

AN OVERVIEW OF THE HISTORY OF PSYCHOLINGUISTICS

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ABSTRACT

The article describes the psycholinguistic aspects of speech activity. The views of famous scientists regarding the relationship between the theory of psycholinguistics and human psychology and physiology have been evaluated as an anthropocentric approach to the language system.

KEYWORDS: *psycholinguistics, philosophy, psychology, thinking, discourse, object, subject, species, manifestation.*

Introduction

In the age of intense technology, it is difficult to surprise people with something new. Man is a complex creature by nature. He lives with the attitude of rejecting each other as much as possible, considering himself as the absolute truth. This situation leads to not understanding each other and not accepting each other. On the other hand, a person is a unique being, as a separate individual, each of them is an unrepeatable world. From the point of view of the incomparable possibilities of a person, the breadth of his inner world, the potential of understanding, perceiving and accepting the world, the external world can easily fit into his inner world. From this point of view, the inner world of a person is wider and more colorful than the outer world. When talking about a person, terms such as the human world and the inner world of a person are not used for nothing. After all, each person is a separate world. When it comes to a person's spirituality, his spiritual image, moral level, character and behavior, it is evaluated directly through this image of the inner world, the appearance of the inner world. The inner world-spiritual world of a person manifests itself through intelligence, thinking, will, and most importantly, mutual speech relations, which have become a source of research for linguists, doctors, psychologists, and philosophers for many centuries. Linguistic matter is, on the one hand, a sum of sounds, and on the other hand, a sum of inner experiences, emotional impressions. Both are individual cases. Language acquires its own essence because of this, it always preserves its meaning only in the act of thinking, but it is completely devoid of thinking. Language form shows its uniqueness in the process of formation of language matter. At the same time, it is independent. Humboldt looked for similarity in the language of different people from the unity of sound and the unity of spiritual meaning. He connected sound unity with heredity, and explained spiritual unity with the social factor of community unity. This opinion was also expressed by Abu Nasr Farabi, known as the second teacher, 900 years before Humboldt. All knowledge begins with observing things and events in the world around us. Because the essence created by the activity of thinking cannot exist before its natural basis. The purpose of knowledge is to reach the truth". Farabi is a great philosopher who laid the foundations for the concepts of today's philosophy of language (constant accident, essence-manifestation, generality-specificity; perceptual (emotional) knowledge-perceptual knowledge) and is also a great

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linguist scientist who shed light on the general issues of linguistics" professor A. Nurmonov.

A similar idea can be found in the thoughts of the great thinker Alisher Navoi on language and speech. A.Navoi describes a word (language unit) in the form of an opportunity, as a different inflection (speech unit) by the owner of the specialization (adjuster).

"As stated in Muhakamat ul-lughatayn, the word is like a stop. If the location of the dur is the bottom of the sea, the location of the song is the kongul (memory). If the ore is taken out of the seabed with the help of a diver, and the value of the diver is determined according to the ability to change the ore, the speaker is taken out of the cave by a specialist, and the value of the orator is determined by the ability to change the ore. If the words standing in motionless possibility in the sea are moved with the help of a diver, the words in the form of possibility in the deep sea also find a little jingle in the speech process by the adjuster". After all, this is the basis of current issues such as the emergence of speech, which has become the object of research of 21st century linguists, and the reflection of the subject's unique aspects, psyche, and the emergence of communication. We will return to the opinion of the scholars about this situation. If Humboldt considered language as a process, an ontological unit, an important part of human mental activity, then Steintal expresses the opinion that language is either a process or an ontological phenomenon. Language is not gunpowder as an essence, but an explosion as a process" says Shteintal (the unity of essence in the definitions, the diversity of the expression plan amazes one. Even in the scientific method, the peculiarities of time and space, possibility and reality, east and west find little reflection, Navoi dur, jilva, gunpowder in Shteintal, explosion, even this example takes the roots of psycholinguistics back to many centuries).

Towards the end of the 19th century, a turning point in the development of psychology began. This had little effect on linguistics. That is, little by little, supporters of experimental psychology based on observation are increasing. The ideals of the natural sciences have rapidly entered psychology. Even those who considered the idea that the human heart and its activities are controlled by the brain as an incredible theory, now realized that it is impossible to build a psychological theory without natural sciences.

By the middle of the 20th century, there was a period of stagnation in the field of psycholinguistics. Divisions took place among linguists and researchers based on different views and theories. George Miller's Language and Communication and Noem Chomsky's Syntactic Structures were the basis for such views. Psychologists and linguists began to reexamine Osgood's conception of language and were critical of Osgood's proposed model. As a result, two branches of psycholinguistics appeared. The new approach was not based on classical descriptivism, but on transformational linguistics. Not the behaviorism explained by Osgood (that is, a person is not a passive collector of external information), but a person is interpreted as an active organism in relation to the environment. In short, while Osgood's model organizes language as a whole, the transformational model proposed by Miller consists of direct organizers. Thus, Miller and Chomsky abandon mathematical theory. At the same time, we have the right to say that transformationism is the only theory that opposes Osgood's psycholinguistics, because soon scientific studies about the limitations of the transformational model began to be created. One such direction appeared in France. This trend arose on the basis of the sociological school of French psychology. Paul Fress and Jean Piaget were prominent figures of French psycholinguistics. For Russian linguists, the materialistic view of mental processes remained a characteristic feature in the science of psychology and physiology. Psycholinguistics founded by Vygotsky, Leontiev, and Luria in Russian linguistics was fundamentally different from American psycholinguistics. Speech is not a system of speech reactions, but an active and goal-oriented speech

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activity. They reflected the dialectic of society and individual in their theories, tried to reveal the social nature and social conditions of speech activity. A.A.Reformatsky about the important feature of language Language is an important tool of human interaction. Without language, there is no relationship between people. Neither society nor humanity is good without relationships. He said that it is impossible to think without language, that is, to understand the existence of a person and the self in it. The same thought was expressed by the linguist scholar A. Navoi in a concise and concise manner as follows: "Chun alfoz va maskur mahulqotdin murod mani dirir". That is, we speak in order to express the knowledge we have received from the world, to convey it to others. These ideas of Navoi were applied to language by 20th century linguists as the dialectic of form and content, possibility and reality, generality and particularity.

Sources and literature