

Language Phenomenon from Nature to Psychology

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Abstract: *Once the scope and object of the definition of "language phenomenon" are defined as the process and content of language experience, "language phenomenon" should not only point to an external natural world, but also to an internal psychological world. The experience content under the concept of "language phenomenon" also belongs to different formal series, that is, the experience phenomenon of natural form and psychological form, or the natural language phenomenon and psychological language phenomenon, the former is mainly presented in the form of sound, symbols and words, the latter is mainly presented in the form of feeling, impression and concept. The natural form of language phenomenon is related to the psychological form of language phenomenon, which has the formative source of internal psychology. The natural attributes and functions of language phenomenon are established because of the existence of psychological language phenomenon, and the formal distinction and unity of language phenomenon are bound to occur and exist because of human beings.*

Keywords: *Nature; Psychology; Experience; Linguistic phenomena*

1. Introduction

If we take the standard of "whether it is the content of experience" to treat language phenomena, then language phenomena exist not only in the natural process, but also in the psychological process of human beings, because the experience of language phenomena occurs not only in the natural world, but also in the psychological world, and the experience of language phenomena is always a unified process from nature to psychology. Compared with the natural forms of voice, symbols and words, the psychological language phenomenon (or psycholinguistic phenomena) is mainly embodied in a feeling, image picture or conscious content formed in the mind in the form of non-phonetic symbols. Traditionally, we call psychological linguistic phenomena as "feeling", "perception" and "thought", and such psychological linguistic phenomena are psychological forms with empirical character. Although psychological linguistic phenomena do not show themselves in phonetic symbols, they show themselves to language actors in the unique form of human mind, or in other words, they show themselves in the form of human psychology. Therefore, in the mental world, human beings not only experience the form and content of sensation, perception and thought, but also experience the form and content of language. Corresponding to different mental contents, we can understand the psychological language phenomenon as "image language" corresponding to sensation, "idea language" corresponding to perception, and "knowledge language" corresponding to thought. Therefore, the experiential essence of representation, concept and thought is the psychological expression of language. When we face our own psychological world, we face the linguistic form and content of psychological experience; Based on the psychological expression of language, our psychology is the world of language, and based on the cognition of psychological content, our psychology is the world of language knowledge, both of which coexist and mark the reality of human psychological world. Of course, the cognition of psychological language phenomena is not in the traditional sense here. To explore psychological language phenomena is to try to establish the internal manifestations and contents of language experience, so as to establish the unified status of language actors as rational subjects in the experience of language phenomena.

2. The psychological language phenomena: the form and content of psychological experience.

As the psychological manifestation of human beings, language phenomenon is not only the external experience form of language actors, but also his internal experience form, as long as the common language attributes of human beings remain unchanged. Therefore, for the object existing by virtue of

the phenomenon of psychological language, it is not only a kind of psychological form, but also a kind of psychological content, both of which always maintain a state of "coexistence", any performance content involving representation, concept and thought cannot be separated from the corresponding form of expression, that is, "representation language", "concept language", "knowledge language" and so on. Just like the two sides of a page, in this regard, when we talk about the idea of psychological process, we are actually talking about the language phenomenon of psychological process, and the essence of psychological language phenomenon naturalizing into natural phonetic symbols is the natural display of the psychological world. When the psychological process exists in the form of representation language, concept language, knowledge language and other experience forms, it is mainly in a display state for the individual language actor, which can have primary or advanced presentation characteristics, and can be displayed as a clear or vague mental state. From the perspective of the internal psychology of the individual language actor, the psychological language phenomena involving ideas and concepts are internal and invisible. Such internality and invisibility can only be seen in terms of the individual's psychological experience form, otherwise, such psychological form and content will always belong to the individual and cannot become the common cognitive achievement of human beings. When we are faced with the individual presentation of psychological language phenomena, we are also faced with their existence as internal linguistic forms shared by human beings. The common language form of human beings should be embodied in the external transmission or natural communication of individual psychological language phenomena. Only in this way can the psychological language phenomena of individual experience be described and established by the naturalness of pronunciation or language. As the rational subject of experiencing language phenomena, language actors are both individual and social. Once language actors, as individual psychological language phenomena, move towards the social world of others, the form and content of psychological language phenomena will acquire a reference world that can be intuitively experienced and fixed, that is, a natural linguistic phenomenon world with natural existence characteristics.

In the world of natural language phenomena, our pronunciation system and its symbol system are not only objects with natural characteristics, but also our own creation, among which the most representative are phonetic and written symbols. Through the systematic experience of natural language phenomena, our language behavior involves not only the application of natural language phenomena, but also the description and communication of psychological language phenomena. Only by means of the use and expression of voice or written symbols, can individual, internal and invisible psychological language forms and contents become group, external and visible objects; It is based on the experience of speech and writing symbols that we human beings have the natural language phenomenon of speech and writing. In the process of experiencing natural language phenomena, we do not lack rich and complex sounds, but also the sounds that endow us with our own human characteristics, as well as the symbols that reflect the significance of the distinction and naming of such sounds. Of course, our speech and writing are not only about the natural form of speech and writing, but also about the internal psychological language phenomenon. As for whether there is a necessary relationship between the internal form and the external form of language phenomenon, we cannot get an effective explanation from the empirical reality of language. Unless the language phenomena we are facing are not complex and diverse at present, in other words, the "co-existence" relationship between the language form and content of the psychological world is not necessarily manifested in the "co-existence" relationship in the natural language phenomena. This kind of psychological manifestation does not require the one-to-one correspondence between "psychological manifestation and sound" or "psychological manifestation and text" while requiring people to use natural speech or text symbols to express it. The external natural expression of psychological language phenomena (all psychological forms and contents) is not fixed and unique. The correspondence of a sound or a word symbol to a certain psycholinguistic phenomenon completely reflects a kind of arbitrariness, so the correspondence of a sound or a word symbol to a psychological goal is not fixed. However, no matter how arbitrary the establishment of the relationship between inside and outside is, its internal basis is affirmative for the content establishment or meaning endowing of phonetic or written symbols; As long as we say something in the experience of language phenomena, we are actually using the sound marks or text marks of natural language phenomena to explain the existence of psychological language phenomena in our psychological world, which must be the premise of the expression of natural language phenomena.

If we regard the marks of natural language phenomena as the basic units of their meaning expression, such marks should include the part of sound marks and the part of text marks. For the sake of expression, the natural language phenomena mentioned below will not make a specific distinction between the two kinds of marks. What we need to make a further distinction is the "coexistence" and

"symbiosis" of the form and content of psychological language phenomena. Then, how to distinguish this psychological "symbiosis"? In the mental world of language actors, if we examine it from the form of mental expression (the formal necessity of human mental experience), it should belong to the category of psychological language phenomena; if we examine it from the result object of mental experience, it should also belong to the category of psycholinguistics, that is, what we usually call impression, concept, thought, etc; When we try to distinguish the psychological part corresponding to the natural language phenomenon, such psychological part must be the part of "symbiosis", which is not only the psychological language phenomenon as the object of thought, but also the psychological language phenomenon as the form of internal experience, that is, the psychological language phenomenon is all the manifestations and contents of the existence of psychological experience. Therefore, after we connect language phenomena from natural process to internal psychological process according to the criterion of "experience", although we cannot claim that the two language phenomena are equal in process, the connection between natural language phenomena and psychological language phenomena must exist. We often call this process of connection as the process of meaning acquisition of natural language phenomena; the source of meaning of natural language phenomena lies in the most direct and essential sense of human psychological language phenomena, rather than what the natural language phenomena themselves are. This view has been clearly explained in Locke's philosophy of language, although he did not use the term "psychological language phenomena", nor did he distinguish the "symbiotic relationship" between mental form and mental content. "Word symbols, in their original and direct meaning, represent only the ideas in the minds of the people who use them, and do not represent anything else." [1]386, "All words only directly indicate the idea in the speaker's mind"[1]402 (when the "idea" here is used as the content of psychological experience, it is also used as the form of carrying this content, that is, psycholinguistic phenomena). Based on the rational subject status of language actors, the psychological orientation of natural language phenomena is not a natural process of occurrence, it inevitably carries out the needs and purposes of the experience of language phenomena, and such needs and purposes are ultimately established and stipulated by human beings themselves, once the relationship between natural language phenomena and psychological language phenomena is explained. The language actor's own justification is reducible, explicable and provable. The language actor is not only an individual existence as language experience, but also a group existence as language experience, and the psychological language phenomena of individual experience and the assignment of its external natural language phenomenon can be truly realized only in the process of transmission and publicity to others, in short, any individual psychological language phenomena in an absolute sense will become meaningless; We can imagine the natural language assignment of the individual language actor to his psychological language phenomena, but we cannot imagine that such assignment belongs to the individual forever, otherwise, the situation of such assignment is left to our imagination.

3. The source of meaning in the experience of natural language phenomena

When we talk about the symbolic function of natural language phenomena, we are undoubtedly considering its external contribution to psychological language phenomena, which mainly lies in the "symbiosis" of psychological language phenomena (the unity of linguistic form and content of psychological language experience). Without the description of natural language phenomena (such as speech and writing), the form and content of psychological language can only be the manifestation of psychology, or the response form related to physiological function, or a transcendental form related to the mind, and only the form of individual manifestation, only when we speak of such manifestation and use natural language to retain it. We can say that psychological language phenomena have become the naturalized objects of discrimination, memory and cognition, and that psychological language phenomena have entered the scope of natural language phenomena and become the objective objects described by natural language. From then on, it has the premise of moving towards science. When language phenomena move from the internal psychological form to the external natural form, what we open up is not only about what individual psychology shows, but also about what human society recognizes and publicizes, that is, a "consensus". As a result, once the "community" of psychological language phenomena acquires the speech and marks of natural language phenomena, it also becomes an observable, researchable and shareable naturalized object, although the naturalized object mentioned here is not a real natural object, or a man-made natural object. Therefore, in the most direct and original sense, what we call natural language is always related to the object of the form and content of psychological language, not the external object of natural objects, and all the understanding of natural language phenomena is also about the understanding of psychological language phenomena, not about the understanding of natural objects and the natural world itself. When we experience natural language

phenomena such as "deep mountains", "ancient trees", "streams" and "hermits", our "knowledge" or "understanding" is first of all about psychological language phenomena, although such internal language forms and contents are always related to external natural objects in the process of experience. Our understanding of natural language phenomena should be about the understanding of psychological language phenomena, and the understanding of natural language without psychological language phenomena will not become a real understanding, otherwise, we are affirming the existence of a non-human language phenomenon. In the experience of natural language phenomena, we make our own voice, write our own text symbols and sentence expressions, and at the same time, we also listen to other people's voices and watch other people's writing, which is a process of communication and interaction in language experience, the purpose of which is to open up the world of language phenomena in the minds of individual language actors and make it a "consensus" between the speaker and the listener. A consensus on psychological language phenomena.

Under the "theory of reference" of modern philosophy of language, the psychological orientation of symbols of natural language phenomena has changed, and symbols point to the existence of verifiable natural objects or "facts", while the source status of psychological language phenomena has been put aside, although such symbolic reference can achieve real display in the intuitive and concrete explanation of meaning. However, it artificially restricts the universality and comprehensiveness of natural language in meaning expression, so that natural language has to go through the initial link of the formation of psychological language form and content when referring to natural objects, which is similar to assuming that a familiar natural language symbol has a completely unfamiliar face and obtains its meaning by "referring to objects". Its essence is to put the criterion of meaning or truth on which language phenomena depend back into the natural process, so as to try to establish the criterion of "objective positivism" in the field of linguistic phenomena research. However, such a wish can only be an ideal, an ideal in which a natural language phenomenon is perfect enough to express the existence of the natural world. We also have to face the subject who realizes this ideal, that is, the language actor who exists as a rational subject. All the connection and expression between natural language phenomena and the natural world are ultimately based on human experience of language phenomena and its results. Any "objective positivism" or "ideal" without this experience subject is untenable.

In the symbol system of natural language phenomena, whether in the form of speech or in the form of writing, as long as we share the same content of natural language phenomena, such as Chinese for Chinese and English for Americans, we will naturally accept those fixed phonetic and written symbols. If these prescribed and inherited language symbols can obtain the giving of meaning in the indication of natural objects, then such giving cannot be equated with the giving of psycholinguistic meaning, even if we claim that the meaning of language symbols lies in the reference of natural objects. Natural objects and psychological content do not have the same status and content in the real experience of human beings in defining the meaning of language symbols. As the referential basis of natural language phenomena, psychological language phenomena are always the first, and their contents are also the basis of the meaning endowed by natural language phenomena. No matter whether such contents involve their extension or connotation, they do not need material forms in time and space at all. There is no need for us to explore the causes in the connection between the two language phenomena.

The natural source of the meaning of natural language phenomena can only occur under the decision of psychological language phenomena. No matter how we look at the symbolic manifestations of natural language phenomena, the production of these symbols has an instrumental feature, that is, they originate from the needs of human experience rather than others, and are related to the acquisition of the results of experience. We often refer to such results as knowledge, a knowledge of the world and, of course, of natural objects. Knowledge cannot exist in other forms except as a language phenomenon in human psychological experience in the most original sense, and the appearance of natural language phenomena can only reflect the performance of this psychological language phenomenon. Therefore, whether from the overall natural language phenomenon or from its individual language symbols, they all have their own sources in the psychological world where knowledge is produced. If we say that the natural language phenomena we use are not related to the psychological language phenomena, it is tantamount to saying that the natural language phenomena we use are free from the psychology of the language actors and are autonomous. If such autonomous status can be established, how can we find the basis for it? We can either say that phonetic symbols and their phenomena have their own grammatical rules, or that natural language phenomena themselves maintain a connection with the whole world, or that natural language phenomena themselves describe the existence of natural objects, and so on. The autonomous status of natural language phenomena seems to be clear in terms of its existence facts and functions. In this way, the "explanation" itself just shows the falsity of the existence of its "autonomous status", because the "explanation" of natural language phenomena itself can only be

the explanation of language actors, and the meaning of its "explanation" is not so much the meaning of natural language as the meaning of language actors, so the autonomy of natural language phenomena is a result of artificial stipulation. The autonomous status of natural language phenomena can only be truly demonstrated and explained by returning to human beings themselves.

If the "Dasein" of human beings is open due to the experience of language phenomena, then such "opening" is a process from the clarity of the soul to the clarity of the natural world, "when we go to the well and spring, we cross the forest, we always cross the word" well and spring "and the word" forest ". Even when we do not speak the word and do not think about anything related to the language ^[2]¹²⁰. "Language is the home of existence", but such a home must be the creation of human "Dasein". Natural language phenomena are in the home of human language, whether it is about the revelation of the essence of existence. The significance of language phenomenon lies in its connection with the "cognizer" of "essence" or "representation", otherwise, the meaning expression of natural language phenomenon will be nothing, we can say that natural language symbols represent some unclear objects, or natural things, or relations, or quality. But we cannot say that natural language symbols do not have what we know when referring to them, and we can also imagine the existence of meaningless natural language symbols or phonetic forms, while imagination itself inevitably endows such natural language symbols with the content of "knowing". No matter how natural language symbols express their meanings, they are inseparable from the psychological basis of language actors, that is, the basis of internal psychological language phenomena. Whenever we discuss the definition of natural language phenomena, the first thing we think of is the existence of the function of this phenomenon, and we are accustomed to attributing this function to the role of language communication, then, can the object or content of communication be directly selected from the object of the natural world before we have any psychological language phenomena? If we affirm this, it is tantamount to saying that we use unfamiliar natural language symbols or speech to communicate, but who can assert that such communication is meaningful? Therefore, as long as we establish the communicative status of natural language phenomena (the process of human language phenomenon experience needs such "establishment"), we affirm the content of "knowing" in the process of our own language phenomenon experience, which is not as an unknown natural thing, but as a psychological language phenomenon of "knowing", or as a representation, or as a concept, or as a thought. Not only that, all the communication processes using natural language phenomenon should be the process of sharing psychological language phenomenon, should be the process of sharing psychological form and content, the premise of its realization is the "knowledge" of language actors or the possession of psychological language phenomenon, at the same time, each individual in natural language phenomenon should also have a conventional recognition in the assignment of "sharing" content. So as to achieve the universal recognition of the group when the natural language phenomenon refers to the psychological language phenomenon.

In a word, the function of natural language phenomenon is not a kind of autonomous occurrence, it must be determined by the form and content of language experience and its psychological language phenomenon.

4. The relationship and consensus between natural language phenomena and psychological language phenomena

When we regard the impression, concept, thought and form of mental process as the internal expression of human language experience, we look at the existence of the mental world in the sense of language; The phenomenon of psychological language is the establishment of the language attribute of the internal psychological world, and it is the existence description of the form and content of psychological experience. Therefore, although it is called "language phenomenon", it is completely different from the existence of natural language phenomenon, such as the existence of pronunciation, words, sentences and so on. If we say that psychological language phenomena are the psychological manifestations of cognition about the natural world, then natural language phenomena are the external manifestations of this form of cognition. Once we use meaningful natural language symbols, we are in the naturalized connection of psychological language forms. This connection process is not only the process of revealing psychological language phenomena, it is also a process in which natural language phenomena acquire communicative meaning, so language phenomena, as a process of human experience, acquire a process of transformation from psychological form to natural form, and all forms and contents of psychological experience have naturalized forms of expression, or voice, or written symbols, etc. It is undeniable that psychological language phenomena, as the psychological basis and manifestation of natural cognition, certainly include the cognition of natural language phenomena, which is called the cognition of linguistic knowledge in the eyes of today's linguists. Therefore,

psychological language phenomena are not only the internal basis of cognition of natural language phenomena, but also the psychological basis of all experience and cognition, which is presented in a unique form of psychological language phenomena, a language form in which the psychological content of rational subjects can be presented.

Although psychological language phenomena exist in us, as the formal object of psychological experience, they are not inherent in our minds. There is no other way to form psychological language phenomena except according to the application of human language ability. No matter what complex stage psychological language phenomena are in, they must be regarded as the inevitable form and result of human psychological experience. Without the link of human psychological experience, any psychological language phenomenon will be impossible to possess. If we can have a complete formation process of psychological language phenomena from simple to complex, all complex psychological language phenomena should be restored in the initial simple psychological form, and we can also clarify how psychological language phenomena about length, brightness, lightness, color, etc. No matter how long such a process is, the original form of psychological language phenomena will exist in such a process, for example, "ancient trees" exist in the psychological situation, as the form of psychological language "ancient trees" always synthesize all the relevant forms and contents of psychological experience, and the original form of psychological language phenomena will exist in such a process. It is either related to the aspect of age, or to the aspect of height, or to the aspect of trees, or even to the aspect of leaves, stems, roots, etc., any aspect will have relevant psychological forms and manifestations, that is, as a simpler form of psychological language under the "ancient tree", once we lack the simple psychological language. The psychological part of "ancient tree" cannot be established in a real sense. Compared with the "ancient tree" of natural language phenomenon, the pronunciation or written symbols of "ancient tree" no longer have the distinction between simplicity and complexity. It is a symbol in a natural language phenomenon. It is impossible for natural language symbols themselves to bring about the distinction between simplicity and complexity of what symbols refer to. If the symbol or sound of "ancient tree" has meaning, it is because it points to the formal content of psychological language phenomena. As a natural language, "ancient tree" may indicate the decayed dead branches, the old bark, the huge crown, the moss all over the tree, and so on. Therefore, the "ancient tree" in the natural language phenomenon is single and fixed, and the change of its meaning lies in the change of its psychological form and content. Similarly, as an "ancient tree" in the natural language phenomenon, The truth of its content has nothing to do with the reference of natural objects, because the symbol itself is not equal to the truth of objects in nature, even the natural language phenomenon as a hieroglyph cannot access such truth, only the psychological language phenomenon associated with "ancient trees" is the true source of its meaning.

Phonetic or literal symbols in natural language phenomena always serve as natural carriers of language communication, although such carriers are not natural material carriers in a complete sense. The content they refer to should be the psychological language phenomena of language actors. Such internal language phenomena exist not only in the psychological objects of individuals, but also in the psychological objects of all language actors. Only shared psychological language phenomena can be called the internal basis of successful communication. Therefore, when using natural language phenomena such as voice and written symbols to communicate, each voice and symbol should become a meaning symbol recognized by language actors, which belongs not only to the psychological language phenomena of speakers, but also to the psychological language phenomena of all participants in dialogue or communication. Such a situation generally exists in groups and societies that use the same natural language, such as Chinese users in China, English users in Britain, etc. If such a situation cannot be implemented, it means that the phonetic or written symbols used by language actors have escaped from the "common recognition" of this group. As a result, speech and writing symbols are "different from person to person" and "independent" in terms of psycholinguistic relevance, and the performance of psychological language phenomena at the natural level will lack consistency and unity, even if there is a natural process of "communication", there is no success of "communication", and the impossibility of understanding and communication involves not only natural language phenomena, but also psychological language phenomena. In the communication of language phenomena, what we say in understanding communication is not only for ourselves, but also for others. As long as we say something, even if it is for ourselves, the behavior of experiential language phenomena exists, which shows that the way of the existence of this behavior is always inseparable from the internal and external forms of language phenomena. If we concretize them to the corresponding level of natural words and conceptual content, the form of natural words is mainly represented by the form of speech and the form of words, and the corresponding psychological language phenomenon is the psychological "impression, concept, thought and its form" used in this paper. The symbols of natural words (including

phonetic forms and written forms) are not only natural facts as the carrier of meaning in communication, but also the internal facts of "consensus" transmitted by psychological language phenomena. Their formation and existence originate from the experience of the learning process of language phenomena. The internal language phenomenon and its natural language performance are based on the related existence of rational subject characteristics, or the things of human psychological experience, or the natural content created by human beings.

If we regard the internal concept as an important manifestation of psychological language phenomena, then the important component of the corresponding natural language phenomena is the word symbol, whether it appears in the form of sound or in the form of words, it must have the experience of the word symbol itself in the analysis of the experience content. Perhaps it is about its word markers, perhaps it is about its other natural ways; at the same time, it must also be the form of ideas associated with mental experience, perhaps it is the case of clear definition, perhaps it is the case of vague representation, perhaps it is the case of subconscious retention, and so on. In the experience of natural language symbols, we have the behavior process of pronunciation and marking under the language ability. The experience of pronunciation always represents the most primitive and primary process of human experience. No matter whether such a process has further developed into the process of written symbols, it exists in all aspects of human process as a manifestation of natural language phenomena. The existence of phonetic forms reflects the natural experiential reality of human language. We can imagine the unspoken state, but we cannot imagine the unspoken state, the former can be understood as the shelter state of the language house, while the latter can only be understood as the unattainable state of the language house. For a language actor with normal state and ability, the word symbol of natural language phenomenon, whether embodied in the experience of pronunciation or in the experience of writing, cannot be a pure act of pronunciation and writing, it must be different from the pure sound or mark in nature. The key difference lies in whether it has a rational subject, that is, as the dominant language actor, only the natural language phenomenon of the language actor is the language experience with the purpose of the subject, so all the experience activities of pronunciation or writing or other natural language phenomena must have the relevance and direction of the psychological language phenomenon.

In the frequent use of natural language phenomena (such as words), the psychological language phenomena it can be associated with cannot be completely copied by any artificial intelligence machine (such as ChatGPT). Even the use of words that are considered meaningless, such as the babbling of infants and the aimless language of adults, also has the inevitable trend of being associated with a certain subject purpose. Although it may not be completely consistent in the common sense of "connection", it cannot deny the inevitable existence of this "connection". To this end, we can imagine the existence of a natural language phenomenon experience: a traveler named X is very tired sitting in a clearing in the woods, repeating the word "Shu" (tree) unintentionally. Imagine that X may be associated with the psychological concept of "tree", or with the concept of "fatigue". Perhaps it is related to the concept of "pleasure", and so on, but no matter what kind of situation is established, "Shu" as a natural word of his experience cannot be separated from his own internal purpose, and the internal form that embodies this purpose is a psychological language phenomenon, that is, the content of the concept. In the aspect of experience embodying the content of internal ideas, as long as we continuously apply the experience of natural word symbols, as long as we are sure of the psychological relevance of the meaning of natural word symbols, we have a basis for the existence of psychological language phenomena in the experience of natural word symbols. The internal and external empirical relevance of language phenomena and their unity must appear.

We can generally call the process of using natural language phenomena as external language experience, but it is very difficult to show the process of this experience concretely. What we can do is to constantly use natural language phenomena and skillfully present the related psychological language phenomena. As for why our natural language is so wonderfully related to psychological language phenomena, we have no other basis than the linguistic unity reason attributed to the subject of linguistic experience itself. In the application of natural language phenomena, we are not only in an endless repetition, but also in an endless correlation of psychological language phenomena. If we say that the experience of natural language phenomena is different from the sound in the natural world, the essence of this difference lies in that the experience of natural language phenomena must be based on the display process of psychological language phenomena, rather than a purely natural process. Although the experience process of natural language phenomena does not always correspond to all psychological language phenomena and appear accurately, the relevance of natural language phenomena to psychological language phenomena is a definite fact, otherwise, we will have no direction, no response, no memory, and so on, and the final harvest of the experience of natural language phenomena will be

nothing. At least nothing in terms of acquisition as an object of knowledge. Whether we are in the process of speaking or writing of language experience, we are invariably adhering to the purpose and significance of natural language phenomenon experience, and carrying out psychological language phenomena from beginning to end in this process of experience, so the connection between "natural language phenomenon and psychological language phenomena" has never left us. The establishment of the human attribute of each natural language phenomenon can only be based on such "relevance": on the one hand, psychological language phenomena become the manifestation of natural language phenomena by virtue of the establishment of "relevance", on the other hand, natural language phenomena also have the subjective attribute of language actors because of such "relevance". The world developed in this way can only be the world of the unity of natural language phenomena and psychological language phenomena based on the experience of language actors, which is not only the manifestation of different forms of the existence of language phenomena, but also the starting point for the explanation of the unity of the existence of language phenomena. Once the association of "natural language phenomena--psychological language phenomena" moves from the "arbitrariness" of individual language actors^{[3]114}. Such "relevance" not only belongs to the experience of individual language phenomena, but also becomes the consensus achievement of social groups, and the meaning expression of natural language phenomena will naturally break through the individual field of language actors and become the "conventional" group consensus achievement.

In a word, whether at the level of "natural word-psychological concept" or at the level of "natural language-psychological language phenomenon" as a whole, as long as the empirical reality of language phenomenon cannot be denied in the process of human beings, such "relevance" and its performance characteristics are a kind of existence for rational human beings, which decides the successful communication of human language phenomena. Only by virtue of the successful communication of language phenomena can the psychological form of language phenomenon experience go out of the spiritual world of individual actors and become the basis of mutual understanding, acceptance, consensus and application among members of social groups, and only based on such language phenomenon experience can the "connection" and "communication" between individual language actors be truly displayed. From then on, the pure language cause and the provision of human beings have obtained the intellectual starting point of explanation^{[4]15}, and the society in which human beings live can become a world far away from loneliness and isolation. Therefore, only in the experience of language phenomena in which internal and external "relevance" becomes possible and realistic, can the language homeland of human beings have natural and psychological manifestations, and the psychological and natural contents of language phenomena can be explained unitedly.

5. Conclusion

The intricate relationship between language phenomena and human psychological experience is a testament to the complexity of human cognition and communication. We have elucidated the dual nature of language phenomena, emphasizing that they encompass not only external expressions found in the natural world—such as sounds, symbols, and written words—but also internal psychological experiences that manifest as feelings, concepts, and thoughts. The exploration of this relationship reveals that language is not merely a vehicle for conveying information; it is a fundamental aspect of human existence that shapes our understanding of the world and ourselves. The exploration of language phenomena reveals a profound interconnectedness between the natural and psychological realms of human experience. Language is not merely a tool for communication; it serves as a bridge that links our internal psychological processes with the external world. The distinction between natural language phenomena and psychological language phenomena underscores the complexity of human cognition and expression. Through the interplay of sound, symbols, and the subjective experiences they evoke, we construct a shared linguistic reality that transcends individual perceptions. This unity fosters mutual understanding and consensus within social groups, enabling effective communication and the sharing of knowledge. Ultimately, the study of language phenomena emphasizes the essential role of human experience in shaping our understanding of both language and the world, highlighting the need for a holistic approach that considers both the psychological and natural dimensions of linguistic expression.

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