

## **THE EVOLUTION OF THE DEVELOPMENT OF THINKING PSYCHOLOGY**

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### **Abstract**

The problem of thinking has a historical past, and these problems have been confirmed by different opinions based on the unique views of each period, each nation and people. Human thought has come a long way in natural and evolutionary historical development. This is the historical path that the whole of humanity has traversed to this day. But humanity is made up of a specific personality. Each person is formed in a certain political, spiritual, economic conditions through the thinking gained in a certain socio-historical period, living his individual life, creating a historical period for himself by adding conscious psychological possibilities, including thinking, feelings.

It is no secret that thinking is a mental process of modeling the laws of the world on the basis of axiomatic rules. But there are many other definitions in psychology, for example: the higher stage of information processing by man, the process of establishing connections between world objects or events, the process of reflecting more important properties of objects, as well as relationships between them, i.e. ideas of objective reality. This is a problem of thinking, that is, the debate over thinking continues to this day.

The first scholar to study the problem of contemplation was Parmenides (540 BC - 470 BC), the founder of the Elysian school, whose motto was "Contemplation is a being" and that everyone exists as long as he thinks. is passed.

In his manuscript, entitled The Path of Truth, he discusses the interrelationship of nature and man, the beginnings of metaphysics, ontology (this is the doctrine of existence, the philosophical doctrine of the categories of beings, existing laws) and epistemology (this is scientific knowledge, its structure). , the philosophical methodological science that studies the activities and development of science), with a special emphasis on the study of cognition. His great essay of his time states that he was the first in the history of European philosophy to present an abbreviated exposition of the basic rules of deductive metaphysics, that is, to consider the thought process from a logical point of view. From a philosophical point of view, he emphasizes that thinking and reasoning are one and the same thing. This view is later taken up by his student, his follower Elea Zeno.

Parmenides concludes that the knowledge of eternal immutability is correct, and that reasoning is a confirmation of it, that is, that if thinking is the same, if there is no conception of nature and its bounties, it is useless to invent.

Indeed, existence cannot be compared to anything, it is not created by anyone and nothing, otherwise the meaning of his words as if this beginning had no past or future, shows that this is the development of the thought process.

Later, two more Greek scholars, Protagoras (485 BC-410 BC), wrote the slogan "Man is the measure of all things" and Epicurus, the founder of Epicurism in Athens (342 BC-270 BC) wrote "Wishes. The most important effect of this restriction is freedom, that is, free thinking. "Sensualism (the theoretical direction of this knowledge, according to which intuition and perception are the basis of reliable knowledge. It is opposed to rationalism (the knowledge of these people is the basis of its actions). 'There is nothing in the mind that is not intuitive.') And emphasizes the importance of a scientific approach to thinking.

The greatest researcher of the doctrine of contemplation at that time was the ancient Greek thinker Aristotle (384 BC-322 BC), a student of Plato. He is a scholar who has studied and substantiated the laws of

contemplation. But for him, the process of thinking was a “mental” activity. He also dealt mainly with formal logic issues. His contribution to science is invaluable. For more than two thousand years, philosophers have been using the conceptual apparatus he created. His ideas formed the basis of the natural sciences.

Aristotle argues that medicine plays a major role in the study of thinking, i.e. that we need to study the activity of the brain when we think. His followers were the first inventors, the ancient Greek philosopher and mathematician Pythagoras (570 BC-490 BC) and his student philosopher and physician Crotonsky Alkmeon, whose thinking was well studied by medicine. The great physician Hippocrates (ca. 460 BC-370 BC), who accepted their theory, said: “You must know that the pleasures, joys, laughter, games, or other sufferings, sorrows, protests, and grievances that arise in man, it all comes from our mind, our mental thinking. That is, the state of restlessness day and night, our anxiety, the processes that surround us, are our response to the signals coming to our brains, both mentally and physically.”

The Alexandrian physician Gerophilus (335 BC-280 BC) implanted the soul in the brain, and his compatriot Erasistratus (304 BC-250 BC) asserted that this organ was a storehouse of consciousness. The ancient Roman physician Galen (210 BC-130 BC) was the first to scientifically prove that it was not the heart but the brain and spinal cord that were “the center of movement, sensitivity and mental activity”. At the same time, he distinguished a spirit of discrimination that was a step backwards compared to previous scholars. In the Middle Ages, the study of thinking was only empirical in nature and yielded nothing new. Active psychological research of contemplation has been going on since the seventeenth century, but nevertheless they were highly dependent on logic. According to the original doctrine, the ability to think is innate, thinking itself is considered separately from the psyche.

In conclusion, it can be said that with the advent of associative psychology, the study of thinking has come down to it, and thinking has been seen as an innate process. During the Renaissance, scientists again accepted that the psyche was the result of brain work, despite the ancient postulate that there was no evidence. However, their observations were not supported by experts, so they were a more abstract measure. They compare intuition and perception with contemplation, and the discussion is only on which of these two phenomena is more important.

## References

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