

Peculiarities of Contemporary Research of Representatives of the American School of Psychology

Rustamov Shavkat Shukhratovich¹, Dzabarova Zamira Shukurovna²

¹Doctor of Psychology (PhD) at Asia International University

²Asia International University Faculty of Social Sciences and Technology

1st Course Master's Degree Student in Pedagogy and Psychology

ABSTRACT

To increase the power of the articles in the production of psychology, effective research work was carried out in these periods, the need to develop the results of the science is felt in order to make the research work effective. show Beyond consciousness, embodied with the individual organism. James asked, "What is emotion?" In his article, he says that emotion is a person's sense of self. on top of that, everyone thinks that consciousness is motor. You will also get all the information about what is related to "pragmatism".

KEYWORDS: *Helmholz, Dyuba Reiman, P.D. Yurkevich, K.R. Megrelidze's Chicago School of Psychology, Science, Intellectual, Freudian, Physiological, Consciousness, Intuition, Talent, Knowledge*

Introduction:

The development of the science of psychology included a number of stages, and effective research was carried out during these periods. In order to make the research work effective, the need to develop the principles within the science began to be felt. The work on this topic is that the need for the development of principles within the scope of science began to be felt in order to make research work effective, the work on this topic by Helmgols, Dyuba Reiman and others showed psychology as an experimental science. Apart from consciousness, the individual is embodied with an organism. James asked, "What is emotion?" In his article, he says that emotion is the way a person feels about himself. Everyone then concludes that consciousness is motor. Nordenschel, a historian of psychology, said that at that time they were in a hurry to apply a new concept to many organic phenomena. The meaning of this new concept was that whether the whole existence is alive or not, it is a single, simple and clear causal connection, based on which it is possible to turn complex life forms into simple ones.

The main part

In the 40s of the 20th century, a group of young scientists led by I. Muller, a supporter of the vitalist view, opposed their teacher. These students, including Helmholtz and Dyuba Reiman, established a "secret college", which was later included in history as a school of physics and chemistry. The geniuses of this school - Helmholtz, Dyuba Reiman and others - showed psychology as an experimental science. Helmholtz, Duba Reiman, and others agreed that consciousness cannot be explained by the causes of matter.

"In this process, the human mind will face the world secret and it will never be overcome," said Dyuba. A lot of research and successful experiments on natural phenomena are a big factor in the separation of psychology as a separate science.

The contribution of scientists of various disciplines and directions to the development of the science of psychology is huge. For example: looking at natural phenomena through the eyes of physico-mathematicians, that is, the law of conservation of energy, applied to a living organism without any changes, was previously approved by science, but later it was abandoned, due to which Darwin's teachings were left to the science of psychology. contribution and others.

According to Müller, each sense organ is a separate apparatus charged with special energy. Sensing, on the other hand, states that this energy is produced by the release of energy from the device due to a certain action. Helmholtz connects this, i.e. perception, with psychology. Thus, the science of psychology has caused a lot of controversy. In the direction called psychophysiology, it is said that all mental phenomena are subject to a certain law, and this can be studied by mathematical calculation. German scientist Gustav Fechner worked in this direction. He taught physics in Leipzig in the 1820s and 1830s and conducted many experiments in the field of electricity. Then he became interested in psychology. According to him, consciousness is scattered throughout the universe, and various bodies in the universe are given life, and matter is the opposite side of the psyche, or rather its shadow. A mathematician tried to confirm this in calculations.

By the middle of the 19th century, nerve impulses traveled at extremely high speeds, even thought to be equal to the speed of light, and it was thought impossible to calculate. But in 1850, Helmholtz solved this problem. According to his calculations, this movement was not very big, it was only a few tens of meters per second. Many scientists did not believe in this research, even Helmholtz's own teacher Müller. Helmholtz's experience was not only related to physiology, but also to psychology. With this, the processes in the nervous system are known as physiological processes.

Returning to his homeland from Germany in 1860, Sechenov established the first Russian Physiological School of the Medico-Surgical Academy in St. Petersburg. This school was in the physico-chemical direction. By this time, the old economic development was crumbling in Russia, contradictions and conflicts between classes were developing. Along with these conflicts, there was also the issue of changes in the structure of the human body, its organism and mental function. One of the main opponents of Sechenov and Chernyshevsky, P.D. Yurkevich wrote: "Today, physiologists are over-examining the changes in everyday life and the causes and causes of these changes." P.D. The opinion of Yurkevich and his supporters was condemned by the employees of the Sovremenik magazine. They advocated the materialistic worldview of physiological and

psychological phenomena. I.M. Sechenov, in close contact with the revolutionary-democratic intelligentsia, wrote "What should be done?" created his work. At the time when the controversy about the soul intensified, Sechenov revealed brake centers, i.e., "localized" nerve centers that hold movement activity. It was a great discovery.

With this, he not only opened a new chapter in the physiology of the brain, but also completely changed the ideas about the functions of this organism. This discovery brought a new understanding of inhibition into physiological consciousness. The scientist thereby revealed a wide complex of neurodynamic problems related to the interaction between inhibition and excitation. But that happened later.

At that time, the important thing for Sechenov was that he had to experimentally prove that the will emanating from a small piece of brain matter was wrongly believed to emanate from the heart for centuries, i.e. had to prove that the human will is subordinated not only to the soul, but to the activity of the brain, which is considered a part of the human organism. After all, the most reliable sign of character was the ability to resist temptations, to restrain unconditional impulses. All these signs are drawn from the center to the brain, as evidenced by the experiment. Using this discovery, Sechenov wrote his first psychophysiological treatise entitled "Reflexes of the Human Brain" in the magazine "Sovremennik" in 1863. The ideas in Sechenov's article spread far and wide across the Russian land.

Sechenov wrote "Physiology of the Nervous System" in 1866 and "Physiology of the Sense Organ" in 1867. In the process of working on the physiology of the sensory organ, Sechenov also touched on psychology. Experimental psychology was first developed according to the "Wundt" program. First, it was required to divide into elements and find their relationship to the structure. This structure was opposed to function. This contradiction caused a great rebellion and resistance both in Europe and America.

The young people who studied the methods of the new psychology were all functionalists. The teaching of William James made a significant contribution to the transition to the new psychology. Roger's opinion was largely contradicted by James. He was interested in the strong psychophysical connections of a person.

James turned to psychology as early as the 1870s. While teaching at Harvard University, he lectured on the influence of physiology on psychology. In the 1880s, he addressed psychophysiological questions in magazines, and in 1890, the book "Principles of Psychology" was published, which brought him great fame. It became the curriculum of psychology. James criticized Wundt's school in his conversations with teachers about psychology. He taught his course on the influence of physiology on psychology not according to Wundt, but according to Spencer. He stated that the value of psychic function can be seen only on the basis of evolutionary theory (study). Wundt combined psychology with the object of individuality. And James looked for ways to separate the subject. James's focus is on the integration of the individual and the will-based behavior of the individual. Apart from consciousness, the individual is embodied with an organism. James asked, "What is emotion?" In his article, he says that emotion is the way a person feels about himself. Everyone then concludes that consciousness is motor. This conclusion is related to "pragmatism".

Mysticism. James, on the other hand, explores mystical experience. According to his doctrine, consciousness is with the person at the moment of identification.

Loss of consciousness and emergence of neorealism. Although consciousness is considered separate, not separated from an unrelated object, James, realizing the diversity and irreversibility of individual consciousness, developed the idea of consciousness as "a vessel containing a collection of images." refuses.

So, where did the "Collection of Images" go? This question was answered by James in his 1904 "Does Consciousness Exist?" answered in his article. In his article, he explained that what is considered to be inside the mind is outside of it. Consciousness can interact and interact with an object, but they neither gain nor lose anything from it. Consciousness is a separate entity. James, who created the concept of neorealism, tried to win over subjectivism, to prove the reality of consciousness and thus to end the data of phenomena. These attempts ended with doubts about the reality of consciousness.

The Jamesian worldview tradition was very idealistic. His efforts to prove that the mind is real, that it should be viewed as an object, a person, were wasted, he could not overcome the scope of phenomenism. James's search for psychic insights went in two directions, with more natural scientific and mystical explorations.

One of the proponents of functional psychology is John Dewey. He is known for his article "Concept of the reflex act in psychology". In the literature of the history of American psychology, this article is cited as the reason for the border with Wundt Titchener's structural school of functional psychology.

But how can the concept of the reflexive act be the basis for the struggle with the structuralists and different views? After all, the geniuses of structuralism, Wundt and Titchener, believe that the knowledge of neural phenomena is useful for psychology, but it cannot extend the knowledge of psychological phenomena. They criticize Dewey in his article that "elementalism" has divided the whole into parts.

In his article, Dewey says that psychological activity is a flow, but not consciousness, and activity shows the whole organism with its nervous structure and environment.

Dewey explained on the basis of concrete facts that there is a dependence of perception from action and a dependence of action from perception. Movement is indeed directly involved in the development of intuition. But the image and the stimulus object are not the same.

The Chicago School. James and Dewey prepare a program at the Chicago School of Functional Psychology. This program was presented to the American Psychological Association by D.N. Angelo in 1906. It defines functional psychological processes. A process acts as a bridge between a need and an environment. The main definition of consciousness is "accommodation relative to the new". The organism acts as a psychophysical whole. Therefore, psychology is not limited to consciousness. In this area, Angelo attacks structural psychology.

If Titchener demanded that psychology be strictly separated from other sciences, functionalists supported its collaboration with neuroscience, sociology, and

anthropology. In the Chicago school, muscle structure and the need factor are given great importance.

The psychophysical method that studies the activity of the mind and behavior has a natural-scientific color in American functionalism, which differs sharply from the European direction. But they had a lot in common.

The theology of the functional school, which flourished for a short time, disintegrated like structuralism, and was supplanted by other currents. These currents "swallow" the problems of functionalism. He showed that the philosophical projects of functionalism are one thing.

Psychology in the 19th and 20th centuries is mainly empirical psychology. This direction in psychology, which appeared in the 17th century, reached the peak of its development in the 19th and early 20th centuries. The reason for his achievements was the implementation of the experimental method. Its subject area has expanded greatly. As mentioned above, several branches of psychology with their own tasks and methods have appeared.

Empirical psychology was not a whole. There were several directions and currents in this psychology. In the history of psychology, the most famous and important of these were associationism, intellectualism, voluntarism, Gestalt psychology and Freudianism.

Intellectual psychology is a direction that believes that the mind is the main element of the psyche and the main function of psychological activity. According to the supporters of intellectual psychology, it is explained that various mental processes, including emotional and volitional processes, are a combination of intuition, imagination and concepts. Representatives of associative psychology also belong to intellectualists, because they also believed that imagination is the primary and main element. Herbart is the most prominent representative of intellectualism in psychology and pedagogy.

Unlike intellectualism, voluntarist psychology promotes the will, activity, and activity of a person as the basis of mental life. All complex mental processes, especially thinking, are interpreted as voluntary human activity.

Representatives of voluntaristic psychology were G. Linne (1889-1941) and G. Munsterberg (1863-1916). Wilhelm Wundt was also a voluntarist, although he believed that the will is the basic feeling.

Freudianism is a special branch of psychology and neuropathology, named after the Austrian psychiatrist and psychologist Sigmund Freud (1856-1939). According to Freud's teaching, the basis of a person's psychological life is an innate unconscious tendency (instinct) aimed at obtaining sexual pleasure. But due to historically formed custom, moral principles, due to the existence of social "censorship", this tendency is directly blocked. That is why some people have an internal mental conflict between this unconscious natural tendency and the conscious situation. These conflicts sometimes lead to neurosis.

Gestalt psychology or otherwise structural, holistic psychology. The main representatives of this trend are H. Ehrenfels (1859-1932), V. Keller (1887-1967), K. Kofka (1886-1941). Ehrenfels introduced the concept of "gestalt" to science. These psychologists criticized associative psychology, which believed that all complex mental

processes are composed of elemental phenomena - sensations.

Representatives of Gestalt psychology, in contrast to this doctrine, argue that the content of each mental event is more meaningful and richer than the sum of its parts and elements. The sum of individual elements and parts does not determine the content of the whole, but, on the contrary, the whole (whole structure) part determines the characteristics of the elements. It was developed on the basis of the theory of the integrity of the psychic structure, first of all the facts of perception. It was emphasized that perception is not a sum of sensations, but a whole image. This doctrine of the integrity of mental products and structures was later applied to the phenomena of memory, thought, and will.

These separate directions and currents, having several common features, united under the common name "Empirical psychology". A common understanding of the subject and methods of psychology led to the unification of all these currents.

Empiricists argued that psychology is not a science of the soul, but a science of "mental phenomena" or "phenomena of consciousness," or else only of consciousness. This is psychology "without a soul" (N.N. Lange), "psychology without any metaphysics" (A.I. Vvedensky).

The historical merit of empirical psychology is that its representatives rejected the soul as a subject of scientific study. This situation can be considered a big step for psychology to be free from metaphysical and idealistic views.

German philosopher Martin Heidegger (1889-1978), the founder of existentialism, wrote that "we learn to think only when we can focus our attention on understanding." In his opinion, understanding the essence of things and events plays an important role in the process of human thinking. What requires understanding makes one think. That which requires understanding is never created by us.

According to Heidegger, the main characteristic of thinking existence is imagination. According to the doctrine of thinking, imagination is expressed in thought. That is why the doctrine of thinking is called logic.

K.R. Megrelidze said that any mental phenomenon in a person cannot be properly explained without taking into account the social factor. This is primarily about thinking. It is impossible to study thinking without other forms of social life.

K.R. Megrelidze writes: human thinking moves not according to natural and biological laws, but according to socio-historical laws. A person's way of thinking is primarily a social phenomenon. An idea never arises by itself, an idea can be about something, about an object.

There can be no thought without an object. The function of thinking is not limited to subjective psychological processes that take place in the course of brain activity:

First, it does not only express the subjective state of consciousness, but also refers to the object and expresses the relationship of things.

Secondly, with the emergence of a new idea, the process of knowing does not end, but only begins. This is the initial stage of cognition, the subjective state of the idea, now the stage of realization of the idea begins.

Thirdly, the opinion of an individual is a private manifestation of socially matured thoughts.

Each individual thinks with the help of social concepts and imaginations. K.R. Megrelidze repeatedly emphasizes that human thought is social. Thoughts and ideas are not the product of free individual creativity, but the product of society and social relations, like the individual himself. Therefore, the solution to the riddle about the stages of human thinking, the forms and methods of human thinking should be sought not from logical research, but from traditional psychology, but first of all from the social origin of these ideas. This or that individual becomes an accidental representative of social ideas that have matured in society.

Conclusion

In conclusion, the methods of human thinking are not in the nervous system or in the brain, but in the social conditions that lead to such perception, thinking, and work at one time, and at another time, the nervous activity works differently. People's thoughts and views are not individual, but due to

social relations. K.R. Megrelidze writes: human thinking moves not according to natural and biological laws, but according to socio-historical laws. A person's way of thinking is primarily a social phenomenon. An idea never arises by itself, an idea can be about something, about an object. There can be no thought without an object. The function of thinking is not limited to subjective psychological processes that occur during brain activity.

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