

Phenomenon and Anthropophenomenon:  
Linguoamental and Linguocognitive  
Anthropophenomena and their Interpretation  
in Modern Linguistics

FERUZA MAMATOVA MAKHAMMADOVNA  
*National University of Uzbekistan, Uzbekistan*

ABSTRACT

*The paper studies the intersection between human cognition, language, and phenomenology. It distinguishes between general phenomena – objective occurrences or realities—and anthropophenomena, which are human-centered phenomena shaped by perception, cognition, and language. In modern linguistics, these anthropophenomena are studied through linguoamental (language as it relates to mental structures) and linguocognitive (language as a reflection of cognitive processes) perspectives. The analysis of anthropophenomena reveals how language encapsulates human experience, categorization, and worldview. Such an approach aligns with cognitive linguistics, which sees language not merely as a communication tool but as a window into conceptual structures and mental representations. This topic emphasizes the interpretive function of language in shaping reality, demonstrating that human cognition is inseparable from linguistic expression. Furthermore, it underscores the cultural and subjective elements embedded in language use, challenging purely formal or structuralist models of linguistics. By focusing on linguoamental and linguocognitive anthropophenomena, researchers can better understand the dynamic interplay between thought, language, and human experience, ultimately advancing theories of meaning, categorization, and linguistic relativity in contemporary linguistic discourse.*

**Keywords:** Phenomenon, anthropophenomenon, linguamental, linguocognitive, cognition, language, interpretation, conceptualization, modern linguistics

#### INTRODUCTION

Phenomena are the primary objects of study in phenomenology. In its true significance, phenomenology is the study of phenomena, not reality in the literal sense, but rather appearances. Let us suppose that we say phenomenology studies phenomena: what appears to us and its manifestations. But how should we understand phenomena? For instance, in Immanuel Kant's theory of knowledge, which harmonizes rationalistic and empirical aims, phenomena manifest themselves to consciousness. These phenomena are defined as "how things appear" or "how things are conceived" (that is, in the synthesis of sensory and conceptual forms of the objects we perceive). In Auguste Comte's theory of science, phenomena (phenomenes) are considered to be facts (occurring events) that need to be explained by a particular scientific field. In our view, phenomena in the conventional and still widespread sense are all the things we observe (perceive) and attempt to explain.

We continue to explore the true nature of phenomena. To do this, we must distinguish the essence of the term "noumenon" used by ancient Greek philosophers, from that of phenomenon. A phenomenon belongs to the world of sensations, which we perceive through our senses. In the process of cognition, there are two main ways of understanding reality: one is purely rational, dealing with ideas and thoughts, while the other is based on experience, where a person acquires knowledge through their sensory organs. For instance, we can only comprehend substance (the foundation of the universe) through our mind; this is considered a noumenal concept. Ice cream, however, we can taste, see, and experience through other sensations. Therefore, it belongs to the phenomenal world. In this regard, for Kant, the noumenal world exists beyond experience, that is, outside the realm of sensory perception. Hence, it is impossible to fully understand it. Thus, the world of noumena is the thing-in-itself.

Phenomena, on the other hand, belong to the knowable part of the universe, as they are known to us through experience. This is for us. We can only contemplate noumena, but we interact with phenomena in reality. Kant considered the phenomenal world to be the world we can know and describe, while the noumenal world remains beyond our scope of knowledge. He emphasized that our capacity for knowledge is limited, and we are incapable of fully grasping the absolute essence of things. To further understand the concept of phenomenon, let's consider another example. We see and experience an apple as a round, juicy fruit with a specific taste and smell, but we cannot know its absolute essence, the "thing-in-itself," beyond our perception. Similarly, we perceive light as the brightness, color, and shape of things around us, but we cannot comprehend its absolute nature and essence beyond our sensory perception. We cannot understand the true essence of light outside of our sensory experience. As an example of a noumenon, we can cite free will. Free will can exist as an abstract concept, but we cannot measure or directly observe it. It is considered noumenal because it cannot be fully perceived through the senses. Husserl defined the phenomenon as follows: "...that which exists without being separated into essence and phenomenon resembles what actually exists" [1: 12-21].

#### MATERIALS AND METHODS

While cognitive sciences are studying the nature of consciousness, the emergence of thought, and the structure of the brain, scientists continue to debate various types of phenomena, particularly socio-psychological and sociocultural phenomena. Modern science interprets humans as complex, self-regulating, and self-improving systems. These systems shape their interactions with the external and internal environment under brain control. Considering that our research is conducted within the anthropocentric paradigm, we have decided to focus on studying anthropophenomena (referred to as "anthropological phenomena" in some scientific works) among all phenomena existing in reality. It is known that there are many types of

phenomena, but it is necessary to identify those that exist only under the influence of human factors. Specifically, we deemed it appropriate to term phenomena that have psychological, social, and cultural aspects, and whose existence cannot be imagined without direct human participation, as anthropophenomena (hereinafter APh in texts). We also decided to call the anthropophenomena related to conceptual processes, which can manifest in human consciousness, mental states, and linguistic nature, linguocognitive anthropophenomena. As for phenomena belonging to the linguoamental anthroposphere, proposed by N.A. Sergienko, we considered it appropriate to call them linguoamental anthropophenomena and regard them as full-fledged "members" and constituents of the linguoamental anthroposphere. At this point, let us elaborate on the linguoamental anthroposphere and linguoamental anthropophenomena (hereinafter LMAPh in texts) reflected in language as part of it. According to N. A. Sergienko, studying the linguoamental anthroposphere from the perspective of integrated analysis expands the horizons of research, since this approach, through linguistic analysis, allows not only to identify the linguocognitive mechanisms of a person's understanding of the world but also to discover the national-cultural features of the worldview embodied in language. Moreover, the study of the anthroposphere as a linguoamental structure brings us closer to understanding the linguocognitive processes that ensure the preservation of traditional linguocultural meanings and the creation of new ones. S. G. Vorkachev [2; 64-72] also advances a similar idea, proposing the following interpretation of a person: "language, culture, and ethnicity are inextricably linked, forming the central essence of an individual - that is, the point where their physical, spiritual, and social "“Self” converges". In our research, we deemed it appropriate to implement the conceptualization and categorization of a number of linguoamental anthropophenomena. Specifically, LMAPh, in our opinion, is the linguistic manifestation of mental structures and concepts related to human experience, perception, and cultural codes that are either characteristic of a particular community or universal to the human species. In this dissertation, we attempted

to identify five main types of linguoamental anthropophenomena. Based on their mental essence, they can be divided into emotional, physical-sensory (embodied), cognitive (mental), moral/spiritual, and existential groups, and according to cultural characteristics, into universal and national-cultural element groups. Additionally, it is possible to distinguish linguoamental anthropophenomena with socio-cultural features that reflect relationships between people in society, social norms, and behaviors in socio-cultural contexts. For example, if we take the LMAPh “conscience” belonging to the moral type, it can be reflected in the linguistic landscapes of various cultural worlds through folk proverbs such as “The dress is black, but the conscience is white” in Russian, “A guilty conscience needs no accuser” in English, or “A veranda is better than a threshold, an animal is better than a person without conscience” and “Without conscience – without faith” in Uzbek. In the subsequent stages of our research, we will attempt to involve some of the cultural, emotional, and socio-cultural LMAPhs in the process of conceptualization and categorization. At this point, it should be noted that anthropophenomenon has a broad meaning, while LMAPh has a more specific one. If anthropophenomenon is any manifestation of a person as an individual and social being in culture, society, thinking, and behavior, LMAPh is a type of phenomenon manifested through language and thinking (derived from the words “linguo” – language and “cognitive” – cognition, thinking). That is, APh is a broad term encompassing all human manifestations in culture and society. Linguoamental anthropophenomenon is a specific aspect of anthropophenomenon that focuses on the linguistic expression of human thinking and culture. To illustrate our point more clearly with a simple example: if we take fashion as an anthropophenomenon, fashion falls into the category of anthropophenomenon as a way of self-expression, while LMAPhs focus on how culture and thinking are reflected in language, and how language and thinking (cognition) are expressed through metaphors, proverbs, and idiomatic expressions. They shape the unique pattern of any linguoculture and form its foundation [3: 82].

## RESULTS AND DISCUSSIONS

A phenomenon related to human nature, but considered from the perspective of language and cognition. It demonstrates how a person perceives, understands, and reflects reality in a system of concepts, as well as how these are expressed in language. We propose to define this term, the linguocognitive anthropophenomenon (LCAPh), as follows: "A linguocognitive anthropophenomenon is a mental (cognitive) representation of a social, cultural, or psychological phenomenon that has become integrated into language and part of the linguistic worldview. This representation is reinforced in language and reflected in a person's system of thinking." To understand the essence of the linguocognitive anthropophenomenon, we propose this formula: "Manifestation of human nature, mental reflection in consciousness + verbalization (linguistic expression) = linguocognitive anthropophenomenon". A wide range of APhs is known, where in a person's inner reality, their energies interact with some energies that do not belong to them and whose source they cannot locate anywhere within their consciousness and experience. In our research, we identified that among the types of anthropophenomena, where the human factor is the main focus and key feature, there are social, psychological, as well as socio-psychological, socio-cultural, and cultural types, which have an experientially proven but not scientifically verified psychological impact, determining people's relationships with each other. For example, among socio-psychological phenomena, we can include the anthropophenomena of "trust" and "freedom"; among socio-cultural phenomena - the phenomena of name, innovation, and information; among cultural phenomena - the phenomenon of "trend" (fashion); and among psychological phenomena - "loneliness" and "positive thinking."

Since our research is specifically aimed at studying linguamental and linguocognitive anthropophenomena, we have decided to examine the types of linguamental anthropophenomena - social, cultural, and psychological groups - and to investigate the phenomena of their conceptualization and categorization, encompassing human consciousness, perception,

status, role, significance and functions in society, social relationships, and many other social factors, psychological processes occurring in individuals, and national-cultural elements and concepts associated with humans. For this, we first began by dividing them into dual-aspect groups such as socio-cultural and socio-psychological, based on certain characteristics and features.

Socio-cultural anthropophenomena are phenomena that arise and exist in human culture and society, are understood through language and thinking, and are dependent on social and cultural contexts. For example, lifestyle, customs and traditions, language and speech, fashion, social behavior, cultural holidays, family values, religion, music and art, education, science, and many other LMAPhs can be included in this group.

Socio-psychological anthropophenomena are phenomena that manifest at the intersection of language, culture, and psychology. They are expressed through people's perception, behavior, and thinking in the social environment. Such phenomena reflect the close interconnection of collective consciousness, socialization, mental processes, and language. For example, freedom, responsibility, trust, pride, honor, justice, and other socio-psychological linguistic-cognitive anthropophenomena are clearly manifested through language and reflect the basic concepts that influence a person's perception and behavior in the social and cultural environment. These phenomena testify to the fact that important abstract categories such as values, morality, and worldview shape not only an individual's perception of the world but also relationships in society.

Additionally, we propose dividing APhs into dynamic and static types. This allows us to distinguish aspects of human nature, culture, and society that remain relatively stable or change over time. Static anthropophenomena are phenomena that change slowly over a long period or remain completely unchanged. They express the stable, unchanging characteristics of human life and cultural processes. For example, traditions and rituals: certain social and cultural practices, such as holidays and wedding customs, which often persist without significant changes. Or death: a concept that remains unchanged across

various cultures and philosophical systems – the awareness of death's inevitability as an integral part of human life.

Dynamic APhs are phenomena that change and evolve over time in response to environmental changes, cultural and social processes. For example, psychological responses to societal changes include the impact of social and cultural shifts on human perception, self-awareness, stress, and anxiety. The influence of modern technologies on the psyche is reflected in changing perceptions of time and space, as well as the effects of social networks, digital technologies, and video games on thought processes and interpersonal relationships. Although static and dynamic APhs may appear to be opposite, in practice, they are closely interconnected. Static aspects, such as biological characteristics or fundamental moral principles, serve as the foundation upon which dynamic changes are built. In turn, changes in dynamic anthropophenomena, such as social or technological factors, can gradually influence more stable elements. For instance, this can alter the perception of social structures or even moral principles. Changes in gender roles (a dynamic anthropophenomenon) can affect traditional family structures (a static anthropophenomenon), leading to the evolution of these structures. However, the concept of family as a social unit remains constant.

#### CONCLUSION

We deemed it necessary to clearly distinguish between LKAPh and LMAPh. In our opinion, there are distinct differences, similarities, and a precise boundary between “linguamental anthropophenomenon” and “linguocognitive anthropophenomenon.” The main similarity between them is that both depict humans through language, represent linguistic expressions of human nature, are used in analyzing the linguistic picture of the world, and can intersect and harmonize in certain phrases or proverbs. For example, the Russian phrase *на душе легко* (*na dushe legko*/It's easy to feel) represents both an emotional experience and a concept imprinted in culture. LMAPh is a feeling, image, and state, while the linguocognitive

anthropophenomenon is a scheme, concept, and structure. In other words, linguoamental relates more to how a person feels and experiences things in language, whereas linguocognitive concerns how a person perceives themselves and others through language - that is, "how thinking views a person."

## REFERENCES

1. Husserl, E. 1991. Phenomenology. *Logos*, 1, 12-21.
2. Vorkachev, S. G. 2001. Linguoculturology, linguistic personality, concept: The formation of the anthropocentric paradigm in linguistics. *Philological Sciences*, 1, 64-72.
3. Sergienko, N. A. 2023. Linguoamental anthroposphere as a factor of linguocultural categorization. Doctoral dissertation, Surgut.

**FERUZA MAMATOVA MAKHAMMADOVNA**  
PHD IN PHILOLOGICAL SCIENCES,  
ASSOCIATE PROFESSOR,  
ENGLISH LINGUISTICS,  
NATIONAL UNIVERSITY OF UZBEKISTAN,  
ULUGBEK, TASHKENT 100017, UZBEKISTAN.  
E-MAIL: <FERUZAMAKHAMMADOVNA@GMAIL.COM>