

## ACTUAL PROBLEMS OF DEVELOPMENT OF PRACTICAL PSYCHOLOGY IN THE CONDITIONS OF UZBEKISTAN

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### ABSTRACT

The field of human psychology is so vast, so complex, and so constantly enlarging and enriching by reason of advancing civilization, that no work on the subject can pretend to be more than an introduction. The great central things in mental science, however, are slowly being worked clean of errors and brought into the light of clearness and distinctness. It is also more and more recognized that the science has very practical bearings upon every department of our life.

**Keywords:** Psychology, self-constituting, Fundamental Reality, human knowledge, sense-perception.

### INTRODUCTION

It is probable that all the heavenly bodies of our Universe move together on some mighty orbit around an unknown central sun. So, we may say, all human knowledges are related to, and revolve around, one all-controlling subject, Psychology. "The greatest study of mankind is man," All knowledges employ the knowing human self, and the understanding of that self becomes, then, the open sesame to a true understanding of the Universe in which we live. My college president was wont to say that one of his graduates could saw wood more efficiently than an uneducated man. We apply this aphorism and affirm that he who fairly comprehends Psychology is, by so much, the better prepared to master and to appreciate all departments of human life and thought. Psychology should be regarded as the center of all the sciences.

### MATERIALS AND METHODS

#### **Definitions of Psychology and of the Terms Employed.**

Psychology is the Science of the Facts, Principles and Laws of the Knowing Human Self. So far as the author knows, this definition will not be found in any other book on this subject, and it is given in the interest, it is believed, of accuracy and for the sake of the work to follow. In order that the student may understand the statement given, the terms employed should be now definitely grasped. Science is systematized knowledge. In the nature of the case, the science of Psychology cannot be exact, since the human self is so subtle, complex and vast. But the facts which we gather from a study of that self, whether by the methods of the laboratory or of introspection, make the definition good. A Fact is anything that is. It may be an object, an idea, a movement, a force, and so on. A Principle is that which determines any existence to be what it is. Examples: The apple tree, the eagle, the individual human, the Deity is, in each case, determined to be itself by what we here called its principle. Without this central principle any existence might be something other, a notion which our minds will not tolerate. A Law is a way any object of existence has of being and doing. Observe: Law, in this sense, is not imposed upon things; it expresses the nature of things. The nature of things is the complex expression of the laws of things. The laws of Nature are not mysterious entities, and they are not

mysterious fiats ; they are the constitutive and revealing ways which all the objects of Nature have of being and doing. We summarize our ideas of Knowing as follows : To know is to apprehend, that is, to make out, or just to think to, any actuality. To know is to comprehend, that is, to think around any actuality. To know is intensively to understand, that is, to apprehend and comprehend exhaustively any object of thought. We apprehend a tree in a fog, we comprehend the tree by particular observation, and we intensively understand the tree as scientific students.

These ideas of knowing suggest more specific definitions. To know is to put forth a mental activity having meaning. But we cannot have a meaning until we properly relate that activity to other activities preceding or now going on in mind. Meaning, therefore, is the relation of one mental activity to another. You could not understand a word defined in totally un- known terms. You must find in the definition some word which starts a mental activity that relates itself to what you already know, and so on through the definition, until all the new mental activities find their place among those with which you are now familiar, before you can understand the original word at all. We say, then, that knowing is having meanings and that meanings are relations of mental activities. Thus in Psychology we investigate the facts, principles and laws of the human self by getting definite and systematic ideas concerning that self, that is, meanings, and relating the same to the sum-total of other ideas or meanings already possessed.

### **Reality of the Knowing Self.**

It is impossible properly to relate our ideas or meanings concerning the knowing self until we secure a self that is actual and that actually knows. To limit the science of Psychology to a mere system of mental activities seems fatuous and altogether unscientific. This, however, is precisely what some authors do. A so-called "dark residuum" of a real self is by many writers arbitrarily dismissed from their pages. The notion that there can be mental activities without a self to put them forth is on a par with the notion that the undulations called light can occur without an active medium behind them, and that liquid and atmospheric waves may arise without a cause and travel in nothing. This book holds that no system of mental activities can exist apart from a knowing self constituting them a mind. Our fundamental proposition here is, that every action demands an actor, that that which we call the human mind demands a knower, that no number and no system of knowing activities can be identified with that which knows, that, therefore, a science of Psychology imperiously demands as a foundation an absolutely actual human self. We proceed to indicate our conception of this self. The self is that which knows, more or less itself and more or less the external Universe,—and which ever unfolds its powers of knowing. Nothing can be a true human self which can not accomplish these two achievements. To know the self is to identify itself as the self, and to know the Universe is to identify that as the Not-Self. This means that a Something manifest as a knower, that is, in a knowing self, and as the known, that is, as an external Universe. Let us briefly suggest this doubly manifesting Something.

### **The Fundamental Reality**

The self is real. On the basis of the axiom that every action demands an actor, we must hold that the self is a system of constitutive activities and of activities expressing the constitution suggested. This means that some Fundamental Reality underlies the nature of the self and expresses in all its activities. Some reality must constitute the self, and the self as actual must constitute that Something. We call this the Fundamental Reality. Our proposition includes all objects of existence.

Every object of existence is constituted by Reality and in its nature expresses Reality. The constitution of the human self, therefore, expresses the nature of Reality, and the activities of the human self are manifestations of the nature of that Reality, that is, of the individual self. The self gets its actuality from the fact that it expresses Reality, and it gets its individuality from the fact that it unfolds in certain specific facts, principles, and laws which systematize in human person. These suggestions require a further analysis of the Reality and of the human self. We proceed to the first analysis. The Fundamental Reality may be defined thus. The Fundamental Reality is Eternal, qualitatively (not quantitatively) Infinite, always the same and throughout identical with itself, and contains within itself the sole reason for its own existence and provisions for all secondary existences. It is itself alone, but it exhibits in all known things. Nothing exists apart from it ; all things are manifestations of it ; and no thing is, as a manifest of it, the whole of itself. The human self is Reality, and is therefore real, but is so only in the sense that it is a manifest of Reality. A man goes into his thoughts, but the thoughts should not be identified with the man. We say that every action demands an actor, but we do not identify the action with the actor.

The psychic factor is a manifest of the provisions of Fundamental Reality for intelligence. The word, "intelligence," means the "chooser-between." The psychic factor is that function or power in animal life which reacts, by way of choosing, to environment for the preservation and the development of the organism and its possibilities. In the lowest forms of animal life we may describe it as tropism, but in higher forms it is called instinct. In the long-run of evolution the psychic factor unfolds Reality into human person. In human person it is the psychic factor which unfolds as the self and builds body and mind. Thus the Fundamental Reality constitutes the human self, and through the human self constitutes body and mind, and further manifests itself through varying physical and mental characteristics and activities. The author holds that psychic factor, unfolding as the human self, creates the human body. In the sense of these paragraphs all men and women develop their own bodies. We do not concede the proposition that our bodies are separate from our creating selves ; but we insist that, in so far forth, each body is a phase of the self. This relieves Deity of some obligation, and places it upon every self, who makes it according to our living and the measure of our skill.

## **DISCUSSION**

Let us now more specifically analyze this basic Something. The Fundamental Reality is the Ground and Source of all existences, including the material and the non-material, and so, finite and deific personality. Deity is the exhaustive expression of all its possibilities for person. All material existences are partial expressions of its non-personal possibilities. All finite personalities are partial expressions of its possibilities for finite person. As Ground and Source of all objects of existence, the Fundamental Reality must be eternal, because, if it is infinite, it must forever realize its own possibilities in expressing forms. Reason has no place for an idle Infinite. The Fundamental Reality must be qualitatively infinite, because Reason can conceive of unlimited expressions of existences going on forever. The unlimited Many must have a Ground and Source in one Infinite. This means that our Fundamental Reality contains within itself the possibilities of all conceivable and inconceivable varieties of existence. The Fundamental Reality is, in essence, one only ; its expressions may be called the infinite many. The possibilities become actual only as manifestations. The Reality, therefore, is not any one of these manifestations as such. All manifestations are real, as manifestations. Matter and material forms are real as exhibits of Reality, but they are not exhaustively that Reality itself. Deific Person is real as a manifest of the Reality, as person, but it is not exhaustively that Reality—in any logical sense. Finite, and other person, are real as manifestations of that Reality,

but they are not exhaustively that Reality itself. Human person is psychic factor, exhibiting as body and as mind. The Fundamental Reality contains within itself the possibilities of infinite and finite intelligence and will, but it is not as fundamental either intelligence or will. Intelligence and will exist only as manifest of the Reality. The Fundamental Reality should not be conceived as a complex or a compound, whether material, nonmaterial, or personal. It is one and indivisible. It does not divide itself; it expresses itself in divisional forms.

## **RESULT**

We proceed to suggest an analysis of the mind in terms of, that is, as an expression of, our Fundamental Reality. Remember that you, yourself, are real as a manifest of that Infinite and Eternal Somewhat, and that your self finds its central meaning and significance in knowing. Now, in the language appropriate to Psychology, the mind is the sum-total ways the self has in acting in knowing. But the Fundamental Reality expresses its nature in certain organizing tendencies which operate in the following manner. All organization in Nature exhibits what we call the nature of things, that is, exhibits the tendency of Reality to express its manifestations in some sort of organized form. The reason for this fact is the nature of Reality itself. It must unfold its possibilities more and more, in a process of developing ultimate harmony, and it cannot do this by hit-or-miss unfoldments. For such hit-or-miss unfoldments would never secure harmonious development of its possibilities. It is the nature of Reality, therefore, to express itself and to organize its expressions. The first organized manifestation of Reality, so far as we know, aside from religious considerations, is the universal ether. Through the universal ether Reality proceeds, next, to express and to organize in what we call matter. A further organization and expression of Reality is seen in the psychic factor of lower animal forms of life. A climacteric expression and organization of Reality is seen in the development of the human self, through its action in psychic factor, as body and mind. Thus our first conception of the nature of Fundamental Reality defines itself as organisation. Let us always remember that this tendency of Reality to organize its manifestations reaches a climax in mind. In mind, generally speaking, Reality realizes its tendency to set itself over against itself as the knower and the known, and thus to unfold its provisions for consciousness. We say, then, that in mind we have the sum-total ways, individualized in person, in which Reality knows itself, that is, knows as an individualized expression of itself, and knows more or less the external Universe. These sum-total ways of knowing are the so-called mental "faculties." And they constitute what you call your mind. But Reality, operating as the psychic factor, develops the knowing self into two phases or departments of knowing—the subconscious or the pre-mental phase, and the conscious phase. In the subconscious or the pre-mental phase of the knowing self, Reality unfolds activities of psychic factor which can not be immediately recognized, or made the objects of direct attention. This phase is, so to speak, the root of conscious mentality. Inasmuch as it is the great primal expression of Reality in person, and inasmuch as Reality operates here mechanically, it puts the whole of Reality back of person, and, therefore, is all-important as ground and source of the mental life. But, as it must in the nature of the case operate mechanically, it requires for its utilization that directive organization of knowing powers which we call conscious mind. In conscious mind Reality achieves its highest organized system by means of which it knows as a self and is known as a Universe. In consciousness Reality comes at last to a recognition of itself in organized individualized form. Conscious mind is the sum-total of Reality's knowing powers in the individual, taken here as of a lifetime. Consciousness is the sum-total of Reality's activities in knowing through the individual, taken at any instant in that individual's life. These activities in knowing as organized in the human mind, may roughly be indicated as follows : Reviewing a little, we say, that the Fundamental Reality achieves its first step toward human personality in psychic factor and its next step in the development of psychic factor into the knowing self. We now go on to say that a further

step in the process is seen in sensation. In sensation Reality in the individual self finds itself in a simple knowing condition due to the action upon it of that which is external to itself. This condition may obtain through the exercise of the sense of sight, hearing, smell, taste, touch, and the general internal sensitiveness of the organism. We have here the action of external Reality and a simple or mere condition-reaction thereto. We have here also the primary ground of all mental activity.

A further builder is seen in reasoning. In reason" ing Reality expresses those powers, which we call logical, by which the actions of the external Universe are more and more interpreted as the true meanings of the nature of things, or the true laws of Fundamental Reality. In feelings, emotions and passions Reality expresses conditions in or of person which the self interprets as ideas or thoughts or states either conducive to or operating against personal welfare. In feelings, emotions and passions Reality achieves personal consciousness of satisfaction or dissatisfaction in the interest of personal welfare. In ideation Reality comes to consciousness in per- son of the meanings of its own manifestation. These meanings are activities in knowing appropriate to every known object or condition, either of the self or not-self presented to intelligent conscious mind. As a matter of fact, ideas, or meanings, or activities of the self in knowing, constitute absolutely the whole personal life. It is by means of such ideas that our Fundamental Reality unfolds itself in person, and through person tends to achieve a finally perfected conscious personal Universe. This means that the ultimate Universe will be all personal, having at last exhausted all lower manifestati'ons of Reality, and that then the whole of existence will be the reality of person, finite and infinite. Always shall this process be carried on by what we may call the continuous mental life. In the continuous mental life the provisions of Reality for manifesting itself, and for organizing its higher manifestations in person, are realized in a marvelous drama through which this final goal is to be attained. The drama should be directed by will. In will Reality achieves the climax of its provisions for direct- ing personal unfoldment. This means, broadly stated, that in will personalized Reality achieves the dynamic, or controlling, idea of its own meaning in person. And that is freedom. And beyond developing personal freedom Reality cannot go. We now proceed to a remarkable, yet, as we believe, a true conclusion.

## CONCLUSION

We conceive that an Infinite and Eternal Somewhat, which we call the Fundamental Reality, manifests itself in all existences. This manifestation expresses its nature. The nature of things is the nature of this Reality. This Reality manifests itself in organizations, so far as we now know, such as material objects and persons. It is the nature of Reality to unfold all its possibilities, and these possibilities climax in what we call person. All the manifestations of Reality constitute a System, that is, a complex of systems, since they are always organized. The climax of these organized systems is person, since in person alone can Reality achieve consciousness. A knowledge of conscious person, therefore, would seem to be essential to a proper interpretation of our knowledge of all other existences known. If we have scientific knowledge of plant organisms and of the evolution of chemical elements in them toward a point where animal life appears, we should interpret the processes of such evolution in terms of the forthcoming animal life. If we have a scientific knowledge of the evolution of animal life, disclosing eventually psychic factor, we should interpret this evolution in terms of a process making out of a mere reaction to externals into known instincts, and this in terms of a process making out of mere instincts into rational, that is, into self-directive life. We say, then, that we shall the better understand any department of the physical world the more we understand that which climaxes and explains that world. In practical application, putting aside the sciences of



the schools, we hear say that the wage-earner, the agriculturist, the business man, the professional man, and so on, should be the better fitted for his work by so much as he knows himself and the nature of other people. We say, too, that this theory is practically applied in actual life.

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