



## **THE CONTENT AND ESSENCE OF THE CONCEPT OF "INTELLECTUAL CULTURE"**

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<b>Received:</b> April 3 <sup>rd</sup> 2021 <b>Accepted:</b> April 20 <sup>th</sup> 2021 <b>Published:</b> May 10 <sup>th</sup> 2021	The article is devoted to the analysis of the content and essence of the concept of intellectual culture in the sciences taught in today's world, the problems of its formation in active and enterprising individuals and the peculiarities of this concept. The main goal of modern education in the educational institution is to bring up the future specialist as a comprehensively developed person, depending on the social need for a specialist who is well-versed in a particular field, has skills, abilities, skills, constantly replenishing and improving their knowledge, intellectual abilities, culture. The main approaches to the formation of students' intellectual culture have been studied.

**Keywords:** Personality, intellect, active, enterprising, science, global problems, intellectual mechanism, intellectual literacy, innovative ideas, intellectual abilities, intellectual culture, personality

### **INTRODUCTION:**

According to scientific sources, intellect is derived from the Latin word "intellectus", which usually means "intellect", "comprehension", "understanding", "comprehension"[1]. The term "intellect" is used to describe the "ability to understand, think, and comprehend" that distinguishes man from other living beings and defines his responsibility. In the dictionary, reason also means "to forbid, to hinder". In the Islamic creed, it is believed 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 unconscious mind (natural, innate), the subconscious mind, the atoi mind, the thousand mind-prophethood, the mind mind-honor[2].

In Islam, the mind is classified as follows: Mindfulness: the mind of an adolescent; Mindfulness: the mind that is then formed through experience or knowledge[3].

Human intelligence, on the other hand, is explained by such concepts as the ability to think quickly and to know, the readiness, purity or depth of thought and idea. The ability to quickly and accurately 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. Given the 2-dimensional nature of the computer, "sharp intelligence" is interpreted as a small volume of potential intelligence.

### **LITERATURE REVIEW:**

According to Professor V.B.Tarasov, "Intellect consists of the structure of a certain level of strong, stable mental abilities of the individual"[4]. Since ancient times, there have been various currents of explanation of the nature and development of the intellect, which have been united on the basis of certain views, opinions, considerations, and discussions and debates have taken place around the same approach. There were two different views among scholars in explaining, interpreting, and substantiating the essence of intellect. There are a variety of philosophical approaches to the study of intelligence, each of which serves to express different perspectives. Some of them should be limited to general comments. In the associative approach, thinking is studied as an involuntary submission to images, a process of assembling associations (D.Gartley, J.Priestley, J.Mill, etc.)[5]. Representatives of the Wurzburg school, such as O.Kulpe, N.Ax, K.Marbe, who describe the intellect as the operation of intellectual operations, pay special attention to the study of thinking as a process[6].

Researchers from Gestalt psychology M.Wertheimer, K.Koffka, K.Dunker, V.Keler and others approach thinking as a phenomenon of situation reconstruction[7]. According to subjective behaviorists (D.Miller, Yu.Galanter, etc.), thinking is a "process that takes place in the body"[8]. According to psychoanalysts, who prioritize the problem of human behavior, the involuntary figurative thoughts that appear in dreams are important aspects of the emergence of unconscious motives underlying thinking.

In the philosophical views of the mid-twentieth century, the theory of the approach to the intellect in the form of cognitive activity was formed (A.Newell, G.Simon, P.Lindsey, U.Nysson and others). This approach seeks to

eliminate the distinction between thinking, perception, memory, and attention[9].

Researcher U.Naisser describes how cognitive activity is associated with the acquisition, organization and use of knowledge[10]. Indeed, this definition is important and can be supported. The development of diagnostic methods of mental development in the study of the problem of intelligence has gained new meaning. The general theory of mental development is determined by the content of the diagnosis based on its theoretical model. The tests developed by A.Bine to diagnose the height of a person's intelligence were the first step in this area. The variants created by L.Thermen showed their vitality. Socio-psychological literature published during the Soviet era also paid some attention to the study of the intellect. It is known that the problem of thinking is studied as a whole in the works of Russian philosophers A.N.Leontev, S.L.Rubenstein, P.Ya.Galperin, O.K.Tikhomirov, L.S.Vygotsky analyzed the problems of thinking mainly related to oral speech. The philosopher A.G.Ananev and his colleagues conducted research in the field of creative thinking, D.B.Bogovlenskaya in the field of intellectual activity, and A.A.Brudny analyzed the qualitative aspects and functions of the intellect[11].

Philosophers A.V.Brushlinsky, O.K.Tikhomirov, A.V.Voyskunsky, A.Kadyrov, U.Kerimov and others studied the problem of "artificial intelligence" in the study of thinking as a functional state of intellectual operations. The problems of mental development are also considered in the works of L.S.Vygotsky, D.B.Elkonin, V.V.Davidov and others.[12].

It is known that today there are more than 70 definitions of intellect, reflecting many cultural and historical strata belonging to the intellect, so none of them can express the colorful attitudes and connections. In this sense, the concept of intellect changes. Such a process of change takes place with the rise of intellectual culture.

"Intellectual culture" is a kind of "intellectual memory". Our approach to it depends on general factors, from the context of the period to personal factors, to specific situations. The need for the values of intellectual culture stems from such factors as the demand of society, the level of development of the education system, the level of development of theory and technology, the individual characteristics of the individual.

Russian psychologist L.S.Vygotsky's cultural-historical approach to the formation of higher mental functions allows to consider the intellect as a sociocultural phenomenon[13]. In this approach, the phenomenon of intellectual culture is constructed as a consequence of the rational knowledge, control, and assimilation of experiences. It is well known that intelligence was not developed in the early stages of human development. Its origin can be traced back to the emergence and development of language as a material carrier of knowledge. Consequently, the intellect at that time was imbued with the material activities and material communication of people, the spirit of real life.

The development of intellectual culture takes place under the influence of human development, social (scientific and technological) development. The emergence of new forms of intellectual culture does not necessarily mean a delay in its development, the disappearance of previous forms, and the denial of cultural heritage. Each subsequent stage embodies the original aspects of its practice, which have passed the test of life. Consequently, according to the Russian scholar V.S.Bibler, "the ancient way of thinking takes place in the form of culture"[14].

In ancient times, such forms of thinking as aporia, mayevtika (literally: "art of midwifery") developed. In particular, it is known that Socrates' art in the field of determining human knowledge through additional artificial questions, such as dialogue, sophistry, had a significant impact on the development of intellectual culture[15]. Their common feature was to put the problem and find a solution to it.

The methods of the thinker Socrates are still of interest to philosophers and psychologists. In Socrates's discourses, the mind is recognized as a divine power, regarded as a way of connecting human knowledge with divine truth. He believes that knowing the truth, real knowledge is not for everyone, but for some people, i.e. sages or philosophers. But they also do not know the truth. Man, says Socrates, cannot be wise in all things, so whoever knows what is wise in this field"[16].

In the views of the First President of the Republic of Uzbekistan I.A.Karimov on Muhammad Musa Khorezmi, Ahmad Fergani, Abu Rayhon Beruni, Ibn Sino, Mahmud Zamakhshari, Amir Temur, Mirzo Ulugbek, Alisher Navoi, the potential and qualities of intellectual culture such as science, sainthood, wisdom were praised. In the works of talented people, the internal connection between thodological knowledge and intellectual culture is extremely deeply reflected. Modern Uzbek scientists H.Abdullaev, T.Sarimsakov, O.Sharofiddinov, The scientific and creative activity of Gulyamov and others is a vivid example.

It is known from history that in the past many scientific academies were established in Uzbekistan, dozens of madrasas functioned in Samarkand, Bukhara, Khiva, Tashkent and other cities, scientific traditions were developed, Muhammad al-Khwarizmi, Ahmad Fergani, Abu Rayhan Beruni, Abu Ali ibn Sino, Mirzo Great scientists like Ulugbek have made a unique contribution to world science with their works. It should be noted with pride that the scientific traditions formed over the centuries, the activities of scientific schools have served to accelerate the development and advancement of science[17].

Although under the influence of ideological enlightenment beliefs 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. The intellectuals of the repression period made a worthy contribution to the enlightenment of the people. Higher education is aimed not only at training highly qualified personnel, but also at educating people in the spirit of innovation, self-education, creation of new secular knowledge and intellectual values, as well as training potential personnel seeking to develop intellectual traditions created by various scientific schools.

However, the intellectual potential has for many years served the interests of the ruling ideology, many of whom approved the ideas of the communist system, but did not accept them from within, and the communist system hindered the freedom of man, nation and people, the development of national thinking[8]. The following words of the first President I.A.Karimov about the people of art also apply to the representatives of scientific thought: "Naturally, according to the requirements of the time, writers had to compromise with the communist regime in order to survive and realize their talents. In this sense, I would say that those who have suffered the most from the pangs of conscience during the dictatorial regime are the people who have always cared about the meaning of life, human dignity, the fate of the people and the people at the forefront"[19]. Thus, in any case, intellectual culture has been regularly formed in society, and, of course, this is a legitimate process of development.

It should be noted that today, in the intellectual development of civil society, new information technologies play an important role 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 published electronically, scientific conferences, statistical databases and banks 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, along with digital collections of electronic resource centers, traditional libraries, archives, museums, occupy a worthy place in the intellectual culture of society.

The dominance of the Internet in the rapid dissemination of information around the world and the globalization of continuing education and science in the field of international cooperation serve to strengthen the position of open education, the role of information resource centers as a factor of international exchange of experience and knowledge. Modern electronic communication tools used in the field of education and the transfer of knowledge and information by information resource centers with the creative development of traditional, open and remote methods of training are an integral part of the formation of the intellectual culture of the information society.

In order to implement effective intellectualization in the activities of society, it is necessary to effectively use the experience gained in the integration and differentiation of various international scientific schools, the development of science in general. In the construction of civil society, the creative pursuit of secular knowledge plays an important role in strengthening cooperation between science, business and the state, as well as harmony in both state and corporate governance.

Thus, the content of the intellectual culture of society as a social phenomenon in the context of democratic reforms has the following characteristics:

- in social reality the individual acts as a system of worldviews and ideological principles;
- there are tools for disseminating new information and innovative knowledge, recording the results achieved and achieving this;
- methods in the field of communicative exchange of information and intellectual resources known to human civilization;

At present, modern scientific knowledge is constantly evolving and expanding its capabilities. New technologies are being developed in the society, innovative innovations are being discovered, modern theories and knowledge, new sciences, which are typical of globalization, are emerging. The methodological basis for their study is being created. Such a development of scientific potential has a decisive impact on the intellectual culture of society, the emergence of completely new technologies, methods of discovery and research, dissemination of various knowledge and transmission to consumers in the social space.

### CONCLUDING REMARK:

First, the only correct approach to elucidating the content and essence of the concept of intellectual culture is its scientific research, so that each stage ends with a specific definition, the sum of the results develops a definition of a particular concept, taking into account practical attitudes and relationships.

Second, there are not enough definitions in the scientific and philosophical literature that reflect the general nature of intellectual culture. While most researchers understand intellectual culture as a complex phenomenon that embodies different aspects and characteristics of thinking, some scholars equate it simply with a person's spiritual and qualitative culture. However, such identification is not expedient.

Third, an individual's intellectual culture is the ability to set goals and objectives of epistemological activity based on his mental ability, to plan, to create a variety of intellectual values, to work with sources of knowledge and information technology.

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