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PSYCHOLOGY AND LINGUISTICS

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Abstract: In this article, studying language from the point of view of psychology must take into account the speech activity of the speaker: the text that emerges as a result of speech activity forms a certain process, system: the created text is accepted by another member (or members) of society; Acceptance itself is a certain process, a system, are studied.

Keywords: linguistics, psychology, speech activity of the speaker, society, psycholinguistics, language.

Introduction

This branch of linguistics is called "psycholinguistics" in all languages. Just as each science has its own subject, so does psycholinguistics. It is expedient to divide the subject of psychological linguistics into 2 parts: to reconsider the linguistic issues considered so far from the point of view of psychology; issues of pure psychological linguistics.

It is impossible to achieve the expected results in any scientific work without creating an abstract model of the subject under study. In linguistics, a unique model of language and language units has been developed and is based on this model. Linguists do not consider whether the model created corresponds to the language model created by the psychologist. These models differ from each other. Because scientists studying language from the point of view of psychology must take into account the speech activity of the speaker: the text that emerges as a result of speech activity forms a certain process, system: the created text is accepted by another member (or members) of society; Acceptance itself is a certain process, a system. These processes are inextricably linked with the human psyche, its consciousness.

Linguistics is interested in the finished text (s). He draws a tentative (hypothetical) model of this product in the most complete, profound way possible. At the end of the test (assuming a relative ending), the linguist returns to the original model and compares it with the result obtained; as a result, it can leave it (the model) in its original form, or radically change the

original model on the basis of new research evidence, or make some corrections, changes.

The model of psychologists differs from that of linguists in its extreme abstraction. Because psychologists and linguists have to work out the process of speech formation in the human brain and the process of its reception. This means that the model created by psychologists and linguists must reflect the system of creating and receiving text in the brain. The correctness of these models is the only indicator of their vitality - they create correct texts in all respects (phonetic, grammatical, lexical and logical), and these texts are correct by the listener, determined by the speaker, is expressed in an expressive way. Before moving on to the details of the problem between linguistics and psychology, it should be noted that even the most perfect models are incapable of taking into account the process that takes place in the mind of the speaker and the listener. This activity of the brain, hidden from direct human view, is always associated with scientific assumptions, and the development of science helps to study this system in more depth, but does not allow it to be fully understood, because it is possible to model the consistent activity of the brain system. no If, as L. Bloomfield said, language was understood as a mechanical reaction of a person to the external environment, it would be much easier to model the process of speech. But this "mechanical reaction" is only the birth of speech and a small link in its chain of remembrance. A person with an abstract mind has another thing called memory, which is crucial in the emergence and

comprehension of speech. When necessary, it makes extensive use of this inexhaustible source. In short, memory is a person's life experience, his life experience serves as an invaluable masterpiece in the construction and comprehension of correct speech texts. Because of the existence of memory, people can imagine how it happened, as a result of certain events and happenings. It should also be noted that a person is not always interested in the details of what happened; It is natural that many events in a person's life are repeated. They retain their perception in the human mind, in his memory. In science, such a phenomenon is called heuristics. Thus, heuristics is an assessment of events and happenings in the

environment around us on the basis of life experiences stored in human memory, and the response to them, both physical and mental (mental). In logic, algorithms appear as a reflection of heuristics. Algorithms are a logical process that is carried out diligently, with the help of which people learn events and happenings in a sequential, consistent manner using research. This way requires a lot of effort and time. Its result usually justifies the labor expended, it is clear and reliable. Heuristic-based conclusions are often superficial and vague. Man follows the principle of saving energy and time in his daily life. As a result, it tends to be more heuristic and makes some mistakes.

Heuristic and algorithmic methods are directly related to the problem we are looking at. Models developed by linguists are algorithmic models with their own characteristics, because they involve human speech, speech activity. Psycholinguistic models, on the other hand, are heuristic in nature, because psycholinguistics studies a person's speech activity along with his other mental and spiritual abilities.

Psychological linguistics should explain three models of interconnected processes: "text-language system", "content-text" and "text-content". The first of these is directly related to language acquisition.

This direction, i.e. psychologism, explains that language is an expression of God or the human spirit, that language is a purely mental (spiritual) phenomenon. Proponents of this trend have followed Herbert's teaching that events remind one another in the human psyche, following subjective-psychological views of language.

Psychologists believe that the development of language is associated only with the development of the thinking and psyche of an individual. According to them, the phenomena of language are determined not by social man, but by the laws of mental and intellectual activity of an individual (person).

Gaiman Steintal (1823-1899), one of the founders of the direction of psychology in linguistics, opposes the biological concept of language, i.e., criticizes Schleicher's biological naturalism and tries to solve the problem of "social psychology." Moreover, he often acts independently, relying on W. Humboldt's philosophy of language. He criticizes logical grammar, excludes the biological teaching of psychology from linguistic teaching altogether, and promotes the idea of studying and interpreting and analyzing changes in language from a psychological point of view instead of a biological change in the structure of linguistics.

G. Steintal created the following works: "Grammar, logic and psychology: their principles and relationships" (1855), "Introduction to Psychology and Linguistics" (1881), "The emergence of language", "Classification of languages as the development of language ideas" (1850), "Description of Important Types of Language Structure," et al.

G. Steintal emerged not as a researcher of specific languages, but as a linguist and a specialist in the systematization of language, and in his rise to the level of a great linguist, according to VV Radlov, K. Linney's influence was strong. Steintal's contribution to the popularization of Humboldt's thoughts and ideas was also significant. Steintal classifies languages typologically and divides them into

two groups: 1. Formless languages. 2. Shaped languages.

Steinthal considers units from the word form to speech forms as language forms, noting that languages that do not change word form also belong to the category of formal languages. Steinthal further divides each of the groups shown into two groups: a) additive and b) modifier (or modifier) languages.

The second representative of psycholinguistics (psychologism) was Alexander Afanasevich Potebnya (1835-1891), a Russian and Ukrainian linguist, author of a number of works, including "Slovo o polku Igoreve. Text and Primechaniya" (1878, second edition 1914) and "Language and Thought" (1862) and his great work "From Memories of Russian Grammar" (iz zapisi po russkoy grammatike). This work has not lost its prestige and significance not only in Russian linguistics, but also in general linguistics today. In this play, A.A. Potebnya substantiated the formation and development of word groups and parts of speech in Russian on the basis of very large sources of evidence from a scientific and practical point of view. He interprets the history of language as the main tool for modern Russian. On the issue of understanding language from a formal-logical point of view, A.A. Potebnya seriously criticizes the worldviews of the representatives of the logical direction and denies that the parts of speech in their teachings are related to the parts of discussion (members).

In Memoirs of Russian Grammar, he discusses synthetic languages that emerged as a result of the generalization of logical and grammatical meanings that are characteristic of Indo-European (Aryan) languages. According to Potebnya, "grammatical content and word form are a thought phenomenon (act)" and can be distinguished only on the basis of the results of linguistic analysis. At the end of the work, A.A. Potebnya argues that on the basis of evidence, the interrelationships between grammatical and lexical categories develop on the basis of very interesting evidence.

Another merit of A.A. Potebnya is that he made a huge contribution to the development of linguistic psychology and comparative-historical linguistics. Relying on the works of Humboldt and Steinthal, Potebnya developed a logical approach (concept) to science, its theory, and viewed language as an activity of historical and verbal thinking.

Language, as a type of human activity, has a threefold nature: - universal, national (tribe in the sense of the term at the time), personal. According to Potebnya, the formation of a clear, burro-burro sound on the outside, on the inside - is the order of the characters that all languages create thought. Other characteristics of man are not universal, but ethnic (racial) alliance. Therefore, there is no single grammatical and lexical category for all languages. Each language has its own characteristics.

Ethnic groups are characterized by the commonality of their languages. Ethnic diversity is the diversity of languages because ethnicities follow folk traditions.

According to A.A. Potebnya, neighboring tribes learn the common language in two ways, the first is that a strong tribal language displaces a weak tribal language, resulting in the extinct language disappearing (e.g., a Russified Finnish dialect); the second is that languages are mixed as a result of the phenomenon of amalgamation, for example: English, French, Spanish, Hungarian, and so on.

Language is a symbol of characters, a constantly evolving and evolving process (based on events in society and nature), a historical and multifaceted process.

As an integral part of every language symbol, every linguist must study the interrelationships between thought and speech, not logical forms, so that the listener, the object, can understand it while expressing the thought. That is, the semantic structure of the word must master the grammatical form and categories.

At the heart of A.A. Potebnya's teaching is the teaching of the word. That is

why the word is closely connected with all spheres of speech, absorbing the phenomena of society and nature, which, in turn, satisfies the requirements of man on language, which is the main task of the history of language. The image becomes the imagination of the concept.

A word consists of three basic elements, namely: clear sound, imagination, and content. There is no word without a sound, a sound must have a meaningful quality, i.e. it must become a phoneme, and a phoneme is a sign of a word. A word is not only a unity of sounds, but also a unity of imagination and meaning.

One of the next teachings of A.A. Potebnya is the comparative-historical syntax of Slavic languages. It is known from the theory of linguistics and comparative-historical linguistics that in the definition of parts of speech there are two stages in the historical development of speech: - nominative and verb types, as well as types of simple and compound sentences, their origin and development. greatly contributed to the development of the theory of the syntax of European languages. It should be noted that his observations and conclusions are largely in line with the research and studies conducted by his contemporaries and followers, young grammarians.

Potebnya first carried out his scientific activity under the influence of the ideas of G. Steinthal and W. Humboldt, and later became an independent major and original linguist. In his work "Language and Thought" (1862) he promotes the idea of a psychological approach to language in Russian linguistics. He also wrote extensively on the syntax of Russian and East Slavic languages, including *Memoirs of Russian Grammar* (1874). Earlier, in 1865, he created a historical phonetic study entitled "Sound features of Russian dialects."

Potebnya defines language as a constant activity, because in language there is a constant creation of news, and he connects this process with the activity of an individual. Emphasizing the meaning of the word, Potebnya says that the sentence expresses the threefold essence of the word. 1. A word is a

sign of meaning (znak, znacheniya), it is called etymological meaning-etimon. 2. Near or formal (formal) meaning. 3. Meaning of the future.

1. A sign and a word representative-etymology is a single sign that underlies the meaning of a word, it is common to the objects being compared in the formation of a new meaning, and initially serves as a name.

2. The immediate meaning is the objective meaning of the word, which is the same for the speaker and the listener in the communication process. This meaning also includes reference to.

3. Future meaning is a subjective, specific meaning that each person perceives in his or her own way, in which the quantity and quality of the elements are different. According to Potebnya, sign and near meaning are the object of linguistics, and future meaning is a phenomenon examined by another science.

A.A. Potebnya says that in the speech of a person the word has different meanings, and in his opinion, the lexical and grammatical meanings of the word are determined only by the opinion of the individual. He does not interpret languages morphologically, but thinks of inflected languages and non-inflected languages, speaks of formal and informal languages, and speaks of formal languages in Aryan (Nasab) languages (i.e., Indo-European languages). takes. It divides images and concepts into individual pieces and enhances the potential of the Aryan languages. However, there are some languages (Potebnya understands grammatical meaning when we say grammatical form), in which the grammatical form consists of the meaning of some word, i.e., expressed by an affix. Such languages do not seem to have an absolute grammatical form.

A. Potebnya did not separate language (unlike G. Steinthal) from thinking, but he meant individual consciousness, not social consciousness. He stressed the need to investigate linguistic phenomena in an

interconnected way. Potebnya's critique of the theory of the "Second Period" (periods of development and depression) in the life of language is of great methodological importance.

One of the most prominent representatives of this direction, who introduced the psychological direction to linguistics, was the supporter of Humboldt's theory - the linguist, theorist Haymann Steintal (1827-1899). He is well known in linguistics as a systematizer and theorist. His most famous works are *Grammar, Logic, Psychology, and the Relationships and Principles Between Them* (1855), and *Introduction to Psychology and Linguistics*. Steintal in his work is a multifaceted W. von Humboldt wanted to promote the typological classification of languages. For example, *The Origin of Language and Humboldt's Place in the Philosophy of Language*, written in 1888, are examples of this. As Steintal points out, "the subject of linguistics must be only language, which consciously expresses the inner spiritual movement, state, and relation through articulation and sounds." Therefore, the main thing in Steintal's concept is the relationship between the individual and the individual thinking. His focus is on speech, which is interpreted as a psychic process. This view is based on the associative psychology of Johann Friedrich Herbart, in which all human activity is based on assimilation, that is, "association at the time of the union of the same or foreign impressions," that is, "restoration, annihilation of certain bonds between impressions." Based on these laws, Steintal

sees the emergence and development of language and thought in the individual. Through the study of this individual, Steintal sought to study the laws of spiritual (spiritual) life of representatives of certain nations, political, social, and religious associations. In doing so, he sought to determine the connection between the type of thinking of the language and the spiritual and cultural life. One of the largest representatives of the psychological current is the Russian linguist AAPotebnya. He

was influenced by the ideas of W. Humboldt and G. Steintal in the early stages of his scientific activity and was in a subjective idealistic position in the coverage of some issues of general linguistics. Nevertheless, many of AAPotebnya's ideas have not yet lost their value. AAPotebnya paid special attention to the question of the meaning of the word. When it comes to the semantic side of the word, he distinguishes three things: 1) polysemy, that is, the denial of the polysemy of the word 2) the distinction between near and long meanings of the word 3) a new understanding of the internal form of the word, words can have many meanings. Polysemy means, first of all, the fact that a word has several meanings connected to each other at the same time. For example, the word "land" in Russian has 6 meanings: 1. Planet 2. Surface 3. The upper layer of our planet 4. Soil 5. Country 6. Territory *s ugodyami, nakhodshchayasya v chyom-libo vladanii*. According to AAPotebnya, it is wrong to look at the word from such a point of view. Because a word cannot have more than one meaning at a time, it can have more than one meaning than a word alone, out of context, out of speech pain. Therefore, the meaning of the word should be checked not in terms of vocabulary, but in terms of its use in our speech, says AAPotebnya. "In our speech," continues AAPotebnya, "the word has only one meaning in each definite use." Denying that words have many meanings, AAPotebnya says that there are actually homonymous words that have the same sound content and resonance. From this point of view, according to the teachings of AAPotebnya, in the polysemy of the word "earth", for example, there are 6 homonyms words.

It is noteworthy that AAPotebnya states that "a word is really used in every context and in a specific speech situation in a certain sense". However, we cannot fully accept the ideas put forward by Potebnya. After all, there is no reason to call the lexical structure of language an ocean of chaotic homonyms. Another thing that draws attention to the doctrine of AAPotebnya is that although he denied polysemy, he did not speak about the problem

of homonyms and did not dwell on the problem of differences between polysemy and homonymy. But the debate over the relationship between these two issues continues to this day. Although this issue has not yet been resolved, the meaning of homonyms is different. but words that sound the same should be distinguished from words that have multiple meanings. For example, in Russian: tri - three (number) and tri - teret - (rub) in English: knight [nait] - knight and knight [nait] - noch (evening, night). in German: viel - mnogo (many) and fiel - upal (fallen) and so on.

Examining the semantic side of the word, AAPotebnya concludes that it is necessary to distinguish between the long and near meanings of the word. His comments on this are as follows: it is very difficult for any person to find two similar people who are equal in their character and knowledge. Therefore, there are no individuals who understand words that express things and events in a material being in the same sense and use words that have the same meaning. But in the process of communication, people understand each other. So, in the sense of the word, there is not only an individual, personal situation, but also a popular, general situation.

A A. According to Potebnya, the similarity in the understanding of the meaning of a word in different people is the variability from one individual to another - this constitutes the long meanings of the word. In short, the near meaning is an objective meaning of the word that is the same (i.e. popular) for the speaker and the listener in the communication process, while the long meaning is a subjective, private meaning that each person perceives differently, the quantity and quality of its elements different. AAPotebnya's scientific and theoretical ideas are expressed in his works "Thought and Language" (1862), "Plates on the grammar of the Russian language", in addition, he has scientific research on the language of fiction, ethnography.

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