

## *Speech as a Psychic Process*

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**Abstract** - As a result of the changes in the society, linguistics, like all other disciplines, has begun to emerge. In particular, new areas of science such as psycholinguistics, neurolinguistics, cognitive linguistics are fundamentally new areas in the study of meaning, understanding and information related to the human psyche and thinking. The relevance of these areas is that the human spirit, mood, character, and so on play a key role in communicating effectively. Although the interest in psycholinguistics in world linguistics first began in the middle of the last century, the focus is on its versatility, its linguistic focus and its most interesting and relevant issues. The richness of the material soon led to a large group of scholars doing considerable research in this area. Since the sixties of the last century, the scope of field research has increased dramatically. The number of scholars who have made significant progress in the development of the new field is growing. N. Chomsky, A.A.Leontev, J. Piage, J. Miller, S.L.Rubinstein, M.M.Rozental, A.M.Shahnarovich, Ch.Hacket, N. Johnson, V.Levelt, M.Brain, R. Jacobson and others have conducted researches. Scientists have studied human emotions such as affect (strong but short-term emotional reactions), emotions (long and persistent emotional reactions), mood and stress (strong emotional shock). Naturally, fiction has the potential to express all kinds of emotions. After all, each writer has his or her own worldview, spiritual world.

**Keywords** - Language, Speech, Psycholinguistics, Human Psychology, Emotion, Emotional State, Emotional Impact, Mood.

### I. INTRODUCTION

Community development has a positive impact on the development of all fields, including the formation of science. As a result of the changes in the society, linguistics, like all other disciplines, has begun to emerge. In particular, new areas of science such as psycholinguistics, neurolinguistics, cognitive linguistics are fundamentally new areas in the study of meaning, understanding and information related to the human psyche and thinking. The relevance of these areas is that the human spirit, mood, character, and so on play a key role in communicating effectively. Even the policy of governance in society is inextricably linked to the psychology of the people living in it.

In traditional linguistics, human language and its speech have been studied extensively in linguistic aspects, and its anthropocentric roots have not been adequately studied. In this sense, there is a need for a proper study of the research

material between linguistics and psychology and a review of the history of its study.

"The language is an outward manifestation of the spirit of the people: the language of the people is its spirit, the spirit of the people is its language, and it is difficult to imagine anything further," says V.Humboldt<sup>1</sup>. The fact that the language is functional requires that it be studied in relation to other human activities. On this basis, psycholinguistics was formed as a separate discipline.

Although the interest in psycholinguistics in world linguistics first began in the middle of the last century, the focus is on its versatility, its linguistic orientation and, most importantly, its richness in interesting and relevant issues. However, it soon led to a very large number of scholars in the field. Since the 60s of the last century, the scope of field

<sup>1</sup> Gumbol'dt V. O razlichii stroenija chelovecheskih jazykov i ego vlijanie na duhovnoe razvitie chelovechestva.// Izbrannye trudy po jazykoznaniju. –M., 1984. – P.68

research has increased dramatically. The number of scholars who have made significant progress in the development of the new field is growing. N. Chomsky, Nabernstein, A.A.Leontev, J. Piaje, J.Miller, S.L.Rubinstein, M.M.Rozental, A.M.Shahnarovich, Ch.Hacket, N.Johnson, V.Levelt, M.Brain, R. Jacobson and others have conducted researches.<sup>2</sup> Scientists have argued that psycholinguistic research can have an impact on human intelligence, maturity, and even health, especially in children with speech and hearing impairments. Scientists have studied human emotions such as affect (strong but short-term emotional reactions), emotions (long and persistent emotional reactions), mood and stress (strong emotional shock)<sup>3</sup>. Naturally, fiction is an opportunity to express all kinds of emotions. After all, each artist has his or her own worldview, spiritual and spiritual world.

In his book "Fundamentals of psycholinguistic diagnostics (models of the world in literature)" V.P. Belyanin, who pays special attention to psycholinguistics, analyzes the text psycholinguistically and categorizes it into 6 types according to the types of emotions expressed in the text: 1) light texts; 2) dark texts 3) sad texts; 4) hilarious texts; 5) beautiful texts; 6) Complex texts<sup>4</sup>. In his book Psychological Literature, these ideas are more widely covered and literary texts are analyzed from a new perspective in psychiatric literature<sup>5</sup>.

## II. SCIENTIFIC ANALYSES

Through speech, a person can convey message, information about the past, present and future, realities, transfer skills based on social experience. In this way, a person can reflect on his or her own emotional effects on the environment: mood swings, depression, anxiety and fear. This is manifested by intonation, facial expressions, gestures, euphemisms in human speech, and the use of vulgar words. For example, a person "jumps out" of joy, "takes a star off the ladder", rush to help someone honest, and activity and restlessness become his qualities. In most cases, the good news is that success gives rise to an emotionally charged personality. In some cases, emotions are characterized by weakness, weakness, and weakness, which is referred to as asthenic (Greek, actenia, which means weakness, weakness). Such feelings can make a person relax, distract, or even dream, so mercy in an extraordinary person is at greater risk

of a futile emotional experience, embarrassment of conscience, and ever-fear. It is noteworthy that a change in the human psyche is reflected in its physical appearance. For example, it is natural for a person to hear bad news, to turn pale, to be embarrassed, to blush, and to knee trembling. Rather than directly describing the mental state of a particular person in the text, it is more common to give units expressing physical changes that point to this condition. However, the question of how human experiences are reflected in the speech is still relevant. A person's mental state can be expressed in words, phrases, and microtexts. For example, words and combinations are predominantly pronunciation, modal words, and phrases. Synonyms, words and phrases in the metaphorical sense, and in some anomalous units, may also show personality psychology.

As an example of modal words:

- *xayriyat* – happiness
- *afsus, afsuski, attang* – feeling sorry
- *albatta, shaksiz* – being sure
- *ajabo* – surprise

As these words form a combination of emotion and emotion, the emotion of the word itself provides the emotion of the speech. It is noteworthy that most of the words of emotion are expressed in several different moods:

*Oh zolim falak, yiqil boshimga!* (Oh, heartless sky (soul), fall on my head)

In this sentence, dissatisfaction with a particular situation is expressed in the form of a word of exhortation, and in the following sentence it is a sense of satisfaction and pleasure in a pragmatic situation.

*Oh, naqadar go'zal gul chog'i erdi.* (Oh, what a beautiful period of flowers it was!)

Example:

- *uf* – dissatisfaction
- *ur-re-e-e* – happiness
- *oh-ho, o'h-ho', iye, voy-bo'(y)* – surprise
- *bay-bay* – to express surprise or admiration
- *eh -1)* zavq – enthusiasm, joy; 2) regret
- *voyey* – pain (1), throat (2)
- *o* – enjoyment, admiration

*O, salom, Abdulla, salom. Keldingizmi?* (O, hello, Abdullah, hello. Have you come?).

*Tursunali aka Abdulla bilan ko'rishib, xotiniga o'girildi.* (Tursun-aka met with Abdulla and turned to his wife.)

<sup>2</sup> Xudoyberganova. D. Psixolingvistikaning o'rganish muammolari. O'zbek tili va adabiyoti., 2014., 5-son.

<sup>3</sup> Sherbaty Ju.V. Obshhaja psihologiya. SPb.: Piter, 2008. – 272 p.

<sup>4</sup> Beljanin V.P. Osnovy psixolingvisticheskoy diagnostiki (modeli mira v literature). – M.: Trivola, 2000. – 248 p.

<sup>5</sup> Beljanin V.N. Psihologicheskoe literaturovedenie. – M., 2006.

– Shu yigit-da G'ofurjon akamning o'g'li, Sanobar. (Sanomar, This is the very boy, who is the son of G'ofurjon aka) (From "Odam bo'lish qiyin" by O'.Umarbekov)

**Bay-bay**, muncha hidi yaxshi! (**Bai, bai**, how perfect scent is!)

– Kimsanboy shumi? Vujudidan salobat yog'iladi-ya! Egnidagi kostyumini qarang, **bay-bay-bay**! (Is this the very Kimsanboy? What a beautiful body! See his suit, bay-bay) (From "Tug'ilish" by A.Muxtor.)

Musa Jalilovich soatiga qarab shoshilib o'rnidan turdi: (Musa Jalilovich hurried to his watch:)

– **Voy-bo'y**, o'tirib qolibman, uyoqda ishim oshib-toshib yotibdi. (Vow, I need to hurry because I have a lot to do) (From "Uch ildiz" by P.Qodirov)

In the case of the word **voy** – **wow**, we can see a number of different spiritual experiences:

– voy – great pain

Men uning qo'lini qattiqroq qisdim. Mahbuba "**voy**" deb yubordi. (I squeezed her hand tightly. Mahbuba cried out saying VOY – vow.) (From "Ikki muhabbat" by O.Yoqubov)

– voy - excitement and fear

– Bu nima? **Voy**, qulog'ingiz orqasi ham ozgina qonabdi, dedi Gulnor qo'rqib (Yo'lchiga). (What is this? Oh, and the back of your ear is a little bleeding," Gulnor said frighteningly (to Yulchi).) (From "Qutlug' qon" by Oybek)

– voy – wonder, surprise

Bu "qiz" haligi bachcha edi. Yo'lchi o'z ichida: "**Voy** shaytonlar, rosa o'xshatibdi!" - dedi-da, jimgina tomoshaga berildi. (This "girl" was that young child. The passenger said to himself, "Wicked devils!") (From "Qutlug' qon" by Oybek)

– voy – anger or pity

Anzirat xola Siddiqjonga: "**Voy**, sadqayi odam keting, nahot kishi shunday xotinni, shunday bolani qo'yib, bu yoqlarda yursa!" (Aunt Anzirat said to Siddiqjon, "Oh, just you are not a good man, why not just forget such a woman and a boy and instead of this, live here!") (From "Qo'shchinor" by A.Qahhor.)

– voy – joy and spirituality

Kechqurun ko'cha eshigi taqilladi-yu, kampirning "**Voy, o'rgilay! Voy, girgitton**" degan tovushi eshitildi. Hayal o'tmay eshikdan Samandarov kirdi. (In the evening, the front door knocked, and the old woman shouted, "Oh, my darling!" Oh, my dear". Suddenly Samandarov entered the door.) (From "Qo'shchinor" by A.Qahhor.)

– **Eh!** - deb yubordi Sangin o'z o'yidan o'zi zavqlanib. (**Eh**, Sangin exclaimed, enjoying himself.) (From "Tug'ilish" by A.Muxtor.)

In this text, **Eh** – gives the meaning of joy, while in the following text it gives the meaning of pleasure:

**Eh**, bu dunyoning ishi-ya. Na xotin! Na kulba! (Well, that's the business of the world. Not a woman! Not a hut!) (From "Erk qushi" by Sh.Toshmatov.)

In addition, when the words of praise, adoration, balloon, and lively words from the usual words of encouragement give the person a feeling of excitement, excuse, being sorry, apologies, discomfort from the pragmatic situation, is displayed.

There are also words that form a synonym, but have reached the level of anonymity that fully reflects their emotional state:

– oraz, ruxsor, uzor, chehra, jamol – positive

– bet, aft, bashara, turq, nusxa – negative

– gapirmoq, shivirlamoq, pichirlamoq – positive

– baqirmoq, vaysamoq, ming'irlamoq, to'ng'illamoq, javramoq – negative

**Orazingni**, ey mahvash, bog' aro namoyon qil. (My love, please, express your beauty through the garden.) (By Muqimiy)

In the above micro-text, where goodness, enthusiasm, and grandeur prevail, the following is a negative tint. It is directly related to the spiritual world and the spiritual world of the person.

Devor ustida turgan o'n ikki yoshlardagi bir qiz devordan kesak ko'chirib olib mulla Norqo'ziga o'qtaldi

– Hu o'l, **turqing** qursin! (Eh, you had beter die, you are an ugly beast) (From "Mayiz yemagan xotin" by A.Qahhor.)

Indeed, the phrases that are most commonly used in spoken and written speech expose the psychology of the person:

– ko'nglini olmoq - to cheer, to inspire

– kapalagi uchmoq - 1) very scared; 2) Angry

– ko'ngli buzuq - (1) bad thinking or intentions; 2) depressed and stressed.

**Ko'ngli buzuq** bo'lsa, bolam, shod ayla, (My son, If one is upset, make him happy)

Yiqilganni, bolam, sen bosib o'tma (My son, do not hurt the one who fell) (From the novel "Ravshan")

*Men birov bilan oshnachilik qilsam, undan jonimni ham ayamay, ko'nglini olmoqqa tirishaman.* (When I make friends with someone, I try even to give my life for them.) (From "O'tgan kunlar" by A.Qodiriy)

Different moods may be expressed in the same phrase. The phraseology of *Kapalagi uchdi* expresses a very frightening sense in the following:

*Ertasiga ot og'rib qolsa bo'ladimi! Kapitalagi uchib ketdi.* (The following day, the horse became ill! He was very frightened.) (From "Qutlug' qon" by Oybek)

*Kapalagi uchdi* can also be expressed in the context of anger:

*Erkaligi ham mayliga-ya, buyruqni yomon ko'rishadi, sal gapga kapalaklari uchadi.* (He also tend to hate the command, and he used to feel frightened.) (From "Yuragida o'ti bor" by Oydin.)

When a writer creates a work, it involves creating certain ideas, feelings, aspirations, and a certain view of life. When you read a piece of paper, a person is inspired and excited by themselves, but some of the macromatins encourage a person to be depressed and think. This is based on the writer's potential, literally, psychologically. Whether it is monologue or dialogical speech, it penetrates psychologically into the heart and soul of the reader.

The propagandist in his speech seeks to instill in people a certain political mood, vision, and desire to act in a certain way. A teacher and a teacher create a certain discipline and behavior for students through word of mouth. Speech as a means of influence is the main weapon of instruction.<sup>6</sup> Of course, intonation also plays a major role. Intonation can manifest subtle and complex feelings and wills – dissatisfaction, desire, feelings of demand and so on. Therefore, when students want to influence pupils to take an interest in nature and life, to elicit a deeper understanding of knowledge, and to direct them to action, the teacher should pay particular attention to the pronunciation in his speech.

It is worth noting that the emotion of the speech is provided by the questioners themselves, who, too, cannot show enough emotion. An example of this is a fictional text:

– *Sizlarga mendan nima kerak o'zi?! –U Muhiddin Jabborovichga naq bostirib borgudek vajohatda edi. – Nima kerak?! Mana shu paxta navi kerakmi? Olinglar! Olinglar! Meni tinch qo'yinglar! Sizlar topgansizlar bu navni. Sizlar yaratgansizlar! Olinglar! Ushog'iyam*

<sup>6</sup> Zimnyaya I.A. Psixologiya obucheniya nerodnomu yaziku.- Moscow, 1989.

*kerakmas menga! Faqat meni tinch qo'yinglar!* ("What do you want from me?!" "He was just as excited as to hit Muhiddin Jabborovich." - What? Do you need this type of cotton? Take it! Take it! Leave me alone! You have found this variety. You created this type! Take it! I don't want that! Leave me alone!)

*Aziz u yog'iga o'zini to'xtatolmay, yig'lab yubordi va shart burilib, tashqariga chiqib ketdi.* (Dear, she could not stop herself and cried, and she turned and left.) (From the novel "Girdob" by O'.Usmonov.)

The quote, "What is it?", As the question suggests, expresses the feelings of anger, hatred, and hatred in the human psyche. Or the repetition of words that are expressed in the speech can also determine your emotional state. At this point, the phrase "Take it!" shows "dissatisfaction" with the unfavorable environment.

– *Tanaboy, Tanaboy! – deb yelkasidan silkirdi xotini. – Turing o'rningizdan.* ("Tanaboy, Tanaboy!" - shouted his wife, "Stand up.")

– *A, nima? (A, what?)*

– *Eshityapsizmi, uyurda bir narsa bo'layotganga o'xshaydi. Ayg'irlar urushyapti. Ehtimol, tag'in Gulsari qochib kelgandir.* (Can you hear me, it looks like something is going wrong. Maybe, Gulsari might escape again.)

– *Padariga la'nat uning! Tinim bermadi, - dedi Tanaboy va tezgina kiyinib, sirtmoqni oldi va allaqanday to's-to'polon bo'layotgan pastqamlikka qarab chopib ketdi.* (Damn his dad! "He didn't stop," said Tanaboy, and quickly got dressed, took off the robe, and ran to the bottom of the cloak.) (From "Alvido, Gulsari" by Ch.Aytmatov.)

In the text above, the vulgar vocabulary is a reaction to the situation. Vulgar words also fully represent the emotional state. Often we use vulgar words for masculinity and pleasure, even if it causes feelings of hatred and anger:

– *Cholu kampirning har bir o'tirishlarida so'z.. marg'ilonlik "andi" kelin ustida bo'lar edi.* (The word in every meeting of the old woman was about the bride from Margilan.) (From "O'tgan kunlar" by A.Qodiriy.)

– *andi* - 1. They came from somewhere else; migrant. 2. A member of low status.

*Shumtakalikda dong'ing ketgan-a, bolam.* (You are famous for your playfulness among your friends, my son.)

– *Ha padaringga qusur sanginani, doim bir ishni boshlaysan-a, bolajonim.* (Yes, Damn your dad, you always do something, my baby.) (From oral speech).

– *padar(i) qusur* – humorously scolding.

### III. CONCLUSION

In summary, our verbal and emotional experiences are expressed in word-of-mouth images, tone, rhyme, questions and pauses during conversation, and especially intonation. For example, when we call someone's name, we can deliberately or unconsciously express our feelings of love, respect, hatred, and so on. At the same time, in the intonation of the speaker, his or her state of being, tiredness, general excitement, self-confidence or distrust, and so on. So, our speech, our will, our purpose, our desire, our intention, our decision, and some of the qualities of the will process – determination and persistence, determination, self-control, diligence and so on. This in itself does not affect the environment or society. After all, the mental state, mentality and spiritual outlook of the society contribute to the prosperity of the state.

Needless to say, the ability of the reader to feel the words and tone is also important. Unless the author and the reader are relatively equal, the reader will never be able to comprehend the content of the speech at the level of the author.

[10] Zimnyaya I.A. Psixologiya obucheniya nerodnomu yaziku. – Moscow, 1989.

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