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WHAT IS THE LINGUISTIC PICTURE OF A WORLD IN COGNITIVE LINGUISTICS?

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Tuxtazarova Sarvinoz Umidjon qizi
Phd student of Fergana State University, Uzbekistan

ABSTRACT

This article delves into the fascinating world of cognitive linguistics, an interdisciplinary field that explores the intricate relationship between language, thought, and conceptualization. Like a vibrant tapestry woven with threads from cognition, pragmatics, and function, cognitive linguistics views language as a powerful cognitive tool, encoding and transmitting information through symbols and signs. Within the depths of the human mind, concepts take shape, forming a mosaic of interconnected ideas that find expression in the rich tapestry of language. Cultural experiences, customs, and historical contexts add hues and shades to this linguistic picture, creating a diverse and captivating conceptosphere that reflects the beauty and complexity of our shared human experience.

KEYWORDS

Cognitive linguistics, language and thought, conceptualization, symbols, signs, cognition, pragmatics conceptosphere, cultural experiences, linguistic picture of a world.

INTRODUCTION

The study of the relationship between language and thought by linguists created the ground for the emergence of macro-linguistics, in particular, cognitive linguistics. Cognitive linguistics appeared in the 70s of

the 20th century, not based on the internal structure of the language. linguists made a great contribution to the development of this field, in contrast to the structural paradigm, cognitivists emphasized that it is



not enough to study language according to the internal structure of the language, dividing it into categories by external factors, in particular, the human mind ability, pragmatic, interactive, functional principles, they paid attention to its connection with symbolic and economic features. Cognitive linguistics is considered an interdisciplinary approach that includes concepts from various disciplines, and the American psychologist H. Gardner noted that cognitive linguistics connects 6 disciplines. In the diagram below, solid lines indicate strong connection, solid lines indicate partially lower connection, and this connection constitutes cognitive linguistics. Technical progress has led to historical changes in linguistics, and cognitive linguistics, like the working system of computer algorithms, tries to determine how information undergoes processes in the human mind, like algorithms. While the connection between artificial intelligence, anthropology and philosophy is realized indirectly, linguistics has a direct relationship with all fields, and cognitology, that is, is the central focus of the science of human cognition, which forms the basis of this science. one of the fields: computer science - creation of programs capable of performing actions performed by humans; cognitive psychology- psychological aspects of the cognitive process; emergence of the theory of generative grammar in linguistics[1].

The connection between language and thinking is widely revealed in this field, and now the focus is not on the structural study of the language, but on the way information is received, perceived, and new ones appear in the mind of the user, language or speaker. It should be noted that the emergence of cognitive linguistics is connected with the invention of the computer in the 20th century. representatives made it possible for linguists to make a new turn within their discipline, the operation of algorithms on a computer increased interest in what processes it covers in the person who is its creator. Cognitive linguistics, according to Papova and E.S. Kubryakova, is a branch of linguistics that views language as a general cognitive mechanism, a cognitive tool of the sign system that plays an important role in the representation (encoding) and transmission of information[2].

First of all, it is necessary to dwell on what the symbol and code are. Academician A. Nurmonov defines symbols as any representatives of social information. The sign, considered a unit of semiotics, was studied by linguists before the emergence of cognitive linguistics. Ferdinand de Saussure, a scientist who studied as a first and made a new turn in linguistics, emphasizes that there are two sides of the linguistic sign, its material side (signifier/significant) and its meaning, conceptual side (signified), they are inseparable from each other. and one requires the other. For example, if we take the word "house", its material side is in the form of a word,



and its meaning or concept side is its image in the human mind. It is from here that this concept was embodied in different ways for different people as a well-known concept. For some, a residential building comes to mind, while for others, family members, hot food, a place of happiness, or, on the contrary, livelihood concerns come to mind. F. Saussure considers these two sides as psychological phenomena, and he says not the connection between the thing and the name, but the connection between the side of the image or acoustic image (material) and the side of the concept.[3]

Sh. Safarov in his work entitled Cognitive Linguistics, while touching on the notion and concept, which is the result of logical activity, the starting point of these two terms is related to its perception and the emergence of a figurative image in the human mind. In the higher stages, they generalize and abstract to form a single code for everyone, i.e. a symbolic sign[4]. For example, at the lower level of human thinking, a book is understood as an object designed to flow, while at a higher level, it is information or a general code, such as a library, knowledge, or a tool for achieving success. When a flower goes from concept to concept level, it can cover different meanings, for example, red rose is symbolic of love, yellow rose is separation, white rose is symbolic of friendship.

Such views clarify the difference between concept and concept, but at the same time there is a similarity. The

above-mentioned generalized code does not apply to the concept, which is the composition of each concept, but the symbolic signs are reflected in the concept. For example, a ring is a type of jewelry worn by women (men) on the fingers, and it is an image in the mind in the state of the concept, then the ring on the 4th finger of the hand gives us information about being married, going to be married, in which the ring as a concept gives certain information.

Let's find answers to the questions of how the concept appears and how to express it in words. In our mind, the object that is happening is distinguished by its different aspects, and then, by generalization, it is combined into a known group and a general image is formed. At the next stage, this image is processed logically, turns into a concept, before receiving a linguistic dress, an imaginary model appears in the human mind, and a method of implementation is sought in order to realize it, says Sh. Safarov with this idea divides the note into internal (inner) and external (external) types, or rather, from these two stages, the concept moves from human imagination to language reflection.

Before the verbalization of any concept, it has its own representation in the human mind and takes different forms in the speech of the speakers.

In today's anthropocentric linguistics, the concept concept is gaining importance, and first of all, it is



necessary to dwell on the meaning and content of the word concept.

The term concept is one of the most widely used terms in modern linguistics, despite the fact that it has been the object of many studies, but it still remains essentially abstract.

If we look at the history of the word concept, the ancient Greek scientists Aristotle and Socrates defined the concept concept and founded the direction that is considered a classical theory in linguistics. In this, the concept concept was approached from a philosophical point of view, and it was believed that there are legitimate answers to philosophical questions about the nature and essence of things. It is suggested that there must be necessary and sufficient conditions when explaining a concept and that there is a clear boundary between concepts[5].

D.S. Likhachev, in his article "Conceptosphere of the Russian language", said Askaldov, who was the first to study the concept in Russian linguistics, to clarify the nature of concepts. It is necessary to pay attention to the fact that it is the most important aspect of understanding, and he pointed out that it is possible to see the concept as a substitute. For us, the concept is defined as a mental formation that replaces a vague set of objects of a kind in the process of thinking. D.S. Likhachev cites as an example of this idea that when a general idea is expressed for a plant

organism, we ultimately mean all the defined set of real or at least imaginary plants[6]. It is because of this that the difference between concept and understanding is clearly felt. Different people have different images of the concept under the influence of factors such as their religion, culture, customs, lifestyle, life experience, age and gender.

The less cultural experience a person has, the poorer not only his language, but also the "conceptosphere" of active and passive vocabulary. As the culture of the nation - its literature, folklore, science, fine arts - becomes richer, so does the conceptual sphere of the national language, which is especially related to all the historical experience and religion of the nation.

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