated with general ability. In many cases, we can see that the mental level is less developed in musicians whose performance - virtual skills are not well developed. But you can't be a great musician or an artist without general knowledge. The higher this or that particular ability, the more it is associated with general ability.

Intellectual culture is a culture of mental labor that plans and carries out cognitive activities in different ways, aiming to work with resources and different means. The history of human civilization testifies to the fact that society has always had a high level of intellectual and creative potential, a great need for great talents and abilities. People who are the highest role models as the ideal of society and their meaningful activities have always had a socio-educational significance. That is why for a long time in the history of the peoples of Uzbekistan, educational, intellectual and cultural values have been and continue to be a high spiritual factor in the education of people, carefully preserved, constantly protected and multiplied.

Although under the influence of highly ideological enlightenment doctrines in the recent past, illiteracy has been eradicated in the country, and many cultural, enlightenment and scientific centers have been established in various geographical regions. Soviet intellectuals enlightened the people: the cultural and intellectual level in society increased, and the number of highly educated specialists increased. New scientific directions, scientific schools were formed, the number of higher education institutions increased, a new generation of intellectuals capable of solving complex scientific problems emerged. Higher education is focused not only on training highly qualified personnel, but also on training people to learn new things, self-education, self-education to create new knowledge and intellectual values, as well as to develop intellectual traditions created by various schools of thought.

Thus, an intellectual culture has been systematically formed in society and, in turn, is a legitimate process. In the intellectual sphere in the development of civilization, scientists-intellectuals, education, libraries are three important sources. In the history of mankind, for various objective

and subjective reasons, the decline of intellectuals, the decline of education, the closure of libraries have led to the exclusion of stagnation, degradation and development in society. Therefore, the interaction between these components of the system of intellectual development is essential for the sustainable development of society, the application of new theories, knowledge, innovation and technology, the mutual exchange of intellectual experiences.

There is no doubt that new information technologies play an important role in the intellectual development of society today in expanding human cognitive capabilities. The emerging information and communication environment creates a variety of opportunities for intellectual capital in the social space. An important feature of the interactive information space is that books, newspapers and magazines, scientific conferences, databases and banks published electronically are growing rapidly. Thus, a new information environment is being formed in the production, reception and storage of information and intellectual resources on an electronic basis, some of which are digital collections of electronic libraries, along with traditional libraries, archives, museums, occupy a worthy place in society's intellectual culture.

Globalization of the Internet and the globalization of the educational and scientific environment in the field of international cooperation serve to strengthen the position of open education, the role of e-libraries as a factor of international exchange of experience and knowledge is growing. Modern electronic means of communication used in the field of education and the transfer of knowledge and information resources by libraries, with the creative development of traditional, open and distance methods of teaching form an integral part of the intellectual culture of the information society. In order to carry out effective intellectualization in society, it is necessary to use the experience gained in the integration and differentiation of various international scientific schools, science development in general. In the construction of society, the pursuit of knowledge plays an important role in strengthening cooperation between science, business and the state, as well as harmony in both state and cooperative governance. Thus, the intellectual culture of a society as a social phenomenon has the following characteristics:

- Acts as a system of worldview and ideological principles;
- There are tools to disseminate record and achieve new information and knowledge;
- Methods in the field of communicative exchange of information and intellectual resources known to human civilization;

Intellectual culture depends on the development of the relevant intellectual sphere of society, as well as the mental and analytical abilities of specific military personnel. The future of our country largely depends on the formation of a harmoniously developed generation with intellectual potential and the corresponding education, which is based on the rapid development of socio-historical development in the independent Republic, the widespread introduction of achievements in science and technology. These foundations have raised the solution of the problem to the level of one of the priorities of state policy in the field of education, such as the formation of creative military personnel who love their country and people, are loyal to our national ideology and think independently. This is stated in the Law of the Republic of Uzbekistan “On Education” (<https://lex.uz> (ZRU-637 No. 23.09.2020), 2020), the “National Program of Personnel Training” and other normative documents on education reform. It was emphasized that the formation and on this basis the formation of a spiritually mature generation with intellectual potential is one of the important issues of state importance. In this regard, the National Program of Personnel Training states that “the formation of a perfect system of training based on the rich intellectual heritage of the people and universal values, the achievements of modern culture, economy, science, engineering and technology is an important condition for Uzbekistan’s development” (<https://lex.uz/docs/48401>(No.463-I dated 29.08.1997), 1997).

The current stage of our development, which takes place in the interests of our national idea, is based on the complex interrelation of social and economic processes, as a result of which there is a growing need in our society to cultivate creative, intellectually advanced military personnel.

These complex problems associated with globalization, in turn, require the consolidation of the world’s intellectual potential, finding solutions to crisis events and focusing on a successful exit

from this process. However, the most dangerous problem of the modern world community is to improve the social, family, lifestyle conditions and conditions of humanity in today’s civilized environment. Consequently, it is worrying that the creative person is becoming more and more a consumer-person.

Overcoming the global crisis will also naturally have a global character. By correctly understanding and comprehending that today’s local problems are complicated by planetary nodes, we can find opportunities to solve them. Consequently, in order to change society, it is necessary to recognize the existence of people with high intellectual potential, and to educate another person, it is necessary to change society itself. “The world of spirituality will be enriched with new meaning and content only if the ancient and eternal problems of this complex world, as well as comprehensive scientific answers to the current problems of each epoch are found” (Karimov, 2009). In this sense, the intellectual potential of society and military personnel, the universal achievements in the field of science play an important role in educating a new person. In this process, the high social variability of education should fully realize the genetic abilities of each person develop rational critical thinking in people, equip them with a clear knowledge of modern science, techniques and technology. In this sense, modern science is the most active participant in overcoming the crisis. It is this science that has the potential to cultivate intellectual abilities in military personnel, to turn them into a motivating factor of social development.

Mankind has been using the system of creating intellectual wealth for thousands of years. The first such wealth-creating system was agrarian civilization (Toffler E., Toffler H.M., 2008.). Too little scientific basis in decision-making in a society’s economy has led to a global shift in our ability to create wealth. As a result, the content of the socially progressive development of the XXI century is based on scientific knowledge and information, the basis of cooperation and the “mechanism of intelligence”, the creation of wealth in a modern information society. Therefore, the issues of intellectual culture, the laws about it, have become a problem not only for the development of scientific knowledge, but also for the development of society as a whole. A philosophical approach

to the issue of intellectual culture is needed not only from an economic and legal point of view. The philosophical analysis of the issue focuses on the basics of intellectual culture, in which the interaction of types of knowledge, the influence of knowledge on the processes of objectification and generation.

The literature shows that intellectual culture consists of human and structural capital. Human capital includes knowledge, various creative abilities, skills, moral values. Structural capital includes hardware and software, organizational structure, everything in the office.

Today, in the context of social philosophy, the issue of intellectual culture is studied from an epistemological and socio-philosophical point of view. In the logical epistemological analysis of intellectuality, intellectual culture is considered as a kind of spiritual “object-subject”. That is, it focuses on the human capital part of intellectual culture. The owners of this property are considered as the possessing subjects and the interrelationships of these subjects are analyzed. In the generation of knowledge, as well as in the process of creation, there are intellectual cultural relations. This is manifested not only as a result of the creative process, but also in the earlier stages of the creative process. That is, in the emergence of new knowledge, the creator will certainly have an intellectual culture. The following types of intellectual culture are formed on the basis of objectification and generation of social knowledge: intellectual culture based on known knowledge of the subject, intellectual culture based on newly created knowledge of the subject, intellectual culture based on objectified pre-known knowledge and intellectual culture based on objectified newly created knowledge (Orekhov, 1997).

The free exchange of knowledge and information, their free movement depends not only on the intellectual culture, but also on the socio-political system of society, high quality education, access to all members of society and other factors.

The activities of intellectual cultural institutions have helped to raise capitalist relations to a new level in an industrial society, but changes in the criteria of modern society show that there are also negative aspects of the activities of these institutions. These are the secrets of the new knowledge created, the fact that they are not freely

available. In the process of transforming human knowledge into a means of gain, capital seeks to assimilate not only the power of mercenaries but also all the skills pertaining to human military personnel.

The formation of military personnel takes place in real conditions, according to which individual talent develops. The ability of one person is radically different from that of another. Abilities are formed in the process of development, in the process of development a specific order of talent is formed. As a result, one military cadre may not have developed a special talent, but a general talent manifested in different directions, and another military cadre may have developed in the form of talent in a particular direction.

Processes in social life are sometimes managed consciously, that is, purposefully, and sometimes unconsciously, spontaneously. This, of course, is determined by the intellectual potential of the management systems of this particular society and the level of development of science and technology.

Innovative culture is the ability of society and the military to create innovations freely based on the laws of succession. Innovative culture is a set of knowledge and skills that comprehensively assimilate innovations in various areas of human activity and apply them in practice.

It seems that creative activity plays a key role in the structure of innovative culture, the development of which is determined by the content of human needs for innovation.

There are different views in the literature on the nature of such needs. The French scientist Voltaire wrote that if a man had no desire to innovate, he would hang on to trees and still be plagued by the pain of simple stomach fullness (Voltaire, 1947). According to Hegel, the need for innovation reflects the essence of the “social man” (<https://monographies.ru/ru/book/section?id=17508>).

However, there are other concepts in the literature, according to which the meaning of human life activity is the same self-limitation in the protection of its existence. At the same time, there is a widespread view in modern science that any system that prioritizes sustainability can ultimately lead to stagnation and disruption. Therefore, the ancient Romans believed that the pursuit of innovation was not for free citizens, but for “blacks” (<https://pandia.ru/text/80/018/29249>).

php). VI Vernadsky once wrote that those who were “not noticed” in society (Vernadsky, 1938) were innovators in human history. There are other views on this problem, according to which scientific research represents a direction of innovation and causes mental evolution, and hence rationalism is a destructive force as a psychological intention for the creator. The Russian philosopher N.A. Berdiev deepens his views on this issue and emphasizes the following: Science is one of the manifestations of the creative spirit that leaves only freedom. In this sense, “science” is a very external phenomenon, which in many places reduces creativity “(Berdyaev, 1989).

Creative consciousness, as an irrefutable spiritual phenomenon, includes goals, directions, mental goals aimed at the structural, functional, normative and similar aspects of this or that object.

The peculiarity of the creative mind is that in it the direction of innovative activity takes precedence over the standard cases; there is an innovation indicator and it is stable; is distinguished by the creativity of need and purpose, while creative behavior is governed by the creative mind. There is no direct correlation between the types of creative behavior (activity, moderation, sluggishness) and the manifestations of consciousness. Their conflicting conflicts are mainly between the creative and the collective interests.

The creative nature of the mind depends on the fact that in a person it causes problematic situations in certain emotional and purposeful situations. The creative culture of military personnel is largely determined by the development of his creative abilities.

It should be noted here that there is a most important basic approach to the description of creative ability.

According to the first approach, such skills are not available. But here intellectual talent can be manifested in the form of creative activity of military personnel, motives, values and qualities of military personnel can play a key role as the cause of creative activity.

The second approach considers creative creativity as an independent factor independent of intellect. Proponents of this theory argue that there is an insignificant link between the level of intelligence and the level of creativity (innovation).

The third approach implies that a high level of intelligence also means a high level of creative

ability, and vice versa. There is no creative process as a specific form of mental activity.

Some researchers, on the other hand, equate the problem of human abilities with the problem of creative military personnel, arguing that there are military personnel who possess certain motivations and mental qualities, rather than individual positive abilities.

Creativity means going beyond a certain limit. However, this is a negative description of creation, but when observing the first case, he saw that the mental pain with this creative military cadre is reflected in the similarity in human behavior. In this sense, talent is approached from two different perspectives: talent is extreme health or pain.

The second view is often interpreted in connection with the name of the Italian scientist Ch. Lombroso. Although he never acknowledged that there was a direct link between genius and insanity, most of the examples he cited serve to support this hypothesis. He writes that of all the shady, insane people, hair bleaching and shedding, slender bodies, weak muscles, and sexual activity are often found even in great thinkers. In addition to the trade he envisions, there is a constant rise in blood pressure in the minds of thinkers, a sudden rise in temperature and muscle coldness, a predisposition to brain diseases and a weakness to feel hunger and cold. Ch. Lombroso often describes geniuses as stubborn, cold, indifferent to family relationships and social demands, among whom he writes that smokers and drinkers are common. A genius person becomes emotionally sensitive and feels bad about climate change. In it, a sharp decline and rise in creativity is a rare phenomenon (Lombroso, 2009). Ch. Lombroso concludes that in one person both genius and trade can be harmoniously combined.

An artist who is a subject of innovative culture, striving for innovation, must have the following qualities:

- 1) Independence: to act independently if its military personnel standards are superior to those of the group, if there is nonconformist in the assessment and judgment;
- 2) Openness in the mind: readiness to examine the imagination of oneself and others;
- 3) To be tolerant of uncertain and unresolved situations, to strive for practical activism;
- 4) developed aesthetic sense, striving for beauty as an absolute imperfect satisfaction;

5) Full confidence in the power of their abilities and character, etc.

It should also be noted that these important features of the creators are that there is no interest in research and innovation. As a result, intellectual activity, continuity in mental activity, and intellectual initiative, which are not related to any practical interest or external or subjective evaluation of the work, serve in the elimination of situations (Bogoyavlenskaya, 1983).

The level of his creativity and critical thinking ability plays a special role in defining the culture of creativity of military personnel. Consequently, creative thinking is the product of a radically new solution to a problem. The task of critical thinking in this process is to monitor the quality of implementation of decisions in a particular area. Creative thinking is focused on creating new ideas, while critical thinking identifies their shortcomings and shortcomings. Although applied separately, both forms of thinking are necessary to perform creative tasks, so it is also unlikely that critical thinking will often hinder or otherwise affect creative thinking.

Creative thinking requires a person to give complete freedom to their thoughts and direct them to a specific area. This is commonly referred to as intellectual free communication. A person can say anything nonsense that comes to their mind. But while free communication of ideas was previously used in psychotherapy, it is now used as a "mental attack" in the performance of the task set by the community.

Brainstorming technology was later combined with a synthetic method. The essence of synaptic is to turn the unknown into the ordinary. This can be achieved through the following four types of operations:

1. Self-identification with some element of the problem situation (for example, some part of the mechanism, machine part);
2. Searching for similar phenomena in completely different, often unexpected, areas of knowledge and practice;
3. The use of poetic images and metaphors in the formation of the task;
4. A fantastic analogy, similar to the neglect of the basic laws of nature when the problem is solved like in a fairy tale.

The rise of the creative culture of military personnel requires the formation of the ability to

overcome contradictions in the path of creative thinking. These barriers include:

- Conformism: the desire to be like others; man is afraid to announce extraordinary ideas in order not to be ridiculed in front of others or to show extreme ignorance.
- control-censorship (especially internal, or excessive self-criticism); people who are usually afraid of their own ideas can never be innovators; there must be some equality between ability and self-criticism, and therefore an over-indulgence in one's own talent can lead to a creative decline.
- Fear: the fear of being trapped in a dream of failure and initiative.
- Inability to adapt; it is a difficulty in changing modes of operation under extreme conditions.
- striving to find ways to implement a new task; but giving in to excessively high motivation often leads to making the wrong decisions.

Obstacles to critical thinking should also be considered. These are:

- Risk of being too aggressive; it is well known that many of us have been accustomed from a young age to the idea that criticism is rude;
- Fear of revenge; we are reluctant to criticize foreign ideas and to provoke opposition to our own ideas;
- This fear creates another obstacle: by valuing our own ideas, we become interested in communicating with those we like;
- Excessive emphasis on creative imagination. This thing lowers the critical spirit.

It is important to distinguish critical thinking from self-destructive critical instruction that benefits people in practice. A person's pursuit of a slogan for criticism not only reflects the goals of cognition, but also has a psycho-emotional character.

Critical thinking that leads to new knowledge depends on the level of readiness of the innovator, his ability to regularly receive new information, the stability of development, psychological orientation to find innovations, rather than adaptation. Along with the high moral education of military personnel, its creative culture serves as an important spiritual factor in building a truly humanistic society. At the same time, it is important to form the intellectual abilities and thinking of military personnel.

Each ability has its own path of development, as a result of which it is differentiated, formed and

processed. Each of them needs a certain natural basis, for example, the ability to hear is important for a musician. The path of development of special abilities affects the time of their manifestation. It is possible to establish a chronological sequence in which the manifestation of creative abilities.

The proposals, firstly, show from the above considerations that the formation of talent in military personnel is associated with a higher level of cognitive activity, the development of thinking and intellect. Therefore, in the development of military personnel, it is necessary to anticipate the abilities and talents in it and to direct them in accordance with the purpose.

Second, intellectual culture is formed on the basis of the necessary understanding and evaluation of man and the world, through which it is important to raise the consciousness and expand the thinking of our youth, because only through them will future professionals be able to think freely and independently. There is an opportunity to nurture them as potential, politically conscious.

Thirdly, today the careful study of national and universal values, the study and analysis of achievements in modern science, technology is a solid scientific basis for expanding the intellectual culture of future professionals.

Fourth, the constant development of new material and spiritual benefits, i.e. the intellectual potential of military personnel, to meet the modern vital needs of the state, society, organization, institution, community, family and people is one of today's urgent tasks.

CONCLUSION

In short, the conscious active participation of the broad masses in the political process plays a worthy role in the democratization and liberalization of public life, the rise of the political culture of citizens and the well-being of the people.

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