

## COGNITIVE BASIS OF THE LINGUISTIC CATEGORY OF DESIRE

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*Abstract. The category desire is one of the most important categories of natural language. Its cognitive basis is the concept of 'desire'. The article identifies and explores the linguistic and philosophical foundations of this concept, necessary for its systematic description, and analyzes various interpretations of the nature of desire, reflected in classical and modern philosophical research.*

*The main idea of the article is to present a description of one of the fundamental concepts of national linguistic consciousness - the concept of 'desire' - from the standpoint of linguistic philosophy, to show its special, exceptional significance for the linguistic consciousness of the speaker.*

*Key words: concept, linguistic consciousness of the speaker, linguistic philosophy, cognitive basis.*

## КОГНИТИВНАЯ ОСНОВА ЯЗЫКОВОЙ КАТЕГОРИИ ЖЕЛАНИЯ

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*Аннотация. Категория желание является одной из важнейших категорий естественного языка. Его когнитивной основой является понятие «желание». В статье выявляются и исследуются лингвофилософские основы данного понятия, необходимые для его системного описания, а также анализируются различные трактовки природы желания, отраженные в классических и современных философских исследованиях.*

*Основная идея статьи состоит в том, чтобы с позиций лингвистической философии дать описание одного из фундаментальных понятий национального языкового сознания - понятия «желание», показать его особое, исключительное значение для языкового сознания говорящего.*

*Ключевые слова: концепт, языковое сознание говорящего, лингвистическая философия, когнитивная основа.*

## XOHISHNING TIL TOIFASINING KOGNITIV ASOSLARI

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O'zbekiston davlat jahon tillari universitetining ingliz tilini o'qitish metodikasi kafedrasini o'qituvchisi

*Annotatsiya. Xohish-istak kategoriyasi tilning eng muhim kategoriyalaridan biridir. Uning kognitiv asosini "istak" tushunchasi tashkil etadi. Maqolada ushbu kontseptsion tizimli tavsifi uchun zarur bo'lgan lingvistik va falsafiy asoslari aniqlanadi va o'rganiladi, klassik va zamonaviy falsafiy tadqiqotlarda aks ettirilgan istak kategoriyasining turli talqinlari tahlil qilinadi.*

*Maqolada o'rganilgan asosiy masalalardan biri "xohish-istak" tushunchasining til nuqtai nazaridan tavsifini berish, uning so'zlovchining lisoniy dunyosidagi ahamiyatini ko'rsatishdan iborat.*

*Kalit so'zlar: tushuncha, so'zlovchining dunyoni lisoniy anglashi, lingvistik falsafa, kognitiv asos.*

Introduction. It is necessary to consider various interpretations of the nature of desire in the history of world philosophical thought, in particular, the understanding of the dichotomy “desire - will” in philosophical research, the relationship between the concepts of value and desire in the axiological aspect, and to identify the ontological essence of this phenomenon of national mentality. Our appeal to the concept of ‘desire’ is due to both the relevance of studying the mental space of a modern linguistic personality, in which the picture of desires occupies one of the leading positions, and the absence of any special works on this issue.

In accordance with modern scientific ideas, the organization of knowledge is carried out through certain structures - cognitive models, which, due to their Abstractness, provide the categorization of the world and language [LakogG 1990: 68]. The consequence of such an organization of knowledge is the corresponding categorical structures, reflecting, paradoxically, the “collective unconscious” of human society, including its cultural component. This conclusion allows us to assume that in the mind of an individual there is a certain mental area structured by cognitive models - a special mental space responsible for the sphere of desires of the individual - and a special conceptual structure for storing and using this knowledge and ideas about the world.

Of great theoretical importance is the determination of the sociolinguistic characteristics of the selected lexical units depending on age, education, gender characteristics, and national and cultural characteristics of social groups speaking the two languages being compared.

As a result of the analysis of phrases with the participation of a third person such as “let everything be done”, “let it be as you say”, the meaning is expressed in the syntactic layer using units belonging to this layer. These units are formed using special techniques - syntactic models consisting of verbal units. As a result of the study, it was established that phrases are actively involved as syntactic ways of expressing the meaning of desire.

**MATERIALS AND DISCUSSIONS.** It has been established that when acquiring knowledge in the process of mental activity, a person operates with concepts as samples of “that information structure that reflects a person’s knowledge and experience” [Kubryakova et al. 1996: 90].

Concepts, being ideal, Abstract meanings, “reflect the content of experience and knowledge, the content of the results of all human activity and processes of cognition in the form of certain “quanta” of knowledge” [Kubryakova et al. 1996: 90]. Thus, there is reason to assert that the sphere of desires is conceptualized on the basis of identifying and understanding the most essential properties of objects and phenomena for the subject, which are placed in one or another possible and preferred world and are qualified as objects of desire or desired situations precisely due to the existence of one of the basic concepts national linguistic consciousness - the mental concept ‘desire’.

In our opinion, this concept represents the cognitive basis of the linguistic category of desire (see: [Altabaeva 2005: 311]), which fully confirms the postulate about the conceptual nature of natural language categories [Boldyrev 2006: 5]. Thus, in the mind of the speaker, the categorical meaning of desirability can be highlighted only insofar as it is based on the corresponding concept - the concept of ‘desire’, without identifying and understanding the essence of which, first of all, in the linguo-philosophical aspect, it is very, very difficult to put forward and argue the basic postulates of the theory of desire difficult. When studying the category of optativeness and the concept that underlies it, the need arises to determine the prototypical forms and constructions that form the core of this category, on the one hand, and a detailed description of the interpretative component of units with optative semantics, on the other. This approach allows you to see both the integrity of the object and the interaction of its different sides.

The nature of a linguistic sign is such that one of its sides faces the corresponding linguistic system, within which a certain linguistic meaning is assigned to it. There are different types of signs that, within a single representative system - the language system, reflect certain aspects of the conceptual picture of the world. The other side of the linguistic sign is addressed to the mental processes of the individual, providing its significative basis and obtaining knowledge about the world. Through thinking, i.e. indirectly, the linguistic sign is connected with reality (see, for example, the representation of these relations in the form of the Ogden-Richards triangle or the Frege triangle). Therefore, to explain and describe a particular meaning, especially a categorical one, which includes knowledge about the world as an integral part, it is necessary not only to reveal the mechanism of its formation in language, but also to analyze the cognitive basis of this meaning in order to find out what cause-and-effect relationships and The interdependence of the external world determines the representation of a given "piece" of the picture of the world in our consciousness and, with the help of consciousness, in language and speech.

The study and correlation of various interpretations of the nature of desire in the history of world philosophical thought, including in linguistic philosophy, will make it possible not only to clarify the philosophical foundations of the concept 'desire', but also to present its holistic characteristics as the philosophical, logical-conceptual and cognitive basis of the linguistic category desire.

Philosophers could not ignore the problem of desire as a phenomenon of human consciousness. To one degree or another, it is highlighted in line with global problems of philosophy and in the content of such areas as epistemology, phenomenology, axiology, which once again confirms its significance for modern science: "deep, fundamental problems of reflecting the world in language are... not only linguistic, but also philosophical, epistemological problems related to the relationship between the subjective and objective in our knowledge and ideas about the world» [Shatunovsky 1996: 21].

The philosophical premises of the theory of desire are found in the depths of axiology. Modern philosophy understands axiology as "the doctrine of values, the philosophical theory of universally valid principles that determine the direction of human activity and the motivation of human actions" [Modern Western Philosophy 1991: 11].

The thesis about the inseparability of the states of the soul from the natural matter of living beings is developed in the analysis of the contemporary author's concepts of other scientists about the nature of the soul and a detailed description of its abilities - to grow, feel, think, move and strive. Aristotle sees the closest connection between sensations and desire, the concept of which is derived through the concept of desire: ". and if there is a sensation, then there is also aspiration. After all, where there is sensation, there is both sadness and joy, and where they are, there must be desire" (398).

As an independent category, the category of desire in the English language, which has not been sufficiently studied, finds its broad expression in the morphological, syntactic, and lexical layers of the language. The category of desire in English is desire. Analytical and synthetic forms included in the system of desires express the desirability of an action, a certain level of desire to perform it. In this dissertation, we used phraseological units, namely proverbs, in the study of the national and cultural characteristics of lexical units expressing desire in the English and Uzbek languages. After all, phraseological units are inextricably linked with the ancient and recent past, customs and current life and aspirations of people speaking this language. It is in phraseological units that the national and cultural characteristics of this people are clearly manifested [8].

**CONCLUSIONS.** There is no clear distinction between desire and aspiration in the treatise. In some cases, Aristotle uses these nominations as synonyms, realizing their semantic similarity (see, for example, the previous quote or: "... desire is a kind of desire"). In others, he tries to

differentiate these concepts, but at the same time one of them is given through the other in the same context: “After all, aspiration is desire, passion and will... And whoever is inherent in sensation is also inherent in experiencing pleasure and sadness, and pleasant and painful, and to whom all this is inherent, desire is also inherent: after all, desire is the desire for something pleasant”. Nevertheless, an understanding of a certain difference between desire and desire, with all the evidence of their closeness, is present: if desire is a non-elementary concept, according to the definition of Aristotle himself, which, in addition to desire, includes will and passion, then desire is an elementary essence, in modern terms language, semantic primitive.

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