

PRELIMINARY VIEWS OF MENTAL DEFECT

Akbarov Sardorjan Sadiqjan

Kokan State Pedagogy named after Mukimii Institute of Pedagogy and
Psychology Faculty of Special Pedagogy 2nd Stage Student of Speech Therapy

ABSTRACT

This article presents the attitude of mentally retarded children over the centuries and the opinions of scientists and experts. The emergence of humanistic tendencies towards the mentally retarded during the Renaissance is highlighted.

Keywords: feeble mind, phren, oligophrenic vola, oligophrenopedagogy, inquisition, deafness, mental retardation, psychiatry

At the end of the 19th century and the first quarter of the 20th century, the term "weak-minded" was widely used in foreign and domestic literature (especially psychiatry). This term defined the quantitative state of intelligence of a child who is abnormal compared to his peers with normal development. Under the influence of the ideas of L. S. Vygotsky and his psychological school, this concept is replaced by the term "retarded child". This term fully corresponds to the views of Russian defectologists about the nature of the intellectual development of a disabled child. Mental retardation is a characteristic feature of a child's intelligence, which indicates a decrease in the level of development of the mind in such a child, not only quantitatively, but also qualitatively. The German psychiatrist Emil Kraepelin was the first to propose the classification of oligophrenia based on a nosological (clinical) approach to mental disorders based on children's educational opportunities. The merits of E. Kraepelin are that he united all the clinical symptoms of congenital and early mental retardation in children known until then into one group called "oligophrenia" and used the terms "idiot", "imbecile", "moron". The classification of oligophrenia proposed by E. Kraepelin is preserved to this day.

1. Attitude towards mentally retarded children in ancient times

In ancient Greece (especially in Sparta), the death penalty was applied to children with physical disabilities. It can be assumed that the brutal killing of children also happened in ancient Rome. The Roman philosopher Seneca (6 BC - 65 AD) had the following thoughts about it: "We kill strange people and drown children born weak from birth. We do it not out of anger, but on the basis of common sense..."

This attitude towards abnormal children was recorded in a number of places in India until the 19th century. Here, such children are forced to stay in the forests to support themselves. This later gave rise to legends about children feeding on wild animals.

English psychiatrist W. Ireland gives many stories about this. Among them there are those that reflect specific facts.

2. Religious attitudes towards the mentally ill

Religious beliefs have always had a great influence on people's attitude towards the feeble-minded. The Bible sees mental retardation as God's punishment for the sins of the parents. He

commands us to refrain from this divine punishment and not to try to correct God's will. The Qur'an, like the Holy Bible, instructs Muslims not to try to give more to weak people than God has given them, but at the same time encourages them to support their existence and take care of them.

Religious views on the feeble-minded, like all religious dogmas, are full of contradictions. Some religions considered mentally retarded children to be "children of God" while others considered them to be "children of the devil". It is characteristic of the Catholic religion to view weak-minded people as children of the devil. Protestant reformers Martin Luther (1483-1546) and John Calvin (1509-1564), who advised imprisoning the feeble-minded or throwing them into rivers, were particularly intolerant of the feeble-minded.

In Slavic countries, where weak-minded people were considered "God's people" and "blessed", their nonsense was listened to with respect. Most of the time, the ministers of the Orthodox Church ordered to treat the feeble-minded with mercy, believing that it was necessary for the interests of people and God to create an opportunity for these unfortunate children to show mercy in the name of God.

Thus, although religion has inculcated a certain degree of compassion in believers towards abnormal people, it has never helped these people to develop such support that somehow heals them or engages them in useful activities. did not give

3. Early scientific and mystical explanations of human mental activity

From ancient times to the 6th century. Even before Christ, there was no scientific explanation of mental activity. This activity was not related to brain function. The brain is not yet considered to be the location of consciousness. At this time, any mental disorder was explained by the influence of mysterious black forces.

According to Y. Kannabix, the first attempts to find a natural explanation for mental illnesses were made in the 6th century BC during the formation of ancient Greco-Roman medicine. It is believed that Pythagoras (6th century BC) was one of the first to express the opinion that intelligence (phren) resides in the brain, and feelings reside in the soul. The localization of the mind in the brain was the greatest discovery that spurred the development of new directions in medicine. In fact, several centuries before the discovery of Pythagoras, it was believed that a person's mental abilities were concentrated under the diaphragm, at the border of the thoracic and abdominal cavities. Intelligence is defined by the word "phren" (phren) in ancient Greek, because it originally meant the diaphragm. Thus, the ancient Greek "mind" and "diaphragm" have common symbols.

Most of the later researchers in the field of medicine did not separate from the "brain" theory, but continued to develop it.

The greatest physician of antiquity, Hippocrates (5th-4th centuries BC), connected not only the essence of the mind, but also the nature of emotions with the activity of the brain.

Herophilus of Alexandria (4th century BC) was the first to call the brain the main organ of the entire nervous system, and the physician Erasistratus believed that the degree of development of consciousness and abilities can be determined by surface area.

At the beginning and especially at the end of the Middle Ages (V-XIV centuries), the church and religious ideology prevented the development of science and culture. F. Engels in his article

"The Peasant's War in Germany": "The Middle Ages developed on a completely primitive basis. To start all over again, the ancient civilization, ancient philosophy, politics and jurisprudence were wiped off the face of the earth. The clergy had a monopoly on intellectual education. inherited, and thus education itself became essentially religious in character. In the hands of the clergy, politics and jurisprudence, like all other sciences, became mere branches of theology, and the principles practiced therein were applied to them. ", - he writes.

Religious ideology suppressed life, free thought, persecuted scientific knowledge and everything that did not agree with the teachings of the Church. This ideology has spread to the science of human mental life. The natural explanation of human mental activity was also forgotten. The time of demonological interpretation of mental illnesses begins. Mental illness is considered to be possessed by an evil spirit.

This mystical view of the nature of mental illness was supported by the official clergy. In the early period of the Renaissance, this view was reinforced by the church, which was a reaction to new ideological trends. The progressive forces, reflecting the mood and views of the new class - the bourgeoisie, fought against religious scholasticism, ignorance, and fought for the development of culture and science. The more intense the spread of new views, the new worldview, the stronger the desire of the church to maintain its position, power and influence on people. It is known that this struggle of the community with the new trends emerging in public opinion led to the physical destruction of representatives of the Inquisition and progressive forces. Doctors were also punished.

4. The first scientific study of mental illnesses

But neither the Inquisition nor the bonfires could delay the development of increasingly strong tendencies from the point of view of scientists, including doctors. True scientific views found their place in the heroic struggle against the Church. As a result, a significant development of scientific knowledge was observed in the Middle Ages.

In the 14th and 15th centuries, the concepts of mental illness of the ancient Greeks and Romans gradually began to recover. Even theologians are beginning to understand the role of the brain in the origin of mental retardation. During the dark years of the Inquisition, Felix Platter (1537-1614), a professor of medicine in Basel, a contemporary of Galileo Galilei and Zamelo Bruno, visited monasteries and prisons and sometimes observed the mentally ill who were in these institutions. During these years, doctors had the opportunity to observe mentally ill and vulnerable people in specially created homes for them. Such houses first appeared in the 14th century. From the 15th century, hospitals for the aforementioned persons began to be opened. In all these institutions, nothing seemed to heal. They were, as it was said at the time, "places of horror and despair." Torture and punishment were used as the main therapeutic measures. Platter's observations of the mentally ill were described in his posthumously published writings. In 1614, the books "Observations" and "Medical Practice" were published in 1625. In these writings, Platter provides the first classification of the mentally ill known to psychologists. Among the mentally ill, he distinguishes four groups. Among the symptoms underlying the classification, Platter indicates symptoms that describe various disorders of the patient's intellect, emotions, and physical condition. These disorders can be characterized by the weakening or strengthening of one or another mental function, or more precisely, the

disappearance or impairment of consciousness. Platter associated all these signs with anatomical and physiological etiology. These are heredity, head injury, blood circulation disorders, drug poisoning, old age and other factors. The first and third groups of mental disorders defined by Platter are of special interest for oligophrenopedagogy.

The first group is called Platter *mentis imbecillitas*. He refers to individuals with varying degrees of impairment of intelligence, memory, and imagination. Platter, if these abilities are impaired, the highest level of dementia occurs; selective distortion of imagination causes incompetence, primitiveness; states that purely intellectual defects lead to the loss of the ability to exercise judgment, criticality and correct assessment of the situation.

In the third group of mental illness (*mentis alienatio*), Platter distinguishes congenital mental retardation. Children of this category are mentally retarded. Some of them have impaired speech or no speech at all. Physical disability is observed. He says that these children are distinguished by disobedience and stubbornness.

Thus, Platter was one of the first psychiatrists to distinguish forms of mental illness characterized by permanent intellectual disability. Later these forms were called dementia.

5. Emergence of humanist tendencies towards mentally retarded people during the Renaissance. Although there are some religious teachings among people that feel sorry for the feeble-minded, in general, the treatment of them by society throughout the history of the ancient world and the middle ages cannot be called humane. The fate of the feeble-minded did not concern society much. They were seen as the faces of convicts who were deprived of everything human and therefore did not deserve human help and mercy. Society was concerned with protecting itself from those whose behavior would affect its interests in one way or another. They found opportunities to profit materially from the servants of weak-minded religious cults. They used the mentally challenged as beggars. This happened in Catholic and Orthodox monasteries. In India (Punjab state) there is a religious movement to this day, which exists mainly at the expense of the funds of vulnerable people called "chukhas" - "rat children". In this case, mentally retarded children are brought to the temple of Shah Daul Daryan - the patron saint of the mentally retarded. Here, priests teach children to ask for alms. "Rat children" bring great income to the god and his priests, because there is a belief in India: those who do not spare Shah Daul's messengers will also have mentally retarded people in their own families.

There are indications that the birth of imbecilic children is not considered a misfortune everywhere. But this attitude is based not on religious, but on mercantile motives.

American psychiatrist Albert Deutsch wrote in his work on the history of psychiatry that sometimes in poor families in Brazil, the birth of a feeble-minded person is considered more happiness than sorrow, because it is always the feeble-minded person who successfully begs. the child becomes the main breadwinner of the family.

In ancient times and the early Middle Ages, weak people still did not represent a serious social evil, and their fate did not cause serious concern on the part of society. Both were associated with the lack of significant population concentration in large cities. The feeble-minded lived in small settlements scattered across the country and had almost no contact with the population. They only interacted with their family members or a few neighbors. At that time, the only concern for the weak was the care of some of them in monasteries. Monasteries, as mentioned

above, benefited from this because they used weak-minded people to collect alms or to attract pilgrims hoping to hear prophetic words from the lips of holy fools. Of course, monasteries cared for only a small part of vulnerable people. Most of them, until the end of the 18th century, died of hunger and homelessness, walking the streets, because their families often could not afford or did not want to support the mentally retarded.

The renaissance period brought about events in social life, ideology, which were contrary to human nature and mental activity. On the one hand, the clergy placed religious scholastic, mystical, "demonological" theories more and more persistently and uncompromisingly in understanding the essence of mental illness, and in this regard, as noted above, punishments against mental patients and mental illnesses increased. On the other hand, during the Renaissance, the struggle of the advanced forces of society against religious ignorance, holy asceticism, and schismaticism increased, human consciousness was raised, and charity campaign was carried out. During the Renaissance, humanistic tendencies toward the feeble-minded and other abnormal individuals appeared and developed further. At this time, people with mental retardation began to attract the attention of philosophers, doctors, writers and teachers. In literature, however unintelligent, a certain interest and sympathy was expressed for those who were free from the hated religious dogmas, scholasticism, and hypocrisy. Renaissance physicians sought to enter the mental world of the mentally ill, including the thoughts of the weak. The first deeper contacts with the mentally retarded reveal many human qualities previously denied to them. During the Renaissance, the fate of mentally retarded people began to attract the attention of teachers for the first time.

The first representative of pedagogy, who expressed the idea of the need to care for the upbringing and education of the late, was the famous Slavic teacher Jan Amos Comenius (1592-1670). In "The Great Didactic" he wrote: "After all, who doubts that in order to get rid of natural stupidity, lazy people need to learn." And further: "Whoever is slower and more angry by nature needs more help to get rid of as much stupidity and stupidity as possible. And now one can find such a little intelligence, which education absolutely cannot help. No. " John Amos Comenius deeply believed in the possibility of educating all children with disabilities. In this regard, he wrote: "The question arises: is it possible to turn to the education of the deaf, blind and mentally retarded, who are unable to provide sufficient education due to physical disabilities?" "I answer: none but human education can be excluded."

During the Renaissance, there was a need to determine the legal status of the mentally ill. This was caused by complex economic relations that developed in bourgeois society and caused many property problems.

This legislation did not encourage the development of state support for mentally retarded people, because relatives of mentally retarded people sought proof of these persons in order not to lose their rights to inherit property belonging to these mentally retarded people. As a result, mental hospitals were opened mainly in England, where the mentally ill were placed. Special institutions for the mentally retarded have not been developed in England.

The legislative act on the legal status of the mentally retarded in Russia was adopted in 1677 during the reign of Fyodor Alekseevich. This act deprived the deaf, the blind, alcoholics and the mentally retarded of the right to manage their own property.

All the above statements to protect the feeble-minded, as well as attempts to educate them in monasteries, played a role in the formation of humanistic feelings in society, but did not change the actual position of the feeble-minded. Society has not recognized its obligations towards those who have violated its rights.

LIST OF USED LITERATURE

1. V.S.Raxmanova – “Maxsus pedagogika”. Toshkent 2017
2. Замский Х.С. – «История олигофренопедагогики» (Москва 1980)
3. Ayupova, Mukarram Yu. "Speech Preparation of Preschool Children with Speech Deficiency for School Education." *Journal of Pharmaceutical Negative Results* (2022): 2345-2353.
4. Ayupova, Mukarram, and Aziza Jumabayeva. "Pedagogical and psychological characteristics of speechimpaired children in preschool education." *Science and Education* 2.5 (2021): 544-549.
5. Ayupova, M. I. "Speech therapy (textbook)." Publishing House of the National Society of Philosophers of Uzbekistan (2011).
6. Ayupova, M. Yu. "Speech Therapy Publishing House of the National Society of Philosophers of Uzbekistan." (2007).
7. Тешабоева, Ф. Р. "ТЕХНОЛОГИИ ПОВЫШЕНИЯ ЭФФЕКТИВНОСТИ ПРЕПОДАВАНИЯ МОДУЛЯ «СПЕЦИАЛЬНАЯ МЕТОДИКА ПРЕПОДАВАНИЯ РОДНОГО И РУССКОГО ЯЗЫКА» В ВЫСШЕМ ОБРАЗОВАНИИ." *Образование. Наука. Культура: традиции и современность*. 2022.
8. Rakhimova Khurshidahon Sodiqovna. PREPARATION OF PRESCHOOL CHILDREN WITH COCHLEAR IMPLANTS FOR INDEPENDENT LEARNING. *European Journal of Research and Reflection in Educational Sciences* Vol. 8 No. 8, 2020 Part III, ISSN 2056-5852. Pageы 159-161.
9. Sadikovna, Rakhimova Khurshidahon. "Objectives and tasks of cochlear implantation." *Web of Scientist: International Scientific Research Journal* 3.4 (2022): 1250-1255.
10. Sodiqovna, R. K., & Zulfiya, A. Formation of Independence Motivation Based on Rehabilitation Work with Children with Cochlear Implants. *International Journal on Integrated Education*, 3(10), 310-312.
11. Rakhimova Khurshidakhon Sadikovna, HEARING-SPEECH REHABILITATION OF CHILDREN WITH COCHLEAR IMPLANTS AS A SOCIO-PEDAGOGICAL PROBLEM. *Asian Journal of Multidimensional Research* ISSN: 2278-4853 Vol. 11, Issue 11, November 2022 SJIF 2022 = 8.179 A peer reviewed journal, Pages 6-9.
12. Sadikovna, Rakhimova Khurshidakhon, and Bakirova Muhlisakhan. "PROVIDING PSYCHOLOGICAL-PEDAGOGICAL SUPPORT TO HEARING IMPAIRED CHILDREN." *Web of Scientist: International Scientific Research Journal* 3.11 (2022): 501-506.
13. Sadikovna, Rakhimova Khurshidakhon. "METHODS OF WORKING ON DIALOGICAL SPEECH IN OUT-OF-COURSE ACTIVITIES WITH HEARING-IMPAIRED STUDENTS." *Web of Scientist: International Scientific Research Journal* 3.11 (2022): 521-527.
14. Sadikovna, Raximova Xurshidaxon, and Abdalova Nodira Bahtiyarovna. "KOXLEAR IMPLANTATSIYADAN SO'NG OGZAKI VA YOZMA NUTQNI EGALLASHIDAGI MUAMMOLAR." *Conference Zone*. 2022.

15. Shermatovna, Erkaboyeva Nigora, and Akbarov Sardor Sodiqjon O'g'li. "Conditions of inclusive education." Web of Scientist: International Scientific Research Journal 3.7 (2022): 1-4.
16. Teshaboeva F.R. Effective factors for the organization of theoretical training in the module "Special methods of teaching the mother tongue" in the field of higher defectological education. Scientific Bulletin of Namangan State University 2 (10), 383-387
17. Sodiqovna, Rakhimova Khurshidahon. "USE OF INNOVATIVE TECHNOLOGIES IN THE FORMATION OF SPEECH SKILLS IN CHILDREN WITH HEARING DISABILITIES." Euro-Asia Conferences. Vol. 1. No. 1. 2021.
18. Yuldashevna, Ayupova Mukarramxon, and Rakhimova Khurshidahon Sodiqovna. "CORRECTION-PEDAGOGICAL WORK SYSTEM OF PREPARATION OF CHILDREN FOR INDEPENDENT ACTIVITY AFTER COCHLEAR IMPLANTATION." Archive of Conferences. Vol. 10. No. 1. 2020.
19. Sodiqovna, Rakhimova Khurshidahon, and Kadyrova Mahzuna Shamshidinovna. "DEVELOPING HEARING PERCEPTION IN HEARING-IMPAIRED CHILDREN OF PRESCHOOL AGE." (2021).
20. Sadikovna, Rakhimova Khurshidakhon, and Bakirova Muhlisakhan. "PROVIDING PSYCHOLOGICAL-PEDAGOGICAL SUPPORT TO HEARING IMPAIRED CHILDREN." Web of Scientist: International Scientific Research Journal 3.11 (2022): 501-506.
21. Azimjon o'g, O. J. X., & Sarvinoz, Y. (2022, December). INKLYUZIV TA'LIM SAMARADORLIGINI OSHIRISHDA OILA VA MAKTAB HAMKORLIGINI KUCHAYTIRISH IJTIMOIIY-PEDAGOGIK MUAMMO SIFATIDA. In Conference Zone (pp. 466-474).
22. Рахимова, Хуршидахон Содиковна. "FACTORS IN THE FORMATION OF MOTIVATION FOR INDEPENDENCE IN CHILDREN ON THE BASIS OF AUDITORY AND SPEECH REHABILITATION AFTER COCHLEAR IMPLANTATION." Scientific Bulletin of Namangan State University 2.10 (2020): 391-396.
23. Azimjon o'g, Oppoqxo'jayev Xojixuja. "INCLUSIVE EDUCATION SYSTEM PROGRESS OF THE PROCESS." INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429 11.11 (2022): 199-206.
24. Akramovna, Rejapova Namuna, and Abdubannobova Mahliyoxon Abdurashidqizi. "Problems in the organization and management of inclusive education and upbringing of children with visual impairments in preschools." International Journal of Early Childhood Special Education 14.7 (2022).
25. Sadikovna, PhD Raximova Xurshidaxon. "Stages of pedagogical and psychological rehabilitation of children with cochlear implants with hearing impairments." INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429 11.11 (2022): 192-198.
26. Jo'rayevich, Yuldashev Sodirjon. "ORGANIZATIONAL AND METHODOLOGICAL WORK NECESSARY FOR THE INTRODUCTION OF INCLUSIVE EDUCATION INTO PRACTICE." INTERNATIONAL JOURNAL OF SOCIAL SCIENCE &

INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429 11.11 (2022): 159-164.

27. Solievnna, Mirboboyeva Nodiraxon. "GAME TEACHING TECHNIQUES FOR PRESCHOOL CHILDREN." *Web of Scientist: International Scientific Research Journal* 3.4 (2022): 1260-1262.
28. Sadikovna, Rakhimova Khurshidakhon, et al. "ESHITISHIDA NUQSONI BO'LGAN BOLALARNING TASNIFI VA TIPOLOGIK XUSUSIYATLARI." *Conference Zone*. 2023.
29. Sadikovna, Rakhimova Khurshidakhon. "Features of cochlear implantation rehabilitation." *Galaxy International Interdisciplinary Research Journal* 11.1 (2023): 333-336.
30. Askarova, S. "SPECIFIC ASPECTS OF STUDENTS'SINGING SKILLS DURING ADOLESCENCE." *Open Access Repository* 9.11 (2022): 216-218.