

## DEVELOPMENT OF THE SCIENCE OF PSYCHOLOGY IN UZBEKISTAN

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**Abstract.** *In this article, covering the period of development of the science of psychology in Uzbekistan from ancient times to the present day, effective scientific work was carried out during these periods, and the need to develop principles within the science in order to make scientific work effective, in this regard The work contains extensive information about the views advanced by thinkers who created in Central Asia in the 9th-18th centuries, changes in the field of psychology in the 20th-21st centuries, scientific works, and scientists who contributed to the development of science. Also, the main object of our article is the introduction of the science of psychology to our country, a brief summary of the results of the research of thinkers who created the first psychological views.*

**Keywords:** *development of psychology, scientific schools, science, development, knowledge, psyche, history of psychology, consciousness, thinking, mental process.*

**Introduction.** The doctrine of the soul collected by ancient thinkers laid the groundwork for the formation of science. There have been ideas that there is something different from the human body apart from the human body since ancient times. Even in the earliest times, people tried to explain the causes of death and other events through the phenomenon of dream migration, the unique abilities of some people (for example, success in hunting). But the initial views were mythological in nature. They were acquired not by thinking, but by blind faith. Views of the soul were often associated with breath, and the soul was imagined as a flying creature. Thoughts about psychology have existed since ancient times. In early times, psychological characteristics were explained as the work of the soul. John himself was considered a special secondary body in the human body. Such visions are called "animism".

The development of ideas in psychology in general has never been smooth. In some periods, it was characterized by zigzags, while at other times it went back or stood still. Each stage had its own advantages and disadvantages. As G. Ebbengauz said: "Psychology has a long past and a short history." [1]

The development of science and enlightenment in Central Asia is determined by scientific outlooks in this region. Information about the development of science and culture before the Arab conquest has not been preserved until our time. Because the spread of Islam in Central Asia by the Arab caliphate, and as a result of this, all the written literature that contradicted these religious views was sent to Central Asia. In addition, mutual feudal wars in Central Asia had a negative impact on the development of science and culture. In the 13th century, Central Asia was invaded by the Mongols, and the collected part of scientific literature in the field of science and culture created in the Middle Ages was destroyed by these invaders. Nevertheless, we can say that science and culture are highly developed in Central Asia.

Object of research and used methods: As an object of research, the history of formation and development prospects of scientific schools in psychology in Uzbekistan from ancient times

to 2023 are defined. The methods of observation, material analysis and generalization were used to cover the research topic.

The obtained results and their analysis.

At the beginning of the 21st century, as in many countries, independent Uzbekistan, which has its place on the world scale, started fundamental reforms in all areas. All these reforms raised the human factor to a higher level than ever before, and the problem of caring about a person and his perfection, development, work on himself, and his perfection became more urgent than ever. If we pay attention to the history of the development of psychology as a science in our country, several periods and stages of the development of psychological ideas can be distinguished in the history of Uzbekistan:

The first period covers a series of stages until the Soviet regime (until 1917). The pre-Islamic period (up to the end of the 7th century), during which psychological knowledge was formed under the influence of the teachings of Zoroastrianism, Monism, and Mazdakism, and they were recorded through folklore. The Islamic stage (the end of the 7th century - the end of the 19th century) is characterized by the study of human "soul power", the desire to unite with God, the mind of the "creator", natural-scientific and materialistic orientation. To a certain extent, this knowledge was influenced by the thought of Arab philosophy and the new religious doctrine of Islam (Imailism, Mu'tazilism, Sufism). Enlightenment stage (end of the 19th century - beginning of the 20th century) The assimilation of psychological ideas in Uzbekistan differs from the scientific achievements of Western European culture.

The second period (from 1917 to the present) is the Soviet period, which includes two stages. (pre-war (before 1940) and post-war (after 1945)). The pre-war stage is characterized by works on the foundations of dialectical-materialistic psychology, the fact that psychological research is designed to solve pedagogical practical tasks is based on the confirmation of independent research of psychology. The post-war stage scope of research and development It was important to strengthen the established and valued foundations and bring organizational psychology to an independent scientific order in Uzbekistan.

By the time of the Arab caliphate in the medieval East, with the establishment of a new feudal method of production, the monopoly of intellectual knowledge passed into the hands of the clergy. As a result, religious images and customs become moral-economic and legal-economic norms in society. During this period, philosophy separated from practice, became more scholastic, and took the character of a theological doctrine. The scientific study of nature and man is considered a sin, and thinkers who engage in such studies are accused of heresy and persecuted. But despite this, the cultural and spiritual development of society continues to a certain extent during this period. [2]

The thinkers of this period, even in the conditions of unlimited domination of Islam, had religious views about the nature and essence of the world, its development, the secrets of the universe, the life of man and his place in the world, about the causes of various diseases that occur in humans, and natural-scientific views that are fundamentally different from them. and they also put forward philosophical views. With this, they make their due contribution to the advanced philosophical worldview and the development of natural science knowledge. Along with the progress of science in the territories belonging to the Arab caliphate, free thinkers and religious beliefs emerge. These thinkers laid the foundations of medieval Eastern philosophy with their views. They were people who were familiar with the worldliness of their views, the intelligent and

educated nature of their works, the ancient Greco-Roman philosophical views, and strongly believed in their powers and knowledge. In the 8th-13th centuries, socio-philosophical thoughts in Central Asia experienced a flourishing period of their development. The scientific, philosophical, socio-political, and religious teachings of the countries of the Middle and Middle East had a great influence on this process.

In general, during those times, socio-philosophical thoughts in the countries of Central Asia, the Middle East, and the Middle East developed as an integrated process. It includes rationalist and humanistic religious-philosophical currents consisting of Qadaris, Murji'a, Mutazila and Kalam, supporters of Sufism, "pure Arab-Muslim philosophy" - Mashshoiyun (Kindi, Yahya ibn Adi, Nasriddin Tusi, Ibn Bajja, Ibn Tufail, Ibn Rushd), naturalists in the direction of Democritus' empirical philosophy of natural science (Jabir, Iranshahri, Razi, Beruni, Abu Barakat), practical politics, state and moral philosophy (Abu Hanifa, Abu Yusuf al-Hiraji, Mavardi, Farabi, Ibn Miskawayh, Ibn Sina, Kaikovus, Nizamul-Mulk, Nasriddin Tusi, Saadi, Hafiz), philosophy in the direction of logic and current semantic logic philosophy (Matta ibn Yunus, Yuhanna bin Haylan, Farabi, Abu Sulayman Mantiqi as- Sijjistani, Ibn Sina, Nasriddin Tusi, Hurufis, Mir Said Sharif Jurjani), comparative researchers of science, philosophy and religious teachings (Ibn an-Nadim, Abu Abdullah Katib Khorazmi, Abdulkarim ash-Shaharastani, Bayhaqi, Ibn Hallikon, Ibn Abi Usaybi'a, al-Farisi al-Fahri) had a great influence. [3]

In the Middle Ages, a number of scientists and thinkers lived and worked in Central Asia. They did not develop only from religious sciences, but also created scientific works recognized by the whole world in such fields of science: mathematics, philosophy, astronomy, medicine, pedagogy, anatomy, ethics-aesthetics, psychology and other sciences. These works were not only read by readers of Central Asia, but also used by progressive thinkers of the whole world as textbooks.[4]

Abu Abdullah al-Khorazmi was born in Khorezm in 783. An important part of Abu Abdullah al-Khorazmi's worldview is his broad knowledge, aimed at an objective approach to understanding issues of many aspects of science. In particular, his knowledge of human anatomy and physiology helps in the search for the material basis of emotional perception. "The personal soul is in the brain, from which it spreads to the organs of the body through the nerves," he says. For medieval Eastern Peripatetics, reason is another source of knowledge. They divide intelligence into two types - innate and acquired. Khorezm considers the mind as one of the powers of the human soul, and divides it into the three types mentioned above. In general, the psychological and philosophical views of Abu Abdullah al-Khorazmi made a great contribution to the development of the scientific outlook of his time. [5]

Abu Nasr Farabi was a famous thinker of the Middle and Middle East in the Middle Ages, the greatest successor and enlightener of ancient Greek philosophy in the East. In the study of Farabi's psychological views, his teaching on education, his philosophical thoughts on human qualities are extremely important. Abu Nasr Farabi is one of the founders of the advanced socio-philosophical movement in the Near and Middle East, and is a famous thinker who received the title of "Aristotle of the East". The basis of Farabi's worldview, that is, his understanding of the structure of the world, is the "pantheistic" idea. With the help of "emanation", existence came into existence step by step from a single beginning, went from singularity to plurality, to diversity. One of the main goals of his worldview is to theoretically substantiate the independence of the scientific-philosophical method, to prove that it is based on human thinking and intellectual

knowledge. Farabi distinguishes two forms and stages of cognition - emotional and imaginative, mental cognition. Focusing on the role of intuition, it is divided into five types: Farabi considered intuition as the source of knowledge, his views are similar to Aristotle's views that "a person who does not perceive does not know or understand anything." Farabi denies that the human soul (spirit) can move from one body to another and understands it as a "unit of its individual substance" like the body. His mind was not coherent. Such hesitation was also characteristic of Aristotle. Farabi's teaching about mental processes, knowledge and logic system was a great achievement of medieval philosophy. He made a great contribution to the study, promotion and development of the ideas of ancient Greek philosophy, the most famous scientist of the ancient world, Aristotle. In his time, Farabi interprets various issues of social and political life in works such as "Rails of the Ideal City Residents", "About the Ideal Community", "On the Attainment of Happiness". As one of the founders of advanced pedagogical teachings, Farabi analyzes the important theoretical issues of the psychological foundations of didactic education in his works as an integral part of his philosophy. Farabi considers man to be the most perfect and mature end of the world's development. In Farabi's works, the importance of educating and educating people and the basis for this, methods of education, and the goals expected from it occupy the main place. In his treatise "On the Attainment of Happiness", Farabi thinks about the method of acquiring knowledge and lists them one by one. Science about the foundations of the universe, natural sciences, and human sciences are among them. In the study of a person, to study the expected goal and purpose of his development as a human being, to study the things that caused a person to reach maturity, including distinguishing positive and negative qualities and characteristics, and what kind of people are characteristic of them. interprets it differently. [6]

Ibn Sina was born in Afshana village near Bukhara in 980. Young Ibn Sina's life in Bukhara had a great influence on his scientific formation. In 999, Bukhara was conquered by Karakhanids. Ibn Sina went to Khorezm in 1002. Here he communicates with the leading scholars of his time, such as Abu Rayhan Beruni, Masikhi, ibn Irak, and Abu Khair Hammar. When Mahmud Ghaznavi intensified his wars of conquest and began to attack Khorezm, Ibn Sina was forced to walk in different cities of Iran, avoiding the pursuit of Ghaznavi. He served as a court physician and minister in Hamadan for half of his life and died there on June 18, 1037 at the age of 57. Ibn Sina left more than 450 works, of which about 190 are devoted to philosophy, logic, psychology, ethics and socio-political issues. 242 of Ibn Sina's works have reached us. Ibn Sina's teaching on cognition, in particular, his thoughts on sensory cognition and intuition are interpreted on the basis of human physiology and psychology in his work "The Laws of Medicine". Ibn Sina divided the senses into external and internal senses. External senses connect a person with the outside world, they are 5 - sight, hearing, taste, smell and skin sense. These are inextricably linked with certain human organs - skin, eyes, mouth, nose, and ears. Internal senses are general guessing, expressing, remembering (memory), imagining senses. These internal sensations are formed on the basis of external sensations and serve to generalize certain sensations received from the outside, accept them, store them in memory, and then imagine them. Based on a deep study of medicine, Ibn Sina advanced the theory that the brain is the nerve center of all senses, the center of the human nervous system in general. A person is made up of a body and a soul, and the brain is the center that controls the soul. According to Ibn Sina, plants and animals, as well as humans, have some kind of inner power - the soul. The human soul is the highest and most mature, that is, it has the quality of

thinking and the ability to master abstract concepts and perform purposeful actions. The mind is the highest expression of the human soul. [7]

Beruni was born in 973 in Kat, the ancient capital of Khorezm. In 995, he was forced to leave Khorezm due to conflicts and settled in Ray, Iran. As a result of Sultan Mahmud's campaigns to India, Beruni had direct contact with Indian scientists and wrote several books on Indian history, culture and science. Beruni died in 1048 in Ghazna. He created 152 works during his lifetime. The most famous of them are "Relics of ancient peoples", "Geodesia", "Minerology", "Saydana". When Beruni talks about differences between people, he thinks only about external differences. According to him, the internal structure of people is common to all. According to Beruni, man is different from animals in terms of intelligence. But the thinker is wondering how this characteristic of a person, which is fundamentally different from an animal, appeared when he explains, he turns to God and says that God created man this way from the beginning. He makes excellent comments about the role of the geographical factor in determining the physical structure of a person and his whole life: "... the diversity of (people's) structures in color, appearance, nature and morals is not only in the diversity of genealogies, but also in the soil, water, air and Earth. It is also from the diversity of (places where people live)." He considers that even the diversity of languages depends on geographical conditions and says that "the reason for the diversity of languages is that people separate into groups and stay away from each other." Beruni's opinion about the role of spiritual and material needs was extremely valuable for that time. He can see the place of material needs of people in the creation of society. Material factors such as the needs that satisfy the needs of food, clothing, etc., encourage people to live together. The needs are diverse and innumerable. Only a number of people can provide them together. For this, people need to build cities." Beruni united with his relatives in society due to the many needs of a person, not having a weapon for protection, the need to protect each other from the enemy, and the need to do something to provide for himself and the government. comes to the conclusion that it is necessary. Their joint marriage does not bring a person to real power, to satisfy his needs, for this it is also necessary to work. Beruni says that a person should always think about the happiness of other people and writes: The need to perform certain tasks is the rule of life for human activity. Continuing this idea, he emphasizes that the main task and role of a person is determined by work. After all, a person achieves his desire thanks to work.

Ghiyasiddin Abulfath Umar ibn Khayyam (1048 - 1131) was born and grew up in the city of Nishapur, in a wealthy artisan family. His nickname is Omar Khayyam, which means "tent maker". Omar Khayyam was a bitter and angry person. He wrote his poems in Persian, and his prose works in Arabic. Omar Khayyam was famous for his rubai. There are about 400 of his Rubaiyats, of which 293 are from the Cambridge Dictionary. stored in the library. Omar Khayyam also "Comments on the books of Euclid", "Arithmetic he is also the author of such scientific works as "The Scales of Wisdom", "Malikshah's Table of Disasters" (Umar Khayyam compiled this table while working at the observatory in Isfahan and named it after the Iranian king Malik), "Notes on Existence and Duty". [8]

Omar Khayyam was an encyclopedic scholar. There are mathematical formulas that he determined after 600 years. Omar Khayyam was also a judge who treated the 11-year-old prince, and an astrologer who predicted solar and lunar eclipses and the weather. During the conversation with the ruler of Bukhara, Umar Khayyam, as a sign of his high respect, he always sat him next to him - on the throne. Omar Khayyam's theory of knowledge is inextricably linked with his natural

and scientific views. It is known that idealists and leaders of Islam, including Ghazali, tried to deny the importance of life on earth and to promote ideas about this world, heaven and hell. Omar Khayyam rejected the teachings of Islam about the afterlife, the immortality of the soul, heaven and hell. "Allah created all things not in one way, but in a descending chain," writes Omar Khayyam. People and creatures come into the world, and then they go back.

Alisher Navoi (1441-1501) was born in a house belonging to the Timurid family in a place called Davlatkhana, a park in the city of Herat (present-day Afghanistan). Alisher Navoi became famous with his first poems at the age of 10-12, attracted the attention of mature thinkers, artists and writers of that time, and won the attention of famous cultural figures of his time. Alisher knew Turkish, Persian and Arabic languages perfectly. At the age of 15, he created beautiful poems in Persian and Turkish, and became known as a zullisonayn (bilingual) poet. The poet vividly described his worldview not in abstract concepts, but in an artistic and poetic form using various aesthetic means, his ideas and views were expressed through various artistic similes and symbolic expressions. In Navoi's works, thinking is based on emotional aesthetic means, while in treatises, thinking is based on logical proofs and scientific method, opinions are expressed in abstract concepts, beliefs and complex expressions. But both are ways of knowing the truth. When we understand the inner meaning of Alisher Navoi's epics, we see in them the image of an ideal world life. It is a world of love and goodness, friendship and unity, where good will triumph over evil, where justice and wisdom, love and goodness will reign. They represent the process of the human spirit (intellect) rising to perfection. For Navoi's heroes, love is a spirit or moral force that cleanses a person's heart from the influence of various vices and animalistic qualities, and awakens high spiritual feelings in a person.

Love is the way of the human spirit to rise to nobility and courage, a test of loyalty and friendship, a means for a person to reveal all his spiritual strength, physical and mental abilities. We can see three features in the love characteristic of Navoi's lyrical heroes: the sacrificial nature of love, the lover's eternal longing and doom. The main idea is to sacrifice oneself for the sake of love, to fight against evil forces, tyranny and ignorance without bowing to any difficulties. Abandoning worldly interests for the sake of love, abandoning one's identity. Nafs by giving up worldly pleasures it is required to be cleansed from various evils and reach spiritual maturity. We can see this in the images of Farhad, Majnun, and the love of my teacher. Love is a spiritual force that cleanses the heart of a person, encourages him to do good, and encourages courage. In it, the pursuit of beauty is inextricably linked with high moral qualities. In Navoi's work, figurative love and real love are sung, they are inextricably linked, because both types of love are focused on one thing - the truth, and their goal is to reach the truth. There is no doubt that the positive images of the thinker poet, created with the power of thought and artistic skill, the world of high ideas and moral rules will fascinate people even in our time. [9]

Husain Vaiz Koshifi, a famous thinker of Central Asia and Khorasan, who created under the pseudonym Koshifi, was born in the 1440s, lived and worked until 1505. Koshifi was recognized as a learned and enlightened person of his time. Husain Voiz Koshifi created in the fields of ethics, philosophy, history, mathematics, astronomy, literature, and education. Koshifi puts forward the ideas of socio-political and moral education in the treatises "Futuvatnomai Sultani or juvanmardlik tariqati", "Risolai Hotamiya", "Akhlaqi Muhsini", "Anvari Sukhaili". Hossein Voiz Koshifi has been teaching students for many years. Therefore, in his works, one can find a lot of thoughts on the issues of education and training. He talks about the role of the teacher, which

is of the greatest importance in the education of the child. Paying serious attention to the issue of children's ability, its further development, and its orientation, think in detail about how to create the conditions for the further improvement of their abilities and skills. Koshifi categorizes people like Alisher Navoi. When categorizing people, they divide them into good and bad based on the priority of their positive and negative characteristics. It defines five groups of individuals and takes into account the requirements of the social era. He concludes that a person's social identity is necessary, but moral qualities are the priority. In the 10th-13th centuries, there was a need to classify people, and they began to form a strong community. The Futuvats followed certain rules and requirements, strived for spiritual and physical maturity, and fought against oppression and injustice. There are many works written about Futuvvat in Arabic and Persian languages. The treatise "Futuvvatnamai Sultani" written by Hossein Vaiz Koshifi is distinguished by the fact that it covers many aspects of this science. In his work, he considers futuvvat as a part of tariqat. The principles of Futuvvat and the ideas of Sufism correspond to each other. He talks in detail about purifying human morals, showing compassion, diligence and courage. The subject of this science is the study of the human spirit and the careers of morality, all issues are given in the form of questions and answers in the pamphlet.

By the 20th century, the development of the science of psychology, along with other sciences, became possible in Uzbekistan. The first pedagogical and psychological thought centers in Uzbekistan were established in 1918 in Tashkent and later in Shymkent. Pedagogical museum and pedagogical laboratory is a universal educational institution that covers all tasks related to education and training. Educational methods were produced, tested here and distributed to other educational institutions of the republic. The reason that the work was organized in this way made it possible to implement it. According to the regulations on the pedagogical laboratory, this place should be the center of pedagogical thought and work. Therefore, on the one hand, it is necessary to give an opportunity to use the rich experience gathered in the laboratory of every innovation of pedagogical work, and this opportunity should be given directly to schools. In addition to other laboratories and offices, there is also an experimental psychological laboratory in the pedagogical laboratory and the pedagogical museum, where various psychological experiments were carried out. and stressed that it is necessary to bring up children with unbalanced psychological development and psyche. For the same purpose, they proposed to establish a whole system of special institutions. Croatia's proposal is noteworthy in several ways. First, it is a complex case, and any psychoneurological disease is not excluded. Second, this plan includes several steps in a strict sequence:

1. Disease diagnosis (research level);
2. Treatment of patients (practical medical level);
3. Education and training of patients (level of practical education).

It is planned to implement the first level of a psychological laboratory, the second level of a special treatment facility, and the third level of schools. [10]

Until 1945-50, there were no Uzbek language textbooks or manuals on psychology. The founder of the first independent "Psychology" department in Central Asia was Professor Platon Ivanovich Ivanov (1891-1968). Until P.I. Ivanov's book "Psychology" was translated into Uzbek, his students regularly attended the teacher's lectures and read it in Uzbek. translated into the language and tried to convey it to a wide student population.

One of P.I. Ivanov's students Sh. Baiburova translated the scientist's lectures in Russian into Uzbek, gave lectures on psychology to students in Uzbek, and, embodying her knowledge in the field of psychology, published the textbook "Psychology" in Uzbek in 1949. This textbook was the only study guide in Uzbek for part-time and full-time students. Later, P. I. Ivanov's book "Psychology" was published in Uzbek.

Great work has also been done in the field of child psychology. In 1964, A.A. Askarkhojaev, P.I. Leventuev, M. Vohidov, E. Chudnovsky published a manual entitled "Essays on Children's Psychology". Anatomical-physiological characteristics, psychological characteristics of the child from the day of birth to 17-18 years of age, as well as issues of personality formation of children were widely covered. P. I. Leventuev worked on training the young generation for work, researching the psychology of literary creativity. M. Vahidov interpreted the psychology of children and began to create a textbook. In 1965, he was one of the first, I.M. Krasnobaev "Development of moral beliefs in high school students", in 1971 Davletshin Muhammed Gabdulgalimovich "Technical ability of students" in Leningrad They defended their doctoral thesis on psychology. The development of the science of psychology in our country in the next period is associated with the names of E.G. Goziev, M. Vokhidov, M.G.Davletshin, V.M.Karimova, G.B.Shoumarov. According to Sh.R. Baratov (1997), the initial roots and evolution of the formation of psychological service in Uzbekistan go back to the science of pedology and the activities of pedological service in the 30s of our centuries. Extensive scientific-practical and social psychological researches were carried out under the leadership of E.Ghoziev, Z.R.Dushabaev, V.Tokareva, employees of the Department of Psychology of UzMU of Tashkent State University. The research conducted by the group of scientists led by M.G. Davletshin, the current head of the psychology department of the Tashkent State Pedagogical Institute, the honored scientist of Uzbekistan, had a great impact on the development of psychological knowledge in Uzbekistan. Also, scientific research conducted under the leadership of G. B. Shoumarov, N. A. Soginov, B. R. Kadirov, V. M. Karimova made a great contribution to the development of psychology.

In recent years, a number of measures have been taken to establish psychological services in the fields of production, medicine and pedagogy in Uzbekistan. The issue of ensuring the effectiveness of economic and social reforms in our country, the use of the human factor in production and at all stages of social life, and the issue of fully realizing the potential of each social person is a psychological service for psychologists of Uzbekistan. assigned the responsibility of performing the following tasks related to:

- Determining and implementing a number of activities aimed at increasing psychological literacy among the population.

- To study and analyze the social and psychological climate of the team using the most advanced tests and methods adapted to the socio-economic and ethnopsychological principles carried out in Uzbekistan, and draw appropriate conclusions in this regard.

- Assisting administrative organizations in the selection and orientation of employees to various fields based on their psychological capabilities, organizing short-term courses in order to increase the psychological skills of managers at all levels in accordance with the requirements of the country's socio-economic development.

- Provision of socio-psychological services to the population in various directions, in particular, individual psychological services, psychological services for production and labor



teams, family counseling, psychological services in the public education system, psychological services in the internal affairs system, sports and health. These include psychological services in logistics systems, psychological services in the medical system, and psychological services in the transport system.

The research conducted by the group of scientists led by M.G. Davletshin, the current head of the psychology department of the Tashkent State Pedagogical Institute, the honored scientist of Uzbekistan, had a great impact on the development of psychological knowledge in Uzbekistan. Shuningdek G'.B.Shoumarov, N.A.Sog'inov, B.R.Qodirov, V.M.Karimova rahbarligida ham olib borilgan ilmiy tadqiqot ishlari psixologiyaning rivojlanishiga katta hissa qo'shdi.

Today, the implementation of psychological services in the public education system can be interpreted on the basis of 2 stages. 1st stage - organization of psychological services directly by psychologists in schools. Since the 80s of the last century, work has been started in the city of Tashkent, and already at that time psychological service was extremely important for the convenience and development of the individual. However, the lack of special official orders for the widespread promotion of psychological services and the lack of practical psychologists hindered the implementation of the same psychological service in all schools.

By the 1990s, in the conditions of Uzbekistan, where feelings of independence, freedom, and self-awareness were manifested, a unique ground was created for the wide spread of psychological services, as well as all social spheres aiming at the perfection of man and society. This made it inevitable to move to the next stage of the development of psychological services characteristic of Uzbekistan.

On August 14, 2018, the President of the Republic of Uzbekistan, Sh.M. Mirziyoyev, "Measures to raise the moral, moral and physical maturity of young people and raise the system of education to a new level in terms of quality" about" Decision No. PQ-3907, as well as Resolution No. 577 of the Cabinet of Ministers of the Republic of Uzbekistan dated July 12, 2019 "Psychological and pedagogical support of students in general secondary and secondary special state educational institutions The decision on "further improvement of the support system" [11] laid the groundwork for radical changes in the field of psychology in our independent Uzbekistan. Including:

- Effective and high-quality psychological services were organized in more than 10,000 educational institutions;

- determined the main issue of determining students' abilities, skills, interests and professional inclinations;

- measures were developed to psychologically monitor the personal, mental and social development of students at different ages, to identify psychological defects in education, and to prevent any negative deviations that may occur in their mental development;

- measures for the organization and implementation of activities for the social rehabilitation of students, correction of situations where students are unable to adapt to the social environment of the educational institution, have been worked out;

- conditions have been created for the identification of gifted and talented students, the study of their individual-psychological, physiological characteristics and interests, the manifestation and development of their abilities;

- the processes of conducting events aimed at preventing the danger of information and psychological attacks, the negative impact of the Internet global information network, and the penetration of "mass culture" that threatens the education of young people have begun;

- assistance in improving the psychological and pedagogical knowledge of pedagogues, students and parents, effective cooperation of pedagogues, parents and public organizations was ensured. In recent years, psychologists of our republic have been working effectively to improve the quality of education in pre-school educational institutions, general secondary schools, and higher educational institutions. The main research is focused on individuals in the field of education through the formation and development of personal characteristics. Active communication, self-awareness, development of abilities, skills and qualifications are being conducted. From a psychological point of view, youth work on career guidance is one of the most important areas of psychological research in Uzbekistan. This the collective of teachers and graduate students of the Republic Pedagogical University focused on the problem, monographs and educational methodical manuals were developed.

Summary. In conclusion, it can be said that the science of the human psyche, that is, psychology, was discovered in the territory of Central Asia in the years before our era and entered the process of rapid formation. In particular, under the influence of the teachings of Zoroastrianism, Monism and Mazdakism, the science of psychology was formed, and they were recorded through folklore. The scientific views created by our thinking scientists in the later periods, the conducted scientific researches, the scientific works created by the scientists of our country in the middle of the 20th century, and the textbooks serve as the basis for the development and formation of the science of psychology in our independent Uzbekistan today. As a modern and ancient science in our country as well as foreign eras, the research conducted in the field of psychology in Central Asia from ancient times to the present has a significant role in the development and opening of its new directions.

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