

DEVELOPMENT OF INTELLIGENCE IN PERSON

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Abstract. *The article is devoted to philosophical analysis of intellectual development and different approaches of philosophers of different periods. Among the various situations in the relationship of intelligence and education, there are analytical cases that characterize definition, its specific philosophical environment. This study, in turn, determines philosophical analysis of intelligentsia and education, specific features of these two terminologies. The ideas of intelligence are characterized in the example of works of Z.Freud, Hegel and Popper, who characterized intellectual development as special concept by clear examples of stages development.*

Keywords: *intelligence, educated person, personal – moral instance, intellectual is spirituality, conservative period, socio-moral criterion.*

Introduction. Today, in the period of formation and approval of new principles of education, our society needs an ideal of education. What kind of person should be formed? In our opinion, society is objectively interested in a morally oriented professional, an intellectual with a heightened sense of conscience. In a perfect, complete form, this type of personality can be expressed by the concept of "intellectual". Meanwhile, in various concepts of education that exist today, the formation of such an important personality quality as intelligence is not given due attention.

The intelligentsia has historically been the conscience of the nation. Intellectuals tend to be indifferent to all life manifestations, an acute sense of justice. Writers F. A.Iskander, A.I. Solzhenitsyn, academician D.S. Likhachev and others speak about intelligence as an old quality of personality.

Literature review. Personality identification was first time considered in the concept of Z. Freud, who explained it as an unconscious attempt of a child or a weak person to accept the power of a parent or leader and thereby reduce his fear in the face of a mysterious reality. Z.Freud considered identification as a way to protect a person from the pressure of instincts, and as one of the mechanisms for the formation of "I overusing" personal-moral instance, which is carried out not only through moral restrictions, but also through the pursuit of moral improvement. In Z. Freud's theory "I overusing" is the main components of the complex of conscience, moral characteristics, ideals and reflective abilities of a person: self-control, self- observation and other factors which serve of "I" personality development.

It becomes more important the interpretation of identity in non-orthodox psychoanalysis. Thus, according to E. Fromm, identification is the realization of a person's need to establish contact with the outside world and get rid of loneliness. This need is related to the need to cooperate with other people in order to survive. Person's desire to reveal the secret of his individuality is a unique human need that serves as a basis for his unity with nature, with other people, and with himself. Satisfying this need for self-preservation is carried out through various system orientations and coordinate systems that force a person to adopt a lifestyle specific to this society.

At the same time, self-awareness as an individual being also presupposes a person's appeal to a certain system of ideas, values, and social standards that direct and give meaning to his life. A person with consciousness and imagination needs to have an idea about himself, the ability to feel as the subject of his actions, to have individuality.

Thus, identification is the central mechanism for the formation of a person's ability to develop himself, to overcome the disparity of human existence, to identify himself as the "ideal other" - the "Other", as a model that defines specific patterns and stereotypes of behavior. acts to develop understanding and interaction between people. Comparison of oneself with this recognized model through the ability of "surplus feeling" in relation to the surrounding reality leads to a person's understanding of his place and importance in the world.

The process of cognition is complicated in the case by the fact that we are talking about a special type of object - an intellectual person who is the ideal essence and form of the realization of the spiritual being of a person. Therefore, first of all, it is necessary to answer the question of how to deduce the universal of identification, which allows you to cover the connection between the parts, each of which, reflecting a certain way of human existence, forms a specific side of reality.

Intellectual human identity cannot be solved by socio - humanitarian methods, since, firstly, they do not provide an absolute and indisputable guarantee of the removal of the main features of intelligibility. The basis of the empirical level of cognition, as you know, is empirical induction based on experimental data obtained through observation, that is, intentional and purposeful perception, recording the activities of people in the process of reshaping the outside world and themselves. And, as we have already said, an intellectual person cannot be distinguished only on the basis of registration of his experience, understood in this case as the totality of everything that happens to a person, since the essence of an intellectual is spirituality, the essence of which, although it manifests itself, is in the human being, but it cannot be reduced. It is also undeniable to have visual images on its basis for theoretical knowledge.

Secondly, it was the attempts of such a solution that led to the diversity of understanding of the intelligentsia that exists today, or to the socio-moral criterion of identifying the intelligentsia as an ideal creature, or to the socio-economic criterion that lies on the basis of the analysis of the ontological practice of intelligentsia. But such duality is at odds with the essence of intellectual, moral, esthetic character synthesis, the unity of rational and emotional beginnings.

Research Methodology. The quality of intelligence, as we have determined, is the result of the emotional-material interaction of a person with objective reality. It arises and manifests itself in connection with a certain objective and social reality and expresses deep interactions that are objective and subjective, individual and social, necessary and free in their unity. This is especially important in connection with our assumption that intelligence is a kind of spirituality, which is carried out in an active conscious attitude to reality: the ability to consciously treat the socio-historical process of life according to the laws of its existence and on the basis of the dialectical unity of reason and moral feeling, free and noble intention.

Of course, the bearer of intelligibility is always a clear person, but, of course, it is impossible to deduce from the purely objective - rational or subjective-irrational world that both a person in general and a quality in particular have social or cultural - functional foundations in objectivity and, therefore, directly. The absolutizing of an abstract-rational, formal-logical side, as well as abstract spirituality in defining an intellectual person, leads to a violation of the internal

integrity of a person, his separation from the world and, as a result, the emergence of logical or emotionally (emotional) directed signs of intelligence that constantly criticize, revise and re-examine each other.

Analysis and results. In the philosophical literature, such search opportunities are associated with the possibilities of reflection, which provides a method of cognition, in which the experience experienced, and not the world of the subject: the data of the experience obtained and the content of understanding the conditions in which they are formed for the person himself, becomes the focus. Reflection is usually understood as self-knowledge, the ability of a person to understand himself, his own behavior, his own goals and duties. In other words, social formations capable of describing a person's attitude, behavior are reflected in order to use the images obtained during his further actions as rules, principles, norms. Within the philosophical-methodological framework, its importance lies in the fact that, focusing on a critical analysis of the self-awareness of researchers, reflection sets the boundaries of abstraction, within which distraction from the subjective factor is rationally justified. Thus, reflection is a specific procedure for controlling the transition of the object to the subjective and vice versa. This control is carried out in reflective activities that are carried out at least two conceptual levels.

The first of them is a reflection of external reality. If Hegel terminology is used, at this level judgments about the existing being are formed.

The second level is the means of obtaining, understanding, evaluating, criticizing and using "existential judgments" as necessary knowledge, that is, knowledge that covers reliable and unreliable results of reflective activity.

Analysis acts here simultaneously as an act of thought in two layers of knowledge, the purpose of which is to clarify, make clear some of the foundations of knowledge, to give them an assessment in terms of objectivity, truth, rationality. The interrelationship of this knowledge results in reflection judgments that, according to the Hegel classification, can be defined by inference judgments. The fact is that in reflection, the product of reflection of the first degree is brought under certain conditions, as if formed earlier. Other judgments have reflective judgments as their basis.

Conclusion

It is the result of the long-term orientation of human activity to reveal the essence of the objects of the outside world, recorded in idealized objects that act as a measure or scale of these objects. This means that any study will ultimately characterize the development of any aspect of the «human-world" relationship. Subjectively, this success finds its place in the way of reflective activity that manifests itself as initial knowledge. Therefore, the subject takes activity samples from idealized objects, and the development of activity is a deterministic factor of changes in the composition of the idealized object.

The transition from the cognitive imagination to the cognitive imagination as the observation of objective connections, as an activity due to the Masters of the cognitive subject itself in the history of philosophy I. Performed by Kant. As a starting point, it takes not the object of knowledge, but the specific law of knowing the object, within the framework of which emotional thinking is connected with concepts through special mechanisms, as a result of which a whole system of such steps is formed, which can gradually move from one concept to another. It refers to a kind of mediation that is homogeneous with both categories and phenomena, both pure

intellectual and emotional, as a "schema" that demonstrates the formal and pure condition of Kant - emotion, the dependence of the image on emotional thought.

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