THE STUDY OF HUMAN PSYCHOLOGY IN LINGUISTICS

Khasanova Yulduz Mukhtor kizi
Doctor of Philosophy (PhD) in Philological Sciences, NSU
yulduzxasanova025@gmail.com

ABSTRACT

This article examines the study of human psyche from the perspective of linguistics. The interdependence of language and psyche is explored through the lenses of psycholinguistics, discourse analysis, and cognitive linguistics. The principal aim of the research is to show that mental processes are verbalized not only in psychological terms but also through linguistic units. The findings indicate that language, as a means of expressing mental experiences, generates distinctive semantic models within specific social and cultural contexts.

Keywords: Human psyche, linguistics, psycholinguistics, verbalization, discourse, cognitive model.

INTRODUCTION

The study of the human psyche is of particular importance within linguistics because speech is not merely a tool for communication but a complex system reflecting an individual's emotions, inner experiences and cognitive processes. Disciplines such as psycholinguistics, sociopragmatics and discourse analysis provide scholarly frameworks for investigating the interrelations between language and psyche.

Through language, a person expresses inner states not only by direct lexical items but also by metaphor, symbolism, intonation and discourse strategies. Therefore, analyzing mental states from a linguistic perspective both reveals the functional capabilities of linguistic units and helps us understand how the psychological world of individuals and communities is encoded in language.

For example, in Uzbek expressions such as "ko'ngli tog'dek ko'tarildi" ("their spirits soared like a mountain"), "dunyosi yorishib ketdi" ("their world brightened") and "qayg'uga botdi" ("sank into sorrow") are linguistic means that symbolically represent psychological states. Such expressions are tightly linked to collective mentalities, values and cultures, which strengthens the theoretical and applied importance of studying the psyche via language.

METHODOLOGY

This study employed an interdisciplinary approach to investigate the linguistic study of the human psyche. Because psyche and language form an interconnected complex system, it is necessary to analyze them not only from linguistic but also from psychological, cognitive and cultural perspectives. Consequently, psycholinguistic, discourse-analytic and sociopragmatic theories were chosen as the methodological foundations.

1. **Discourse analysis.** Guided by discourse theory (van Dijk, 1997), we analyzed texts and speech units used in social communication. Discourse is understood not merely as text but as a form of language functioning within communicative and social processes. Accordingly, the

analysis examined how the psyche manifests across different speech situations (formal speech, literary texts, everyday conversation).

2. Psycholinguistic approach. The study relied on L. S. Vygotsky's (1934) concept of "speech and thought" and A. N. Leontiev's (1977) activity theory as primary anchors. According to these frameworks, language is the external form of mental processes and speech is the social form of thought. The analysis therefore focused on how emotions are verbalized, and on the role of metaphors and other figurative devices in representing psychological states.

3. Comparative approach. Linguistic means of representing the psyche in Eastern and Western cultures were compared. For instance, using the metaphor theory developed by G. Lakoff and M. Johnson (1980), we analyzed metaphors in Uzbek and English that express psychological states. The results indicated that while linguistic models have universal features, their use is richly shaped by national and cultural specificities.

As additional methodological foundations, the study drew on G. Habermas's (1984) theory of communicative action, L.S.Vygotsky's (1934) work on speech and thought, and T. van Dijk's (1997) discourse theory. These approaches allowed for a deeper understanding of the role and functions of language in relation to the human psyche and social context.

RESULTS

The study's findings demonstrate that language is not only a communicative tool but also an external form of psychological and cognitive states. Speech units function as primary mechanisms for representing various manifestations of the psyche. For example, in stressful or fearful states people tend to use short, imperative-like utterances; in joyful or calm states they tend to use expressive, expanded sentences (Leontiev, 1977).

First, under the **emotional-verbalization model**, metaphors, epithets and other stylistic devices are actively used to express psychological states. Uzbek expressions such as "ko'ngli tog'dek ko'tarildi" or "dunyosi yorishib ketdi" enable the externalization of inner emotional shifts. This finding supports Lakoff and Johnson's (1980) claim that metaphor is a central mechanism of thought and psychological expression.

Second, the **pragmatic-social model** highlights the strong influence of social relations on emotional expression. Forms of address such as "sen" and "siz" not only mark respect or intimacy but also reflect the interlocutors' emotional-psychological stances. This observation aligns with Habermas's (1984) theory of communicative action, where language mediates both informational and interpersonal dimensions of social interaction.

Third, the **cultural-contextual model** shows how folk sayings, proverbs and symbolic expressions link psychological states to national-cultural values. For instance, the Uzbek proverb "ko'ngil oynasi sinmasin" conveys psychological sensitivity, while the English idiom "broken heart" conveys a similar affective meaning. These parallels indicate that while linguistic means for representing the psyche have universal tendencies, they are simultaneously culturally specific (Wierzbicka, 1999).

Overall, the results indicate that the relationship between psyche and language should be understood as a cognitive-linguistic process: mental experiences expressed through language

illuminate not only individual but also socio-cultural experiences. Thus, studying the human psyche linguistically provides a significant methodological basis for linguistic, psychological and sociological research.

DISCUSSION

The results confirm that language functions as a direct mirror of the human psyche and that each speech unit embodies specific psychological states. This finding corroborates Vygotsky's (1934) theory of "speech and thought," which posits that language is not merely a medium for exchanging information but a mechanism for externalizing inner experiences.

Furthermore, the findings align with Leontiev's (1977) "activity-speech-consciousness" concept, which argues that psychological states are not only individual phenomena but also form in the course of social activity and are manifested in speech. In collective communication contexts, emotions such as joy, sorrow or anxiety are encoded linguistically and integrated into broader social meaning.

Discourse analysis – a central modern approach in linguistics that illuminates the verbalization of psychological states in greater depth. As van Dijk (1985) suggests, discourse is not simply text but the linguistic expression of social relations and psychological states. From this perspective, the interconnection between mental processes and language appears most clearly in discursive units.

Using Habermas's (1984) communicative action framework, our analyses showed how language and psyche interact in social exchange: language facilitates not only information transfer but also affective and moral cooperation between interlocutors. This underscores the need to study language as a socio-psychological phenomenon.

Another important point is that metaphors and symbolic expressions can reveal the most subtle layers of the psyche. According to the conceptual metaphor theory of Lakoff and Johnson (1980), abstract psychological phenomena are often comprehended and represented via metaphorical mappings. Thus, recurrent metaphors such as "light = joy" or "weight = anxiety" across languages provide empirical evidence of commonalities in how humans conceptualize inner states.

Taken together, this research supports the view of language as a "verbal laboratory" for the psyche: linguistic units transform internal experiences into external form, which are then enriched by socio-cultural contexts. These findings have broad implications for psycholinguistics, sociology and cognitive linguistics, and they establish a solid foundation for further interdisciplinary work.

CONCLUSION

The present study demonstrates that investigating the human psyche within linguistics is not only theoretically important but also has practical relevance across psychology and social sciences. Language functions as an effective medium for externalizing inner experiences, emotional states and cognitive processes; therefore, the verbalization of psyche is emerging as a major theoretical and applied domain within linguistics.

Analyses show that the theories of Vygotsky (1934), Leontiev (1977), Habermas (1984), van Dijk (1985) and Lakoff & Johnson (1980) provide crucial methodological foundations for

understanding the interdependence of language and psyche. In particular, metaphor, discursive units and pragmatic devices of social interaction serve as primary indicators for understanding psychological phenomena linguistically.

Practically, linguistic analysis of the psyche can be applied beyond linguistics – to psychology, cultural studies and sociology, helping practitioners and researchers better interpret emotional states and mental conditions in communication, education and social relations.

In sum, because language is a universal mirror of the psyche that expresses not only individual but also socio-cultural meanings, future research should prioritize comparative studies of how language–psyche relations vary across cultures.

REFERENCES

1. Habermas, J. (1984). The Theory of Communicative Action: Vol. 1. Reason and the Rationalization of Society. Beacon Press.
2. Lakoff, G., & Johnson, M. (1980). Metaphors We Live By. University of Chicago Press.
3. Leontiev, A. N. (1977). Activity, Consciousness, and Personality. Prentice-Hall.
4. van Dijk, T. A. (1997). Discourse Studies: A Multidisciplinary Introduction. Sage Publications.
5. Vygotsky, L. S. (1934). Thought and Language. (English trans. A. Kozulin, 1986). MIT Press.
6. Wierzbicka, A. (1999). Emotions Across Languages and Cultures: Diversity and Universals. Cambridge University Press.