

Dumarov Mashkhurbek, PhD student of the Department of General Psychology, Andijan State University, Uzbekistan

THE STUDY OF SOCIAL REALITY IN THE SCIENTIFIC SCHOOLS OF PSYCHOLOGY

D. Mashkhurbek

Abstract Theoretical views on the nature of the perception of social reality have always reflected the general positions of their authors, as well as the level of development of the achievements of the science of psychology. The theory of associative cognition, based on the first scientific observation in the science of psychology, was formed in the second half of the nineteenth century. The most prominent representatives of the scientific school were the German scientists I. Müller (1826), E. Max (1865), G. Helmholtz (1867), E. Goering (1867), W. Wundt (1887), G. Müller (1896) and The American psychologist was E.B. Titchener. Despite significant differences in the analysis of some of the problems, the scholars named above adhered to general views on the nature of cognition. They explain that "the reality we perceive is in fact the first elements of consciousness - a complex combination of perceptions."

Keywords: psychology, social reality, perceptions in perception, post-associative school.

Wundt and Helmgots tried to explain reality in the process of synthesis by saying that "perceptions in perception are analyzed through the internal activity of the subject in the form of voluntary apperception or intellectual unconscious conclusions".

In the post-associative school period, German psychologists, Gestalt psychologists M. Wertheimer (1912, 1922), W. Koller (1917, 1929), and K. Koffka (1935) wrote: rather, the whole area of stimuli affecting the body is determined, in general, by the structure and purpose of the perceived reality. " Their goal is "why do we see the world as we see it?" was to find an answer to the question. Gestalt psychology's perception of relationships, the nature of the integrity of perception, the solution of models of sensory processes were their main problems.

In psychodynamic theory, Freud (1923) described the problems of human nature's perception of reality as follows. "The ego seeks to express and satisfy Id's desires in accordance with the restrictions imposed by the outside world . The ego derives its structure and function from Id, develops, and seeks to satisfy the demands of social reality " (Z. Freud, General Introduction to Psychoanalysis, 1917-1943). According to Freud, the ego ensures the security and self-protection of the individual. In the struggle for survival, the ego will have to embrace both the inner instinctive needs and

the needs of the social world. [1] The ego is constantly forced to differentiate the realities of the inner world and the outer world. A person must be able to satisfy his instinctive needs while adhering to social norms and ethics in his perception of social reality. This goal shapes a person's ability to think, comprehend, think, remember, solve, and other skills and competencies. Accordingly, Ego Id uses knowledge and cognitive strategies to satisfy his desires and needs. Unlike Id, who focuses on seeking pleasure from the environment, the Ego follows the principle of reality. As Freud points out, "the principle of reality introduces a measure of rationality into our behavior. The ego, unlike Id, distinguishes between reality and imagination, is able to withstand excessive stress, and participates in rational-cognitive activities that change according to new experiences. Based on the power of logical thinking, which Freud calls a secondary process, the Ego directs actions in the right direction to satisfy instinctive needs in a way that is safe for the individual and other people. All this creates a process of "socialization" and forms the Superego. "Superego is the ultimate component of the evolving personality, the result of the internalization of norms and standards of behavior." (The same work) The process of forming a person's superego is shaped by parents, teachers, and other shaping individuals. As the child's social world expands (school, religious concepts, peer groups), Superego goes to the limit of behaviors that new groups find acceptable. In the superego, the "collective conscience" of society is reflected individually. Freud divides the Superego into two subdivisions: conscience and ego-ideal. Conscience includes the ability to critically understand oneself, the existence of moral prohibitions, and the child's sense of guilt when he or she does not do what he or she should do. The motivating aspect of the superego is that it is an ego-ideal, which arises from something that the parent greatly approves or appreciates, and creates a sense of self-satisfaction if the goal is achieved. When parental control is replaced by self-control, Superego is considered fully formed.

In the psychology of the individual, A. Adler (1927) lies the idea that the individual is inseparable from society. Adler emphasized the determinants of personality. A leading position in his theory is that all human behavior takes place in a social context, and the essence of human nature can only be understood through an understanding of social relations. "People live in the world they create, according to their own' apperception scheme" *Adler A.* (1927a). The practice and theory of individual psychology. New York: Harcourt, Brace. Adler's concept of "social interest" reflects that we have a strong belief that people are social beings, and that if we want to understand what we are, we need to look at the socio-cultural context in which we live. This leads to the emergence of a "social feeling", a "sense of community", or a "sense of solidarity". He states that the perception of social reality by the

child is formed first by the mother, then by the father, and then by other people.

K.G.Yung (1931) analytical psychology "of each archetypal object or situation related to the tendency to express a certain feeling and thought" (*Jung S. G.* (1936/1969). The archetypes and the collective unconscious. In The collected works of CG Jung (Vol. 9).

Princeton, NJ : Princeton University Press) . thought. Persona, our social realities, social eligible to play many roles, relationships with other people in everyday life persona. The concept of extroversion and introversion that Yung introduced into the science of psychology has not lost its relevance today.

E. Erickson (1958) in "Ego-Psychology" considered the ego as an autonomous personality structure, the main direction of its development was the social adaptation to social reality. Erickson argued that "the ego is an autonomous system that interacts with reality through perception, thinking, attention, and memory" (*Erickson EH* (1958). Young man Luther: A study in psychoanalysis and history. New York: Norton.). Erickson called the fifth period of human life the period of adolescence (12-13 years to 19-20 years) and called it a very important period in the formation of human psychology. The teenager noted that in different social realities, they face social demands and new roles. New psychosocial parameters that emerge in adolescents at the positive pole give rise to ego-identity, a role-based mix at the negative pole. The emphasis is on the ego, how society affects him and his peers. "A teenager who is growing up and experiencing an internal physiological revolution will first of all try to strengthen his social role. They are less curious because their health is often out of place. They worry more about what others look like than they think about themselves, as well as how they can combine the roles and skills they have been brought up with today's "ideal prototypes". The integration that emerges in the form of ego-identification is more than the identities acquired in childhood. Successful identification is the sum of the internal experience gained at all previous stages." (Erikson, 1963a, p. 261).

Three elements can be distinguished in the formation of identity: First, boys and girls must perceive themselves as 'unique'. Second, other people need to see in them "originality and integrity". Third, adolescents need to have a "firm belief" that the internal and external structures of this integrity are consistent. They need to confirm their perception by communicating in society. Socially and emotionally, adolescent maturity offers new ways to assess reality and attitudes toward it. They can invent ideal families, religions, philosophical systems, social systems. As Erickson points out, "in the search for an inspiring unity of ideals, the adolescent's mind becomes an ideological consciousness." (Erikson, 1968b, 290 p.)

E. Fromm (1941) advanced the humanistic theory, emphasizing the importance of sociological, political, economic, religious and anthropological factors in the formation of personality. At the end of his theory, Fromm argued that loneliness, isolation, and alienation from social reality were integral features of humanity in our time (Fromm, 1941/1956). The distinction between freedom and security in relation to social reality presents unprecedented challenges in human life. People are fighting for freedom and autonomy, but this struggle itself creates a sense of alienation from nature and society. People need to be able to have their own lives, but also have the opportunity to make choices. But they have to unite with other people for that. The severity of this conflict and the ways to resolve it, according to Fromm, depend on the economic and political systems of society. Fromm, who believed that the dichotomy of freedom-security, the universal and inevitable truth of human nature, stems from existential needs, identified five basic human needs.

According to K. Horn's (1939) theory of the socio-cultural development of the individual, two needs are characteristic of childhood: the need for satisfaction and security (*Horney K. (1939). New ways in psychoanalysis. New York: Norton*). Safety is important for a child's development. The main motive that leads to an attitude to reality is love for people, protection from unexpected dangers and the outside world.

R.B. Kettel (1946) explains the theory in the formation of attitudes to social reality through a complex interrelationship between the individual system, the internal structure of the individual and the socio-cultural matrix. In his view, "the most adequate theory of personality is the formation of behavior as a result of the interaction of heredity and the environmental factors that surround us." (*Cattell RB (1946). Description and measurement of personality. New York: World Book.*) According to Kettel, individuality allows us to predict how a person will behave in certain situations (Kettel.1965) .

He is a proponent of mathematical analysis of the person and he used the following formula $R = f(S, P)$ Here the nature of a person's specific reaction- R, what he does, thinks or expresses in words is an unknown function- f, stimulus- S, concrete structure of individuality in reality (R) G.Yu. Eisenk used various methods to draw psychological conclusions about people: self-observation, expert assessment, physical and physiological parameters and objective psychological tests. In his first study, Eisenk identified two main species (1947,1952). Introversion-extroversion, neurotic-stability. He found that individuals could be divided into four types based on their attitude to reality. Skinner denies that people are autonomous and that their actions (unconscious impulses, archetypes, personality traits) are related. An individual's attitude to social reality

depends on human behavior (reactions) and the environmental conditions (stimuli) that govern them (1971). In his view, a person's behavior in relation to reality is largely driven by unpleasant warnings: punishment and negative reinforcement (1983).

An important aspect for the phenomenological direction of personality formation is that the understanding of human behavior depends on the study of his subjective perception of reality. The most important aspect of psychological research is the study of a person's subjective experiences.

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Iroda Yusupjonova, teacher of psychology, Andijan State University,
Uzbekistan

THEORETICAL AND PRACTICAL METHODOLOGY OF THE PROCESS OF UNDERSTANDING PSYCHOLOGICAL KNOWLEDGE IN STUDENTS

I.Yusupjonova.

Abstract: Clarification of practical and theoretical significance of psychological sciences in education from the scientific point of view, comparison of their vital psychological knowledge with scientific-theoretical psychological knowledge. it is important to understand the theoretical foundations of application in practice.

Keywords: Psychological knowledge, intellectual ability, psychological qualitative and quantitative analysis; modern methods; personal quality; talented professional; cooperation activities, interpersonal relationships: equal member; social motive; understanding knowledge; learning motives.

In solving problems in the study of modern psychology, it is desirable to provide young professionals with a thorough knowledge of methods of teaching psychology, modern methods of psychological qualitative and