

PHENOMENOLOGY OF THE HUMAN PSYCHE AND LINGUISTIC MEANS OF ITS EXPRESSION

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Annotation

This article studies the relationship of the phenomenology of the human psyche with thinking and the mechanisms of its linguistic expression. How human thinking and mental experiences are manifested through language is analyzed from the perspective of phenomenological and cognitive linguistics. The article shows, based on a phenomenological approach, the formation of the human psyche as subjective experiences and their connection with language through thought processes. The role of metaphor, metonymy, emotional lexicon, proverbs and phraseological units in expressing mental states is determined. The results of the study contribute to understanding the inner world of a person, the harmony of cultural thinking and linguistic means of expression.

Keywords

human psyche, phenomenology, thinking, cognitive linguistics, linguistic means, metaphor, metonymy, phraseological units, cultural thinking, the relationship of language and consciousness.

Introduction

Human psyche and thinking are one of the central topics of modern philosophy, psychology and linguistics. The phenomenological approach helps to analyze how mental states manifest themselves and how they are reflected in human thinking.

The phenomenology of the human psyche and its expression through language is one of the important research areas of modern linguistics and psychology. This article aims to study the phenomenological features of the human psyche, its connection with thinking, as well as the linguistic mechanisms of expressing these mental states through language. The inner world of a person, feelings, mental processes and their expression through language are analyzed from the perspective of phenomenological and cognitive linguistics. The article is divided into two main sections: the first is devoted to the features of the

phenomenology of the human psyche and thinking, the second considers the scope of linguistic means used to express these mental states.

Phenomenology of the human psyche and thinking

Phenomenology of the human psyche is a philosophical and psychological direction that studies the inner world of a person, his feelings, perceptions, thinking and spiritual experiences. The word phenomenology is derived from the Greek words “phainomenon” (appearance, phenomenon) and “logos” (concept, doctrine), and is aimed at understanding the subjective experience of a person. This direction was developed mainly in the works of philosophers such as Edmund Husserl, Martin Heidegger and Jean-Paul Sartre.

The main task of the phenomenology of the human psyche is to describe, understand and analyze the phenomena in the inner world of a person. In this process, human thinking, that is, the ability to think, plays an important role. Thinking allows a person to understand his own experience, analyze it and generalize it. In the phenomenological approach, thinking is not only a logical process, but also includes the emotional and spiritual experiences of a person.

The phenomenology of the human psyche shows that the experience of each person is unique and individual. Therefore, during phenomenological research, the researcher must also take into account his own personal experience. This approach allows for a deeper understanding of the inner world of a person.

Phenomenology, as a philosophical direction that studies human experience and mental processes from the perspective of subjective perception, plays an important role in understanding the human psyche. The phenomenology of the human psyche considers the inner world of consciousness – feelings, sensations, memories and imaginations – as their subjective experience. According to Edmund Husserl's phenomenological approach, the main feature of human consciousness is its “intentionality”, that is, any mental state is directed towards something. For example, feelings such as love, fear or hope always arise in relation to an object, and these states constitute the main components of human thinking.

Human thinking is viewed from a phenomenological perspective as a system of its own subjective experiences. Thought processes are formed by a person's understanding of his inner world, categorizing it and connecting it with the external world. For example, in Uzbek folklore, the word “heart” is often used as a metaphor for a mental state: the phrase “my heart was broken” describes sadness or pain. This mental state can be interpreted as an attempt to connect a person's inner world with the external world in the process of phenomenological perception. From the point of view of cognitive psychology, human thought relies on cognitive

mechanisms such as memory, perception and attention in these processes, while phenomenology allows us to study these processes as subjective experiences.

A phenomenological analysis of the human psyche shows that emotions and mental processes depend not only on the individual, but also on the cultural context. For example, in Uzbek culture, the concept of “patience” is important as a mental state, which expresses a person’s internal stability and ability to control themselves. The phenomenological approach interprets this concept as a subjective experience of a person, that is, “patience” is considered not only a reaction to external circumstances, but also a specific state of the inner world. Therefore, the phenomenology of the human psyche is an important tool for revealing the cultural and personal characteristics of thinking.

Psyche and its content

Psyche is a complex of a person's inner world, feelings, sensations, intuition and consciousness. In phenomenology, the human psyche is studied as a subjective experience, separated from objective reality.

According to the phenomenological approach, the human psyche manifests itself at three main levels:

1. External perception – a person's ability to feel and understand the environment.
2. Internal experiences – the formation of human emotions and thinking at the subconscious level.
3. Reflective thinking – a person's ability to understand their own feelings and thought processes.

Main characteristics of the human psyche:

- Subjectivity - The spiritual experience of each person is unique.
- Dynamics - The human psyche changes over time.
- Inextricably linked with thinking - Mental processes are regulated by thinking.

Example:

- Feeling of happiness → “I felt happy.”
- Sadness → “His heart was crushed with sadness.”

As can be seen from these examples, the human psyche and its expression are formed depending on the language.

Human thinking and its connection with the psyche

The concept of thinking

Thinking is a person’s conscious thinking ability, which includes the processes of analysis, generalization and drawing conclusions.

Thinking manifests itself in three main forms:

1. Logical thinking – a person's ability to understand cause-and-effect relationships.
2. Creative thinking – the process of generating new ideas and solving problems.
3. Intuitive thinking – the ability to anticipate and sense.

The relationship between thinking and language

Language is one of the main tools in the formation of thinking and the expression of the human psyche.

Examples:

- I was excited.
- His heart was filled with joy.

These examples show how human mental states are expressed through linguistic units.

Thinking and phenomenological perception

According to phenomenology, human thinking is not limited to the reception of information, but also includes the processes of processing and understanding it.

Understanding events through thinking:

- Feelings of fear
- Exciting moments

These aspects help to explain how the human psyche is shaped through language.

Language serves as an important tool in expressing the human psyche, because it allows us to convey our inner world to the outside world. Through language, a person shares his feelings, thoughts, and experiences with others. Linguistic means are one of the most effective ways to express the inner world of a person. The possibilities of language are endless, and it is able to express even the most subtle human emotions. Through linguistic means, feelings, mental states, and mental processes are expressed in various forms. From the point of view of cognitive linguistics, these means are closely related to the metaphorical and metonymic nature of human thinking.

The following linguistic means play an important role in expressing the human psyche:

1. **Lexical means:** Words and their meanings are the main means of expressing human emotions. Each word represents a certain feeling or concept. For example, words such as "love", "sadness", "joy" express different states in a person's inner world.

2. **Grammatical means:** Sentence structure, verb tenses, modal words help to express a person's thoughts more clearly. For example, the sentences "I am happy" and "I would be happy" express different feelings of a person.

3. **Stylistic means:** Artistic methods of expression, metaphors, epithets, comparisons allow a person to express his feelings more deeply and colorfully. For example, the phrase "Her eyes shine like stars" expresses a person's feeling of beauty.

4. **Intonation and speech rhythm:** The pitch, rhythm and accents of the voice during speech serve to enhance a person's feelings. For example, the speech of a person who is upset may be slow and slurred.

5. **Nonverbal means:** Nonverbal means such as facial expressions, gestures, and looks also play an important role in expressing human emotions. Sometimes, feelings that cannot be expressed in words are expressed more clearly through nonverbal means.

In addition to the above, the following linguistic means used to express human emotions can be cited:

1. **Metaphor and metonymy.** Metaphor is one of the most important linguistic means in expressing human emotions. As J. Lakoff and M. Johnson point out in their work "Metaphors We Live By", metaphors are a fundamental part of human consciousness. In the Uzbek language, the word "yurak" is often used metaphorically to express emotional states: the expression "yuragim yorildi" describes sadness or a heavy emotional state. Metonymy serves to express something through its part, for example, in the expression "ko'nglim qoldi" the word "ko'ngil" means a general emotional state. These linguistic means are important in conveying a person's subjective experience to the outside world.

2. **Proverbs and phraseologisms.** In the Uzbek language, proverbs and phraseologisms serve as a rich source for expressing the human psyche. For example, the proverb "Sabrning tagi sariq oltin" (Patience is the foundation of yellow gold) emphasizes a person's mental stability and ability to control themselves. From a phenomenological point of view, these expressions are considered as a cumulative form of human experience, since they embody many years of cultural and psychological experience. From the point of view of cognitive linguistics, proverbs allow us to categorize a person's inner world and express it as general concepts.

3. **Emotional lexicon and syntactic structures.** Emotional lexicon plays an important role in expressing the human psyche. In the Uzbek language, words such as "xursand - happy", "g'amgin - sad", "xavotir - worried" directly refer to emotions. Syntactic structures express the intensity or duration of a mental state,

for example, the sentence “I am very happy” indicates a simple state, and the sentence “I am so happy that words cannot express it” indicates a deep emotional state. According to the phenomenological approach, these structures serve to adapt a person’s internal experience to the external world.

4. Cultural and contextual differences. Linguistic means of expressing human emotions differ depending on the cultural context. For example, in Uzbek, the expression “ko’z yoshi to’kish” expresses sadness or excitement, while in English the expression “shedding tears” has a similar meaning, but there are differences in cultural context. While in Uzbek culture, tears are often associated with family or social ties, in Western culture they are expressed with more personal feelings. Cognitive linguistics analyzes these differences through conceptual structures and reveals the role of cultural context in expressing mental states.

Conclusion

In conclusion, the phenomenology of the human psyche and the linguistic means of its expression are important in understanding the inner world of man more deeply and in expressing it to the outer world. The phenomenological approach studies the human psyche as a subjective experience and determines its place in thought. The combination of the phenomenological approach and linguistic means creates new opportunities for understanding and expressing the human psyche. The human psyche and thinking are interconnected, and it is formed and understood through linguistic expressions. Linguistic means such as metaphor, metonymy, proverbs, emotional lexicon, phraseologisms and syntactic structures play an important role in expressing the human psyche. These means allow us to express human emotions and mental processes not only in an individual, but also in a cultural context. The integration of cognitive linguistics and phenomenology can help us to understand these processes more deeply and open up new research directions in the future in areas such as psycholinguistics, cultural anthropology and language therapy.

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