

Components of Cognitive-Discursive Approach: Understanding the Foundations

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Abstract: The presented article delves into the cognitive-discursive approach in the study of mythology. This approach, within language research, holds a broader scope compared to the cognitive approach, providing a deeper understanding of verbalization within speech activity and its content. Within the realm of speech (discursive) activity, the cognitive basis of the language competence of the speech subject is manifested through content forms, which are then expressed through language forms grounded in cognitive-propositional structures.

Today, the study of mythology and the conceptual realm of myths holds significant relevance, particularly within the context of conducting research on human concepts through an anthropocentric paradigm. This involves advancing methods to describe and investigate anthropocentric issues, understanding the core principles of comparative mythology, and establishing the interconnectedness of mythological conceptual units based on how gods and heroes are represented in mythology.

In this article, we aim to provide a methodological and linguistic-cultural exploration of mythological concepts. This will be achieved through the analysis and etymology of mythological images as integral components of phraseologisms, linguistic and cultural interpretations of these mythological images, as well as their modeling. We will also develop a methodology and a conceptual framework for studying the distinctive features of mythology.

Special emphasis will be placed on the analysis from a cognitive-discursive approach perspective to delineate the aforementioned characteristics of units within the mythological conceptual sphere.

Keywords: Cognitive-discursive approach, mythology, conceptual sphere, verbalization, comparative mythology, linguistic-cultural analysis, propositional structures, discourse analysis, cognitive linguistics, mythological concepts.

Introduction: In the contemporary context, the exploration of mythology and the intricate conceptual sphere of myths is profoundly relevant. This is particularly true within the realm of anthropocentric paradigm research, where understanding human concepts is a paramount endeavor. Such an exploration necessitates the development of methodologies to describe and analyze anthropocentric issues, a comprehensive grasp of the fundamental principles of comparative mythology, and the substantiation of the shared essence of mythological conceptual units based on the representations of gods and heroes in mythology.

This article endeavors to provide a methodological and

linguistic-cultural analysis of mythological concepts. To achieve this objective, we will delve into the analysis and etymology of mythological images as integral components of phraseologisms. Additionally, we will explore the linguistic and cultural interpretations of these mythological images, their modeling, and the development of a robust methodology and conceptual framework for studying the unique features of mythology.

The cognitive-discursive approach in language research encompasses a broader scope than the cognitive approach, offering a more comprehensive description of speech activity verbalization and its content. Within the realm of speech (discursive) activity, the cognitive-

discursive approach involves the integration of content forms that establish the cognitive foundation of the language competence of the speech subject. These content forms are expressed through language structures built upon cognitive-propositional frameworks.

Of particular importance will be a focused analysis from the perspective of the cognitive-discursive approach, aiming to elucidate the distinct characteristics of units within the mythological conceptual sphere.

Hence, within the cognitive-discursive approach, we primarily adhere to the following step-by-step analytical methods:

- 1) Analysis of conceptual sphere and verbalizers: This involves scrutinizing the list of concepts within the conceptosphere and the verbal expressions associated with them. Researchers employ deductive or inductive methods, drawing from descriptive and subject-thematic dictionaries, lexical fields, to select words corresponding to these concepts;
- 2) Contrastive component analysis of words: Here, the focus is on contrasting and analyzing the semantic scope of words across different languages. It entails a detailed examination of the meanings associated with words in the languages being compared;
- 3) Analysis of the semantic field and its structures. This stage aims to ascertain the systemic relationships of words within the semantic field, requiring meticulous effort from the researcher. Analysis considers both paradigmatic and syntagmatic relations of words, incorporating essential structural norms. It involves determining the structure of lexical-semantic groups, encompassing various elements like lexemes, lexical semantic variants, phraseologisms, and metaphorical lexicons;
- 4) Conceptual analysis: At this stage, a deeper level of interpretation and explanation is sought, transcending linguistic boundaries. Conceptual analysis necessitates tapping into non-linguistic knowledge, providing insights into linguistic indicators and their interrelationships. Scientific research methodologies from cognitive linguistics play a significant role in this analytical phase;
- 5) Cognitive-discursive analysis: This phase underscores the significance of comparative studies, especially considering the relatively novel exploration of English and Karakalpak languages within the global linguistic landscape. It involves comparing the perception of the world and imaginative constructs in these languages. Analyzing artistic and religious texts facilitates a comprehensive understanding of the

literary literature of the cultures under comparison. This comparative analysis sheds light on critical aspects of concepts not readily available in common dictionaries or discernible through conventional cognitive analysis.

Literature review

Although cognitive linguistics extensively investigates language and thinking activities, the true essence of this field lies in understanding the interplay and composition of these fundamental elements. Sh.S. Safarov emphasizes that language serves as a vital means of communication, extending beyond mere functionality within society. As a mental phenomenon, language plays a crucial role in conditionally defining (codifying) the knowledge an individual accumulates while perceiving the world. It aids in preserving and representing this knowledge in the context of communication. Safarov further elaborates on the mediating function of language within the interactive landscape of two-way relationships. In such an environment, the interlocutors' roles are intertwined, and their leadership position can alternate [Safarov 2016: 100].

When an individual encodes the acquired knowledge from their worldview and imparts it to the subsequent generation, the mediation function of language becomes apparent. The process of re-perceiving the coded information is influenced by the individual's temporal, socio-political, cultural, and personal conditions. Consequently, the individual can apply this information in transformative meanings and tasks, adapting it to the evolving societal context.

Yu.N. Karaulov proposes an alternative approach to interpreting one's worldview. He suggests that when it's challenging to explicitly interpret the world through imagination, one can construct the "imagination of the world" using structures found in dictionaries. Karaulov identifies two reasons for this phenomenon: firstly, the structure of dictionaries is undeniably linked to the existence reflected in language, and secondly, the extent of vocabulary structure within a language owner's mind remains unknown [Karaulov, 1987: 28]. It is imperative to ascertain the commonalities between these phenomena and delve into their characteristics within the language system.

In numerous works by foreign researchers, the cognitive-discursive approach to analyzing language phenomena has been advocated. These researchers emphasize the necessity of integrating cognitive and discursive analyses, contending that such integration elucidates the communication process. E.S. Kubryakova argues that describing language phenomena independently, without considering these integrated

aspects, is largely provisional and serves specific scientific objectives. The fundamental underpinning of language activity becomes apparent through the concept of discourse and discursive analysis, as knowledge and communication functions are inseparable [Kubryakova, 2012: 65-66]. These insights align with L.S. Vygotsky's observations regarding language and consciousness [Vygotsky, 2008: 642].

In recent decades, the examination of language from a discursive approach has surged to the forefront of linguistic research. However, this approach has yet to crystallize into a distinct scientific paradigm with its own defined research subject and methodology. Establishing the cognitive-discursive approach as a standalone paradigm among existing scientific knowledge paradigms remains a complex task.

While discursive analysis of speech and language remains one of the dynamically evolving domains in contemporary linguistics, it, to a certain extent, elucidates and contextualizes our general understanding of language in alignment with prevailing scientific trends. However, the concept of speech itself has not attained a definitive clarity. Furthermore, the term "discourse" has been employed in various linguistic contexts with differing meanings.

Sh.S. Safarov, drawing from the insights of English scientist W. James regarding the significance of reflexes in conscious activity, is recognized as a theorist of cognitive-discursive activity [Safarov 2015: 27]. L.S. Vygotsky posited that "reality (universe) is perceived by observers, and consciousness is a product of reflexes. Consciousness is a reflex of reflexes" [Vygotsky 2008: 645]. Vygotsky also highlighted the presence of "regenerative" reflexes, differing in their activity and function from others. These reflexes respond to stimuli, sometimes of human origin. Several linguists concur with this perspective, particularly in interpreting the official linguistic nature, where a heard word acts as a

stimulus and a spoken word can be the corresponding response or reaction that generates a similar stimulus, and vice versa.

Analysis

Phonetic units, as previously highlighted, function as stimuli, while lexical and syntactic units serve as reflexes. Viewing discourse through this lens broadens its potential, enabling a multifaceted analysis. Initiating the analysis from the smallest structural unit, the phonetic unit, is paramount. To comprehend discourse, delving into supersegments of speech—such as stress, intonation, pitch, volume, and tempo—is essential. However, analyzing all components of the phonetic shell of speech may not always be feasible. The discursive process not only extends "meaning" (meaning > text) but also consolidates and transforms it into a "compact" structure.

Propositional words play a role analogous to nouns in English and Karakalpak; however, their status undergoes variations. This variability is manifested through a unit performing diverse functions across all levels. For instance, if a verbalizer belongs to class X within the lexical-grammatical group, while verbalizers belonging to the functional-semantic group pertain to class Y, they exhibit differences in grammatical valence (GV) and morphological form (MF) compared to words of class X ($GV=MF \neq X$). However, syntactically in the layer, they can correspond to each other ($Y=X$). Consequently, it can be deduced that linguistic units, as products of the speaker's thinking, manifest with various verbalizers, determined through cognitive-discursive analysis. Particularly, due to the variability in their propositional meanings, syntactic-level analysis assumes a pivotal role in elucidating language uniqueness

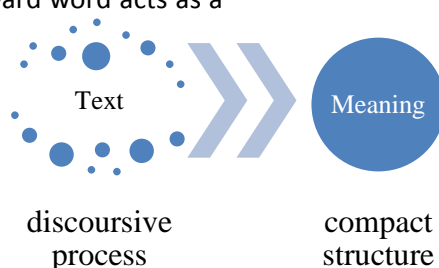


Figure 2: Language units in the vortex of discursive activity

The text is primarily perceived as an abstract and formal construct, resembling speech, and different manifestations of text are examined concerning the linguistic diversity across the world and in relation to extralinguistic influences. Discourse analysis is

conducted employing definitional (classification) and experimental methodologies. Linguist T.A. van Dijk is widely recognized as the pioneer of discursive analysis. Nevertheless, as mentioned earlier, each scholar interprets this approach in distinct manners.

According to T.A. van Dijk, discursive analysis encompasses two fundamental aspects. Firstly, there's text analysis, which involves a structural examination of the text across all levels, ranging from the phonetic to the syntactic level. Secondly, contextual analysis, which emphasizes the significance of context in determining the text's structure [Deyk 1989: 99]. Conversely, French linguist E. Le posits that speech can be considered from three distinct perspectives:

- The mechanics of language use, encompassing phonetics, vocabulary, and syntax;
- Assimilation of specific ideas from a particular social consciousness, functioning as an "implant" (contextual and component analysis);
- The dynamic force driving interaction among social groups and individuals (linguacultural analysis).

This concept is not entirely novel. In fact, certain versions of transformational (generative) grammar partially incorporate this notion through a formally functional language apparatus. This apparatus facilitates the alteration of original (basic) language structures through a transformational phenomenon often described as "folding." An example of this can be found in the Annotated Dictionary of English Euphemisms titled "How Not To Say What You Mean," where the word "bagman" is presented as a marker, defined as "someone employed in a taboo activity." Initially referring to a tramp carrying a bag of belongings, the term has evolved to denote a passer of bribes or an individual involved in illegal distribution of narcotics, among other taboo activities [Reference to the Annotated Dictionary of English Euphemisms].

In the given text, the concept of transformation is evident in the characterization of 'Shri Adam Zogoiby' as the 'bagman' in the affair. The term 'bagman' undergoes a transformation of meaning, transitioning from its original sense referring to someone carrying a bag of belongings (a tramp) to a person handling illicit activities such as transporting large amounts of out-of-sequence banknotes discreetly. This shift in meaning illustrates how language adapts and evolves to convey nuanced and diverse connotations over time.

Indeed, the term 'bagman' exemplifies a transformation process within language. The two markers provided by the "Macmillan Dictionary" highlight this transformation by showcasing how the term has evolved to carry distinct meanings. Originally referring to a person with no home traveling with their belongings in a bag, 'bagman' has also evolved to denote an intermediary in an illicit or unethical deal. This transformation showcases the adaptability and flexibility of language, demonstrating how words can acquire nuanced meanings based on the contextual

and societal usage over time.

Moreover, the phenomenon of reflection, as explained by Sh.S. Safarov, further emphasizes this transformative nature of language. People, guided by their perceptions and societal context, may use the term 'narcodiller' as a reflex, reflecting the implicit meaning associated with the individual's role and work, showcasing how language continues to evolve and shape meanings through societal interpretation and usage.

The propositional word, often viewed as a form of nominalization, has long been a subject of interest for linguists across different generations. However, its analysis typically remained confined to treating it as a standard lexical-grammatical unit. This limited approach gave rise to semasiological and onomasiological methods for analyzing this central linguistic unit. Nevertheless, these approaches, by and large, operated on general assumptions and centered around the recognition of two closely linked entities: 1) the object (events) and its 2) symbol (name of the object), or alternatively, 1) the symbol (name) and 2) the object (events).

In the realm of discursive activity, however, the process isn't merely about embodying extralinguistic reality or researching reality based on linguistic signs. Discourse, as an intricate process of thinking, involves the creation of a new linguistic representation of the world rather than a mere reflection of extralinguistic reality in speech activity. It delves into the construction of a unique linguistic portrayal of the world, shaping how we perceive and understand the complexities of our surroundings.

Especially noteworthy are the units constituting the linguistic landscape of the human experience, encapsulated within the conceptual sphere of "man." This sphere encompasses a multitude of fundamental concepts that shape our understanding of humanity: man, child, friend, traveler, grief, joy, woman, relative, state, love, friendship, health, as well as various components of the human body like intelligence, courage, and femininity. Additionally, it extends to encompass broader concepts such as races, doctrine, marriage, human life, and the purpose of life. These linguistic units intricately map the diverse facets of human existence, reflecting the richness and complexity of our shared human experience.

According to S.N. Plotnikova, cognitive discursive activity resides at the core of the human mind's interaction with reality [Plotnikova 2005: 68]. Conscious perception, in this regard, serves as a motivating force behind the creation of linguistic signs. These signs are essentially artificial constructs,

encouraged by conscious beings - humans. It's crucial to recognize that these signs are inherently dependent on human understanding; overlooking this dependency can lead to erroneous philosophical conclusions [Safarov 2015: 32].

We firmly align with Sh.S. Safarov's perspective that culture's formation involves artificial creation and is closely tied to the emergence of meaningful signs. Additionally, we present a curated list of thematic groups encompassing concepts of "artificial creation" within the conceptual sphere levels of "man." Our aim is to develop linguistic signs by meticulously studying these groups through the lens of comparative linguistics. These groups are immensely rich in potential sources, offering an abundance of opportunities for new research endeavors.

The linguistic and cultural description and analysis of concepts, particularly when conducted within the cognitive-discursive approach, present numerous challenges. This complexity is evident in the scientific

inertia observed during discursive analysis, which encompasses phonetic, lexical, and syntactic levels. The intricacy amplifies when attempting a comparative study involving two languages. Furthermore, the diversity in theories, methods, schools, and perspectives among scholars studying discourse through cognitive analysis adds to the complexity.

Given these challenges, and drawing primarily from the theories of Sh.S. Safarov and K.A. van Dijk, we endeavor to outline a systematic structure for the cognitive-discursive approach. This structured framework aims to navigate the complexities inherent in analyzing concepts and conceptospheres within the framework of a single language and extend to comparative studies across languages. By synthesizing and integrating insights from prominent theorists, we strive to establish a comprehensive and coherent approach for understanding the interplay of language, thought, and culture through a cognitive-discursive lens:

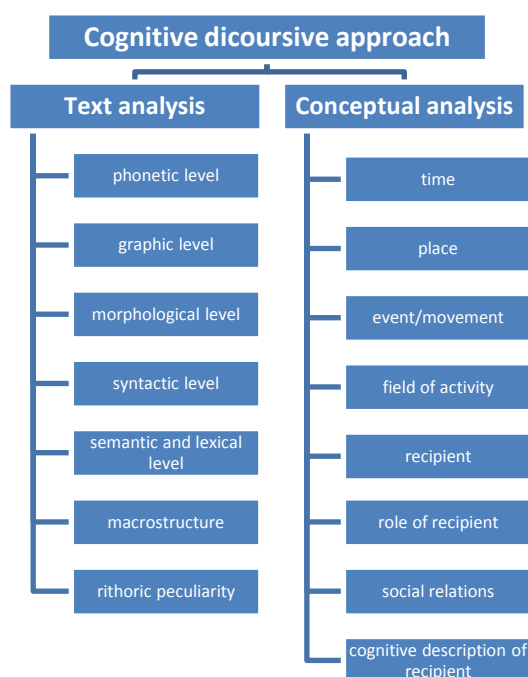


Figure 3: Systematic composition of the cognitive-discursive approach

Analyzing language or linguistic activity offers a valuable avenue to gather insights into the nature of consciousness and the semantic composition of its elements, as emphasized by Sh.S. Safarov. In recent years, there has been a growing convergence between linguistics and various other humanities, including philosophy, epistemology, psychology, psychiatry, and cultural anthropology. This convergence has given rise to a novel interdisciplinary field known as cognitology.

Within the realm of cognitivism, linguistics is evolving and embracing fresh methods and categories derived from its interdisciplinary counterparts. This evolution

equips linguistics with practical capabilities to delve into the depths of human cognition and thought processes, facilitating a deeper understanding of the intricate workings of the human mind [Safarov 2015: 33].

CONCLUSION

In addition, the emerging cognitive-discursive approach in the field of linguistics offers a fresh perspective on research, particularly in understanding propositional structures that significantly influence the overall trajectory of language development. The integration of cognitive and communicative processes

into speech thinking underscores the importance of researching their interplay. Hence, delving into cognitive-propositional structures as a means of conceptual realization within the cognitive abilities of the human mind and thinking, including exploring them as a foundational source for all manifestations of propositional content in language, becomes essential for further research. As these propositional structures are verbalized products of thinking, their content is embodied in the speech process using various language tools. Given that the content of cognitive-propositional structures among interlocutors holds a similar status, they can be expressed in different forms within discourse.

In summary, considering the insights and theories of the aforementioned scholars, we draw the following overarching conclusion:

- Discourse, an approach examined in the definition and theories of various scholars, amalgamates different domains and is studied distinctly across various fields;
- The cognitive-discursive approach represents a specially structured approach to discourse grounded in text structure, elucidating specific contextual aspects. Discourse, in this framework, manifests as a unity of linguistic units with a cognitive structure, and the cognitive-discursive approach is deployed in two key activities: discourse and conceptual analysis;

Text analysis hinges on the investigation of linguistic factors such as phonetics, graphics, morphology, syntax, semantics, lexis, and macrostructure, as well as language structures. Cognitive analysis of discourse delves into extralinguistic factors like time, space, the field of activity, discourse participants, social roles, their connections, and the cognitive abilities of the discourse participants.

In conclusion, adopting the cognitive-discursive approach to study language enables a comprehensive understanding of the cognitive processes intertwined with human speech and thinking. The cognitive-discursive approach serves as a valuable framework for studying linguistic and extralinguistic factors, shedding light on the intricate relationship between language and cognition.

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