



MIRZO ULUG'BEK NOMIDAGI
O'ZBEKISTON MILLIY UNIVERSITETINING
JIZZAX FILIALI

**ZAMONAVIY INNOVATSION
TADQIQOTLARNING
DOLZARB MUAMMOLARI
VA RIVOJLANISH
TENDENSIYALARI:
YECHIMLAR VA ISTIQBOLLAR
RESPUBLIKA ILMIY-TEXNIK
ANJUMAN MATERIALLARI
TO'PLAMI**



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REFLEXIVITY: FROM GENERAL ABILITY TO THE ANALYSIS OF CONCRETE ACTIVITY.

PhD Candidate Obidova Dilnoza Maqsud qizi

Gulistan State University

dilnoza.obidova19@gmail.com

Abstract: This article is aimed at analyzing the main dominant concepts of reflexivity, ranging from general ability to the analysis of concrete activity. These include descriptions of the concepts of reflexive thinking, reflection of activity, and reflexivity.

Keywords: Reflexivity, reflection of activity, verification, intellectual analysis, invariability, regulativity.

Looking back at the recent past, reflexivity has been extensively studied as a distinct branch of psychology. In order to improve management activities in the public service system, to increase the quality of teacher activity in pedagogical activity, and to increase the efficiency of learning in the student community. All of these are aimed at deep study and further improvement of some aspect of our lives. It would not be an exaggeration to say that these efforts lead to growth in our society and a worthy appearance in the world community.

Reflexivity is a fundamental characteristic of an individual directed toward understanding, analyzing, and evaluating one's own internal world, mental states, and actions, as well as the internal world of other people. There are types ranging from general ability to concrete analysis. To view reflexivity as a general ability means to interpret it not as a separate process of the human psyche, but as a meta-ability that unites, manages, and controls all intellectual and personal activities. In scientific language, it is expressed as follows: it is a universal psychic property that allows a person to separate, analyze, and reorganize the content of their consciousness and activity as an object in various situations (study, work, communication, self-development). The main features that define it as a general ability include: Integrativity: It combines attention, memory, thinking, and will into a single system. Without reflexivity, these processes remain scattered. Invariance: This ability works

on the basis of the same mechanism regardless of the type of human activity (whether solving a mathematical problem or analyzing a family conflict). Regulativity: It serves as the "control panel" of activity. A person's ability to adjust their actions in accordance with the goal depends precisely on this ability.[1,3]

In psychology (specifically in A.V. Karpov's approach), reflexivity is called "ability over abilities." For example, if a person has high mathematical ability but low reflexivity, they may solve a problem, but they cannot realize where they made a mistake or how they could solve it faster. Reflexivity increases the efficiency of using that mathematical ability. Generally speaking, reflexivity as a general ability is not just "thinking," but the capacity to draw a conscious conclusion about "how one thinks, feels, and acts and to be able to change oneself accordingly." [5]

In the reflection of the subject, the abilities of a person as an individual are manifested. Under the influence of activity requirements, individual abilities acquire the characteristic of operability and are included in psychological functional systems that perform object-based activity. As a result, the abilities of the subject's activity, like the abilities of the individual, have a dimension of individual expression, and are seen in success in mastering and performing the activity and in qualitative uniqueness.

In the awareness of the subject's own activity, it is important to determine through which psychic structures it is implemented and in which psychic processes it is manifested. Here, the problem of the relationship between reflection and thinking arises. S.L. Rubinstein includes reflection as a special aspect of thinking, along with goals, motives, and abilities. According to him, the process of thinking consists of a system of intellectual operations, which are regulated at the level of reflection. In this sense, thinking includes the selection of intellectual actions, their adaptation to the conditions of the problem, as well as the awareness of the process of verification and control actions.

Based on this approach to the nature of thinking activity, it can be concluded that the thinking process also includes self-reflection (Shadrikov, 2014). While organizing thinking activity, the subject reflects on the process of finding a solution to a problem by relying on perceptions of its result. As a result of realizing the path of thinking related to the search for a solution, the quality of "reflexivity" is formed in the subject. In the functioning of a person at the subject-personal level, this quality defines them as a person. In this context, it is necessary to distinguish between reflection and reflexivity: reflexivity is a personality trait, whereas reflection is a process. Reflection is the expression of reflexivity in activity, and it has a dimension of individual expression relative to the separate structural components of the activity. This situation raises the issue of the "partiality" of the subject's reflection in the structure of activity: reflexivity in each component has its own specific dimension of expression, and their total sum constitutes the general indicator of the reflection of activity. [4]

Reflexive thinking is a high-level cognitive process aimed at analyzing the subject's own intellectual operations, thinking strategies, and the origins of their knowledge. While the object of ordinary thinking is the external world, the object of reflexive thinking is thought itself. According to the interpretation of John Dewey—the famous American philosopher, psychologist, educator, and founder of the philosophical school of pragmatism—reflexive thinking is defined as the active,

persistent, and careful consideration of any belief or supposed form of knowledge in light of the grounds that support it and the further conclusions to which it tends.

From a psychological point of view, this is inextricably linked with "metacognition" (thinking about thinking), which is the monitoring and management of one's own cognitive processes. The process of reflexive thinking usually includes the following stages:

1. Awareness of a problematic situation: A "mental pause" that occurs when usual algorithms fail to work.

2. Intellectual analysis: Identifying which knowledge is missing or which method of thinking is erroneous.

3. Formulation of hypotheses: Developing new strategies for solving the problem.

4. Verification: Mental (or practical) testing of the new approach.

According to modern approaches, the levels of reflexive thinking are as follows:

1. Low level (Retrospective): Simply remembering and analyzing past cognitive experiences.

2. Middle level (Situational): Monitoring the thinking process occurring at the present moment.

3. High level (Prospective): Designing intellectual strategies for future complex situations. [2]

In conclusion, we can say that reflexive thinking is not only working on mistakes but also a means for the individual to expand their own intellectual boundaries. It elevates the subject from "automatic" thinking to the level of "conscious" creative thinking. While the reflection of activity implies a detailed and deep analysis, reflexivity, as a personality characteristic, manifests in the habitual actions of daily life and does not require deep analysis.

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**Sayfullayeva Mashxura Baxtiyor qiz, Abdusalomova Charosxon To'liqin
qizi**