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## PSYCHOLOGICAL LAYER AND NATIONALITY IN COMMUNICATION

**Feruzakhon Karimova\***

\*Junior Research Fellow (PhD),  
Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences,  
Republic of UZBEKISTAN

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### ABSTRACT:

*The article discusses the psychological and national strata of communication. The study of aspects related to the mental states of people in the course of communication also serves as a bridge connecting the sciences of linguistics and psychology. From an early age, people create their own cognitive process based on the predominance of different senses in knowing the world. They use not only linguistic knowledge in naming and interpreting objects in the universe, but also impulses (personal emotional perceptions) that affect their perceptions.*

**KEYWORDS:** *Linguistics, Communication, Psychology, Nationality, Spiritual World.*

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### INTRODUCTION

It should be noted that in recent years, as a result of the penetration and development of anthropocentric ideas in Uzbek linguistics, the study of communication theory, speaker-listener relations, taking into account the influence of national and social environment and relying on national and cultural norms and language relevance. Until the end of the twentieth century, the idea that language was a system-structural phenomenon was predominant, but from the beginning of the century, the anthropocentric approach came to the fore in Uzbek linguistics. The reason for this is, in the words of linguist N. Mahmudov: "... no matter how advanced and positive the system-structural paradigm may be, he considers the study of language in an immanent state, that is, in complete separation from its owner, to be the basis of research" [1, p. 5]. One of the main objects of study of the anthropocentric paradigm is also the process of communication. As we reflect on this, we believe that the study of the communication process in a given time and space is appropriate in assessing the extent to which their owners understand and succeed in understanding each other.

### THE MAIN FINDINGS AND RESULTS

Understanding and comprehending each other is an important aspect of the communication process. "People become true sages only when they realize that they have little understanding of themselves and the world around them", [2, p. 115] said Socrates. Understanding each other is a socio-psychological process. Important conditions for this process in communication are: understanding the language of the interlocutor, understanding the characteristics of the interlocutor, understanding the impact of the relationship on the person

(1st to 2nd person in the relationship or vice versa), reaching a mutual agreement, following it according to established rules.

We realize our understanding of people and the world around us, first of all, through our senses - through emotional cognition. The term “stimulus-reaction” is not used in vain in the dialogue process. The term is derived from the concept of “stimulus-reaction” introduced by the founders of the direction of behaviorism in psychology. This concept in science refers to the behaviors that occur as a result of a person’s exposure, response, and primarily the reflection of emotional organs. Behaviorists initially based their conclusions on the responses derived from exposure to sensory organs in animals. Later, the term entered various disciplines, including linguistics.

The study of aspects related to the mental states of people in the course of communication also serves as a bridge connecting the sciences of linguistics and psychology. From an early age, people create their own cognitive process based on the predominance of different senses in knowing the world. They use not only linguistic knowledge in naming and interpreting objects in the universe, but also impulses (personal emotional perceptions) that affect their perceptions. Because any speaker and listener will have individual (spiritual, mental, aesthetic) characteristics, along with language skills and habits that are specific to members of a community that speaks that language. Because of this, every pronounced sentence reflects the spiritual world of the speaker. How he uses words and how he describes them also conveys to the addressee the content of information about the world to which the addressee belongs, its laws. Scientists classify people into the following types according to their emotional abilities to perceive the world. We have quoted them on the basis of proof with the opinions of thinkers.

1. Understanding the world with visual movement is visual. “It is said that it is far from the eye, far from the heart” (J. Rumi).
2. Understanding the world with the action of hearing - audial. “If you want glory, say a little” (A. Navoi). “If you want people to have a good opinion of you, listen to them” (A. Shopengauer).

When a young man who talked a lot about Socrates was asked to become an apprentice in rhetoric, Socrates said, “You need to be taught two things, not one rhetoric: the art of speech and the art of listening”.

3. Understanding the world with the action of feeling is kinesthetic. “Emotion affects the inner soul more strongly and is stronger than the mind in moving it” (Ibn Sina). “The deaf do not stop what they hear, the blind do not stop” (M. Gulkhani “Zarbulmasal”).
4. Understanding the world with the movement of messages and events, numbers - digital (from the English word “number”). “Everything that exists is a number”. (Pythagoras).

Each of the above four processes is superior to each other, and during communication these features carry a great burden, and taking them into account plays an important role in the achievement of the goal of the participants of communication. People's personal abilities and ways of perceiving the world can also be seen in the sentences they often use. In the speech of people of the first order, if the sentences are directly related to vision, such as “look, imagine, visualize”, in the second type of people: “Shut up, listen, how does it sound?” Interlocutors with strong feelings of appetite, on the other hand, use phrases such as “hot, cold, very heavy, frozen, hearing the orphan squeak”. People who feel the world in a set of events, messages, and numbers, on the other hand, express their opinions by referring to generalizing words such as “interesting, wonderful, how much it all is ... I understand, I know” [3].

When people communicate according to the above emotional abilities, it is important to pay attention to which emotional perception the speaker and the listener have, and to choose words accordingly. It can also be said that the ability of the speaker to ask his / her own question knowing what type of listener he / she belongs to is also a factor in approaching success. This is because it is a tried and tested fact that half of the answer is hidden in the questioner and that it is also a guarantee for the answer. There are 4 types of hidden signs under the saying, “If you ask a smart question, you will get a smart answer”. Depending on the situation of the interlocutor, speaking is a sign of both intellect and reason. Because the feeling of satisfaction from the answer is the satisfaction of spiritual needs, and the fact that people end the conversation with understanding, understanding each other is also a process of goal setting and exchange of positive emotions.

Not only linguistics, but also psychology is one of the disciplines that study the process of communication [4, p. 63]. According to him, “communication is a process of interaction of at least two people, during which information is exchanged, relationships are established and developed, terminated or corrected” [5, p. 4]. Perceptive (Latin *perceptio* - perception) is important in communication. It should also be noted that communication can only take place between people. The place of communication in human life cannot be compared to anything else. It is a well-known fact that the human child becomes a person in the process of communicating and interacting with others. Through communication, a person also acquires experience and culture. When a newborn is deprived of the opportunity to communicate with others through speech, he can never become a person, that is, he remains at the level of a biological being in terms of his mental development. A clear example of this is the experience of Akbarshah, one of the Baburis, in his time to end the conflict between languages [6, pp. 6-7]. It is clear from experience that without communication, without language, a person cannot reach the status of a human being. After all, human development requires man, society.

One of the easiest ways to engage an interviewee is to address them by emphasizing their name. Because one of the rules of a good interlocutor is to remember that the most pleasant word for everyone is his name. Another simple rule of engaging the interviewee is appearance, dress code, positivity in the image. It is not in vain that our people say, “When you come, you will be greeted by your clothes”. Pleasure is one of the most contagious and positive qualities that arouses interest in people and follows a person who possesses this quality. People tend to remember things that make a positive impression more and longer than situations that are negative by nature. It is not in vain that our wise people say, “Goodness is from a smiling face”.

According to the theory of attraction, a person’s inner beauty comes into action only when it is in harmony with his outer beauty [7, p. 22]. A person’s voice can also give more information about him than he says, whether his voice is low or high, strong or weak also indicates his mood, age and social status, and where he comes from. So it is very important that we control not only what we say in communication, but also how we say it.

Let’s also pay attention to how far the interlocutors speak from a distance in the process of communication and what they give information about. According to psychologists, each person has a personal “territory”, which is in the range of 0.15-0.46 meters. Only the mother can allow her child and married people to enter the area. That is why this area is called the intimate area. The area of 0.46-1.2 meters is personal (it is also called the area of friendly conversations), the area of 1.2-3.6 meters is the social area (work process, the area of negotiations); and the mass area is more than 3.6 meters away [8, pp. 22-23]. People feel (intuitively) feel the boundaries of these areas without knowing it, and follow it. Only in older and younger people can these areas intersect in order to be more conversational, to be closer to the interlocutor. Scientists have observed that in people in the south, the distance

during a conversation decreases due to temperament, while in the West, on the contrary, the distance can be extended. According to gender differences, the purpose of communication is as important for men as it is for women. Accordingly, while men listen to only 2-3 minutes of women's speech and ignore the rest, it is common for women, on the contrary, to fall in search of meaning from any word. It is natural that according to the linguistic culture of each nation, there are different laws and rules in the etiquette of conversation. For the British, silence is never a sign of consent, while for the French, calling a new interlocutor by name is a sign of obscenity, a common rule not to address by name until he or she has suggested it. For the Japanese, a message conveyed by telephone or mail is never considered as important as live communication. Interrupting a person in conversation is a sign of extreme obscenity or insanity, especially for the Uzbek and Japanese peoples. For the German, English, and American peoples, it is appropriate to talk about the main goal from the beginning of the conversation, and they expect a quicker reaction from the interlocutor. In many eastern nations, the opposite is true, that is, to "speak from afar" or to "leave the rope long" and enter into a conversation. This is the case for both Uzbek and Turkish peoples.

## **CONCLUSION**

In the Uzbek people, the main initiators of the conversation are usually adults, men, and people with higher social status. Of course, gender differences can be not only negative but also positive for oriental culture. In the Uzbek people, women are less likely to be the first to speak than men. Women's initiative in conversation can be observed in the family, at work, but their weight is much less than that of men, and this is considered acceptable in social norms. Certain social norms are different in other nations. Through the study of communication, we enter not only the spiritual world of man, but also his national-cultural world, the millennial laws of his nation. There are many aspects that need to be explored in the communication process, which are undoubtedly and relevant to serve as the main source in the study of the human world.

The study of communication and any of its manifestations requires study not only within the science of linguistics, but also in connection with other social sciences.

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