

# Prospects for Developing Non-Standard Thinking Styles in New Uzbekistan

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**Abstract:** This article is a scientific and methodical analysis of issues related to shaping the spiritual education of young people in the digitized world, educating the young generation based on the values of our national traditions, problems and shortcomings in our country, and their solutions. recommendations are put forward based on foreign and local experience. In new Uzbekistan, it is also intended to clarify the essence of spiritual education based on our national values. Based on the analysis of the studied situations, proposals were put forward to respond to the level of thinking and thinking of young people, and to improve their skills.

**Key words:** In the digitized world, national education is approached with independent education through non-standard and creative thinking among young people, in education in society, case study together.

## Introduction

The development of human society, the study of nature and the environment, the establishment of a balanced relationship with nature, and the alignment of events with human interests have intrigued scholars throughout history, leading to the formation of various perspectives and theories. This process, characterized by individuality and non-standard forms, has served as a foundation for the emergence of non-standard thinking, contradictions, and conflicting ideas in the approaches of both ordinary people and scholars, guiding humanity towards new discoveries and progress.

From this perspective, non-standard thinking, creativity, and the ability to engage in creative thought are inherent traits of human nature. Every person encounters opportunities for creativity in their life and has the potential to change certain aspects of it. However, this issue manifests based on the understanding or misunderstanding of a particular activity, with the possibility of discovering something or inadvertently letting it pass by. If a person has developed a creative and non-standard way of thinking, the competence for discovering new things becomes evident.

## Analysis of Literature and Methodology

Local scholars such as M. Quronov, G. Aripova, B. Adizov, U. Inoyatov, U. Mahkamov, R. Safarova, B. Umarov, O. Jamoldinova, D. Ro'ziyeva, B. Xodjaye, Ch. Shakirova, Sh. Shodmonova, E. Yuzlikayeva, and N. M. Egamberdiyeva have explored the factors influencing the formation of youth perspectives, ensuring their smooth social integration into society, teaching creative, non-standard ways of thinking, establishing spiritual and moral, as well as artistic-aesthetic worldviews, and fostering respect for national values and tolerance.

Research by J. Tulenov, M. Abdullayeva, G. Tulenova, G. G'affarova, L. A. Qurbonova, G. Jalolova, F. Choriyev, Sh. Kubayeva, and E. Yusupov delves into the philosophical and methodological aspects of developing human thought and worldview. Meanwhile, studies conducted by Z. Nishonova, M. Davletshin, N. Safayev, A. Jabborov, E. G'oziyev, and R. Sunnatova illuminate the psychological characteristics of the problem of human thought.

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The role of creative thinking in developing students' intellectual competence, the significance of non-standard thinking as a determinant of social status, the place of non-standard thinking in an individual's creative potential, and the importance of creative thinking in enhancing the effectiveness of educational activities, as well as the role of non-standard thinking in ensuring psychological stability, have been investigated by scholars such as T. V. Ogorodova, L. Kananchuk, L. Adamyan, P. I. Pidaksisty, Ya. A. Ponomarev, V. Lysenko, Yu. Kraynova, S. Marchukova, S. Morozyuk, M. Mixaylova, V. Oparina, A. Rossoxin, N. Pavlyuchenkova, and A. Rudakov.

### **Analysis and Results**

The problem of thought has been addressed in ancient written sources, particularly in the sacred text of Zoroastrianism, the "Avesta," as well as in the scientific heritage of our thinkers such as Abu Rayhon Beruniy, Abu Nasr Forobiy, Ibn Sino, and Alisher Navoiy.

The "Avesta" is recognized as one of the oldest comprehensive sources that have reached us. It presents the issue of thought through its main idea, encapsulated in a triad: "Good Thought" ("Andeshai nek"), "Good Word" ("Guftori nek"), and "Good Deed" ("Kirdori nek"). This concept remains significant to this day as one of the highest achievements of human thought. The transition from good thought to good word and its realization as good deed forms the foundation of all goodness.

The notion of "good thought" in the "Avesta" embodies healthy, humanitarian, progressive, and creative thinking. The source states regarding the influence of thought on human psyche: "A person should not envy others in their thoughts. A person with good intentions does not become angry or succumb to ignorance. Indeed, a person who is not in such a mental state does not think of goodness, forgets duty and justice, and engages in inappropriate actions."

The First President of our country, Islam Karimov, also rightly recognizes the unity of this triad: "Interpreting the unity of good intention, word, and deed as a priority idea of societal life is closely linked to our current spiritual ideals and has a strong foundation in life."

Indeed, the way of thinking and the style of thought are among the most important conditions for a person's success or failure. As the great philosopher Abu Nasr Forobiy states, "A person who strives to think will undoubtedly achieve the highest level of happiness."

In general, Abu Nasr Forobiy sought to clarify the relationship between thought, intellect, and knowledge. He believed that a person thinks through intellect, and that thought is the basis of knowledge. The scholar emphasizes that thought transforms the process of knowing from abstraction and generality to specificity and directness.

### **Analysis of Thought and Intellect**

Forobiy explains intellect and its realization by stating, "The essence of a person lies in intellect, and the essence of intellect is manifested in action." According to his scientific perspective, the product of intellect allows humans to understand the general laws of nature and society and their essence through thought. This understanding is an infinite process; the deeper an individual's contemplation, the more profound their grasp of the essence and connections within nature and society.

Abu Rayhon Beruniy, as a universal scholar, articulated his views on human nature, the theory of knowledge, and the laws of thought. According to Beruniy, human intellect and insight distinguish people from other creatures, necessitating continuous personal development through the process of knowing. He also differentiates between intellect and insight, positing that intellect is an innate and developed potential, while insight is an innate quality passed down through heredity.

Indeed, one can agree with Beruniy's views on intellect and insight. In our view, intellect refers to the intellectual and moral-spiritual potential developed throughout life, while insight is a spiritual-moral trait that is inherited, felt, and understood. It is possible to educate an intellectually deficient child or an uneducated child, but it is challenging to cultivate insight in a child lacking it. This is why insight is considered innate. While some aspects of insight can be taught through rational understanding, in



unexpected situations and non-standard contexts, a person's internal intuition often guides them to make correct decisions, which is explained by the concept of insight.

According to Beruniy, a person's self-satisfaction is linked to their intellect and thought. He states: "A wise person feels spiritual satisfaction only when they perceive everything through intellect and insight, while an indifferent person recognizes only physical pleasures."

For genuine self-satisfaction, a person must find contentment in their intellect, spirituality, and moral virtues. Physical satisfaction can be experienced by anyone and does not require a high spiritual level, but for spiritual satisfaction, one must also find fulfillment in their morality.

Abu Ali Ibn Sino's views on insight align with those of Beruniy. In his tale "Hayy ibn Yaqson," he expresses his thoughts on the subject: "The knowledge of insight is more beneficial than empirical knowledge. Knowing this science reveals the hidden character of people. If you benefit from the science of insight, you will become very sharp."

Indeed, insight is the art of perceiving phenomena that cannot be understood through intellect alone. The higher its level, the more esteemed and revered a person becomes in society. While intellect and knowledge lead a person to professional development, insight serves as the foundation for human perfection.

The thinker and poet Alisher Navoiy expresses his views on all social relations, processes, and phenomena in society through his extensive creative legacy. His reflections on intellect and thought are analyzed and classified even more deeply. Notably, Navoiy differentiates several types of intellect and explains each. For example, he refers to "whispers of intellect," "waves of intellect," "the path of intellect," "the expert of intellect," and various other forms, illustrating a rich vocabulary around the concept of intellect.

Navoiy recognizes humans as beings capable of accomplishing all tasks through thought. In his epic "Farhod and Shirin," he writes:

"Whatever humans do,

They do so through thought."

It is well known that thought is realized through words. Thus, the relationship between language (words) and thought ensures their existence. Language cannot exist without thought, and thought cannot exist without language. In this sense, the thinker presents a philosophical reflection in one of his rubaiyat:

"Words are the spirit that gives life to the dead,

Words convey the essence to the spirit from the soul.

Humans are distinguished from animals by words,

Perhaps, the jewel of the spirit is even more precious than this."

### **Alisher Navoiy on Thought and Creativity**

According to Alisher Navoiy, words, as products of thought, signify human existence. As long as a person thinks, they are alive, and this capacity for thought distinguishes humans from other creatures. Therefore, the poet asserts that there is no gem or wealth more precious than thought for a human being.

In today's world, non-standard thinking, creative thought processes, and creative contemplation are among the most important qualities required in the system of personnel training. For instance, a survey conducted among employers by the Career Services Center at Harvard University found that 74.8% of participants identified creativity and non-standard thinking as crucial qualities defining a qualified specialist's professional competence. Thus, developing students' creative abilities and non-standard thinking, along with the pedagogical and psychological aspects, mechanisms, and methodologies, is currently a pressing theoretical issue.



Researcher G.N. Ibragimova recognizes creativity as a set of skills related to a person's creativity and innovative qualities. However, this perspective is somewhat general and does not fully encapsulate the essence of creativity. In our view, creativity begins in thought and can be realized in subsequent stages. If creativity does not exist in thought, then a person cannot possess such capability. Thus, the definition of creativity must reflect its roots in thought.

Researcher A. G'aniyev emphasizes the importance of nurturing young people with non-standard thinking abilities for societal development, explaining the essence of this concept as follows: "Non-standard thinking involves exploring various approaches and possibilities without following a predetermined path. It is directly related to creativity. This skill manifests when one has mastered unconventional, innovative, and unique methods of solving problems."

While logical thinking moves a person from point A to point B, non-standard thinking leads to new destinations. Based on discoveries related to the specialization of the brain's hemispheres, analytical and logical thinking is associated with the left hemisphere, whereas non-standard thinking, reliant on imagination and intuition, is a product of the right hemisphere.

We believe that A. G'aniyev's views on conceptualizing non-standard and logical thinking separately are somewhat questionable. Non-standard thinking is not illogical; illogical thinking lacks any connection or basis and is not characteristic of a sound intellect. Non-standard thinking is also a product of healthy intellect and is based on specific logic. Thus, associating non-standard thinking solely with intuition is, in our opinion, incorrect.

Researcher M.B. Sherov states that "creative thinking" consists of two types of characteristics, embodying both qualitative and quantitative properties. "Creativity" indicates its quality, while "thinking" reflects its fundamental nature. Moreover, creativity broadly refers to a person's ability to creatively understand the unique essence of events and phenomena, whereas creative thinking pertains to a person's imaginative thought processes.

Therefore, according to the researcher, the concepts of "creative thinking" and "imaginative thinking" signify the same thing. However, we believe that while these two concepts are semantically close, they differ in specific shades of meaning. Creativity pertains to approaches to events and their meaningful essence, while imaginative thinking refers to the act of creation. While creativity inherently contains the notion of creation, its primary meaning is linked to approach, thus broadening its scope compared to the concept of creativity.

### **Non-Standard Thinking and Creative Approaches**

U. Xo'jamqulov defines "non-standard thinking" as a form of reasoning that diverges from conventional thought patterns, allowing individuals to draw conclusions through unusual methods and approaches. This ability encompasses the search for even unconventional but optimal solutions to problems, always approaching issues and phenomena creatively.

In our view, the concept of "non-standard thinking" differs from the notions of creativity and imaginative thinking in specific aspects of meaning. It aligns more closely with creativity in terms of approach and with imaginative thinking regarding the derivation of conclusions. Xo'jamqulov's ideas about "unconventional reasoning" do not imply illogical or irrational thinking. Rather, non-standard thinking is based on certain principles. For instance, the famous physicist Albert Einstein's thought process—reflecting, "The railway is approaching me"—demonstrates the essence of non-standard thinking. This reverse perspective on processes and phenomena serves as a foundation for scientific discoveries.

F. Choriyev remarks that creative thinking harmonizes with individual abilities, noting that persons engaged in scientific work or demonstrating inventiveness are evaluated as subjects of creativity. Higher cognitive abilities and creative thinking enable individuals to produce effective work.

Thus, intellectual capability, creative thinking, and non-standard thinking (the principle of reverse perspective) are crucial factors for creativity. When a person possesses these traits, their creative



thinking naturally develops, allowing for a deeper understanding of the essence and unknown facets of events and phenomena. This, in turn, leads to the emergence of scientific and creative thought.

Our research focuses on the ninth element of creative approaches related to the individual. However, the analysis also addresses issues concerning creativity, imaginative thinking, and non-standard reasoning. From this perspective, according to the parameters of creativity we proposed, creative approaches manifest in non-standard situations and are directly linked to the breadth of human imagination, the ability to fantasize, and the formulation of scientific theoretical hypotheses.

In the context of New Uzbekistan, creative youth should possess scientific-creative psychological thinking, high proficiency, developed intuition, critical analysis skills, and a need for self-professional development.

Overall, in contemporary society, methods aimed at developing creativity and non-standard thinking for youth involved in education and upbringing are characterized by several positive aspects:

- Enhancing the skills to apply modern non-standard technologies based on a creative approach to improve educational quality in the context of New Uzbekistan.
- Identifying and proposing alternative solutions to existing issues by finding the intersection point between modern and traditional methods.
- Analyzing the shortcomings of educational technologies affecting quality and swiftly addressing pressing educational problems through systematic methodologies.
- Stabilizing the experience of continuously improving educational methods and forms based on a systematic approach.
- Fostering innovative activities in education and turning new, non-standard, and significant projects into essential aspects of professional activity.

These principles highlight the necessity for educational practices that encourage creativity and non-standard thinking, ultimately contributing to the development of well-rounded individuals capable of addressing contemporary challenges.

## Conclusion

Today, there is an increasing focus on the scientific understanding of the problem of developing non-standard thinking styles among youth and its significance. From a scientific perspective, non-standard thinking implies a unique, unstructured, and creative way of reasoning. Contemporary research highlights that non-standard thinking is closely linked to making sound decisions in real-life situations, enhancing the effectiveness of educational activities, and improving an individual's reflexive skills. This understanding underscores the importance of fostering non-standard thinking in youth to equip them for the complexities of modern life.

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