



HUMAN BEHAVIOUR AS AN OBJECT OF INTERDISCIPLINARY RESEARCH

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Article history:	Abstract:
Received: August 28 2021 Accepted: September 26 th 2021 Published: November 11 th 2021	The article proves that human behaviour has been studied theoretically and practically as an object of interdisciplinary research. It was also noted that behaviour is studied in various fields of social and humanitarian sciences: philosophy, sociology, in particular, psychology and linguistics.
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The roots of the behavioural sciences go back to ancient times. In the early stages of the history of philosophical thought, it was the problem of the nature of morality and its roots that first of all attracted thinkers when they tried to solve the question of what determines human behaviour [Semenov 2013: 321].

The problem of behaviour occupied Aristotle, one of the most influential philosophers of classical Greek philosophy. An important part of the psychological system of Aristotle is the distinction he made between theoretical and practical reason. The principle of this distinction was the distinction between the functions of thinking. If the result of theoretical thinking is the accumulation of knowledge, then practical thinking is aimed at guiding behaviour [Martsinkovskaya 2004].

Psychology is the basis of Aristotle's ethics. Ethics studies the individual behaviour of a person, his politics, is predominantly socio-political ethics, that is, a field of knowledge that explores the moral tasks of a citizen and the state, issues of educating good citizens and caring for the common good.

The Stoics also thought about behaviour (Seneca, Epictetus, Marcus Aurelius, etc.). The main idea of Stoic ethics: a person must consciously, reasonably cognize his place and purpose in the universe; he must learn what kind of behaviour is consistent with his nature and his natural relationship to other creatures [Trubetskoy 1997].

The search for moral truth led Socrates to a number of conclusions that are important for human life. First, morality (moral behaviour) is a measure of the humanity of any deed, since it is recognized that a person is better and more important than what he does. The laws of good behaviour are inherent in the very soul of a person. Their knowledge is a natural condition for achieving good. Investigating the mechanisms of his own evil and good behaviour, discovering the good at

the foundation of his own soul, a person gets rid of mistakes (ignorance) and is truly virtuous [Ogarev 2013].

Man is not only a personality, but also a biological organism. In addition, like any biological organism, it has biological, animal stimuli of behaviour - food, sexual and other instincts. Spirit, being a social phenomenon, keeps them under its control, limits, restrains, and introduces these biological needs into the social framework. Socrates saw the freedom of man in his ability to curb, limit his bodily needs [Semenov 2013: 319].

In the XX century, the reflex theory was developed, based on the works of I.P. Pavlova, in particular, the concept of behaviourism is based on it, which considers behaviour as the main subject of its analysis through the "stimulus-response" system as the main unit of behaviour. The works of I.P. Pavlova show how animals prepare for the perception of various signals, for the upcoming links of gradually developing events [Unarova 2012].

In our time, such sciences as sociobiology and human ethology are engaged in studies of human behaviour based on the principles of biological process of human behaviour [Semenov 2003: 402 - 404].

When a person is born, he is just a biological organism. Then he steps into the human environment systematically. He performs various kinds of actions, and the people around him evaluate them in a certain way. There are two basic concepts for evaluating these actions: good and evil. Constantly, on a daily basis assessing people's actions as good and evil, approving some and condemning others, society thereby forms a person's idea of not only what can and cannot be done, but most importantly, what should be done [Semenov 2013: 320].

Direct biological process of human behaviour is criticized, since neither, the differences in the behaviour



of members of different societies, nor can the fundamental commonality of the behaviour of members of one society be explained by the peculiarities of the structure of the human body. Human behaviour, in contrast to the structure of his body and in contrast to the morphophysiological organization and behaviour of animals, is not genetically programmed [Semenov 2013: 318].

Human activity and behaviour is a complex system. Behaviour is not limited to "external actions", but reveals the position of a person. Conscious behaviour is something that develops because of a series of adaptations to a constantly changing field of perception. The social specificity of human behaviour is manifested in the fact that it is the transformation of a person's inner state into actions in relation to the world around him [Unarova 2012].

Concepts of behaviour are developed and developed traditionally in philosophy and psychology, starting from ancient times.

Modern science is characterized by the desire to integrate knowledge gained by various disciplines, especially related ones. Linguists use such data and observations. In turn, observations and linguistic data are necessary to replenish the idea of such a significant category as behaviour. Since the emergence of cognitive science in the last century, behaviour has become a subject of special interest both from the point of view of natural sciences, biological sciences, and from the point of view of the humanities.

Anthropocentric and cognitive approaches to the study of language presuppose the most thorough study of all aspects of human life, including his behaviour. Since cognitive science unites all disciplines related to the study of the human brain and its work in several directions - logical, neurophysiological, linguistic and psychological, behaviour acts as an interdisciplinary object of research. Therefore, let us turn to the concept of "behaviour" in various branches of human knowledge, "since its scientific explanation is possible only on the basis of an integrated approach from the side of natural and social sciences and humanities" [Damman 2012].

Various branches of psychology study behaviour. In particular, "cognitive psychology studies how people receive information about the world, how this information is presented by a person, how it is stored in memory, converted into knowledge, which then affect our attention and behaviour. These studies have led to the understanding of cognitive psychology as a direction, the task of which is to prove the decisive role of knowledge in the behaviour of the subject" [<http://www.effecton.ru/157.html> 06/12/2014].

Language is inherently also behaviour. "The language has a strong cultural influence. The specific system of linguistic terms and forms that exist in a given culture is an important part of the whole complex of influences that an individual is exposed to" [Anastazi 2001: 128].

Behaviour is an object of research in various branches of linguistic science. Many modern linguists tend to view linguistic interaction in terms of a more universal category of behaviour: language is not an innate ability of an individual, language emerges from a universal stimulus of community based on patterns of behaviour in human beings and, in general, in all rational beings.

Modern neurolinguistics is one of the aspects of the complex study of human sign behaviour. Neuro linguistics as a study of language and the brain has been influenced by the ideas and methods of psycholinguistics, neuropsychology, neurophysiology, psychoacoustics, cybernetics and other related sciences. She studies language in relation to the brain substrate of linguistic behaviour, as well as the connection between neurolinguistics and psychology, psycholinguistics, cognitology, cognitive linguistics, cybernetics, semiotics, etc.

Speaking about the symbolism of human behaviour, E. Sapir writes that each individual act of human behaviour is the point of contact of so many different behavioural configurations that it is very difficult for most of us to distinguish between contextual and non-contextual forms of behaviour. Therefore, linguistics is very essential for configuration research, because linguistic structuring is largely self-sufficient and almost independent of other non-linguistic structures closely interacting with each other.

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