

# The Study of Metaphors as A Means of Discursive approach from Linguistics Point of View

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## Annotation

This article is about the study of metaphor which is considered at the intersection of two traditional meanings of the term. In the first sense, the metaphor is a hyponym from the term "trope", here the type of name is implied. In the second meaning, the metaphor - the hyponym of the "figure", is considered in the category of means of discourse organization. In the first case, metaphor implies a certain perspective on the relationship of things, meaning and meaning, in the second case, we are talking about rhetoric in a broad sense - mainly about ways to implement the narrative nature of discourse.

**Keywords:** Discourse, approach, metaphor, linguistics, function, research, communication, strategy

## 1. Introduction

Metaphor, as an element of the psycholinguistic mechanism, allows you to extract a holistic conceptual structure in the mind of a native speaker. It can be studied as a cognitive unit and seen as a means of conceptualization. The cognitive-discursive modeling of reality is based on the principles on the basis of which a metaphor can be considered as a metacommunicative unit, included in the category of elements of the discourse deixis (deixis of the text), structuring the interaction.

Metaphor is an integral component of the mechanism that compensates for the temporary lack of information in discourse by referring to memory structures and to discourse components: metaphors (to a greater extent), headings, pronominals, verbs, reducing the entropy of discourse. The establishment of a causal relationship

with other cognitive structures and conceptual information significantly affects the compensation of missing information. The comprehension of this or that area of reality in terms of conceptual structures occurs in discourse, where conceptualization is carried out as a result of establishing a conventional connection between the activator word and the conceptual structure. Frequent reference to metaphor when overcoming informational isolation is based on its property - the activation of memory structures, which allows flexible use of subjective experience.

The conceptual model of the world is a set of cognitive models. Individual members of society have different cognitive models of social culture. A person grows up among metaphors and perceives the world through a certain "metaphorical veil", which largely determines his general

communicative competence. During life, each individual constructs his own model or “theory” of culture. Since this is his personal model, it is only partly shared by other members of society. In this sense, one can speak of the “cognitive worlds” of individuals - these “worlds” include knowledge, beliefs and values that are the result of a unique human experience. These worlds are connected with the help of metaphor. Metaphor is a mechanism of cognitive-discursive modeling of reality, because contributes to the categorization of knowledge related to the division of the inner and outer world of the subject in accordance with the essential characteristics of its functioning and being. Cognitive-discursive modeling of reality is carried out in the process of processing incoming information, leading to the formation of cognitive concepts and their stable associations.

## **2. Materials and methods**

Interest in metaphor appeared in antiquity, it is associated with Aristotle's Poetics, who said: “... The most important thing is to be skillful in metaphors. Only this cannot be adopted from another; this is a sign of talent, because to compose good metaphors means to notice similarities”. Over time, interest in the analysis of the functioning of metaphors does not subside, extensive literature is devoted to metaphor. The study of metaphor has always been distinguished by a variety of approaches. So, in lexicology, metaphor is considered as a source of new meanings of words, in pragmatics - as a special type of speech use, in psycholinguistics - as an associative mechanism and an object of interpretation and perception of speech, in logic and philosophy - as a way of thinking and cognition of reality. For our work, all

approaches to the study of metaphor are important, since recently the integrative study of linguistic objects, an integrated approach that requires the connection of data from different sciences, has become increasingly important. Not the last place among them is occupied by cognitive linguistics, sociolinguistics, psycholinguistics and other related disciplines. The current trend towards the integration of linguistic disciplines in the study of the phenomena of language and speech opens up new opportunities for the study of the cognitive and pragmatic characteristics of the language

The placement of semantic information in the implicit component of the plan of the content of the utterance allows the speaker to exercise an implicit influence on the addressee. A metaphor always contains implicit information that can be interpreted indefinitely. The influencing power of a metaphor stems from its imagery, which provides a sensual experience of the metaphor. The metaphor is not limited to perceptual selection, it receives a double actualization, the metaphor is allocated in the mental space of perception, conceptualized, endowed with meaning. All these qualities make metaphor an indispensable tool of argumentation. Argumentation is a way of speech influence.

However, the impact brings us to the perlocutionary effect expected from the successful implementation of the speech act. Moreover, the perlocutionary effect must be predictable, precisely defined, as, for example, in military orders or in decrees, laws, resolutions. In these genres, the metaphor is not used, just as it is not used in business discourse, in the so-called telegraph style, in instructions, circulars, programs, safety rules, etc. What's the

matter? It seems to us that the point is the significance of the discourses mentioned and, consequently, their institutionality. The more institutional/significant for a communication situation is a discourse - for example, a military one - the more informative/redundant the ratio of its form and content is, the less metaphors it contains, the more predictable the perlocutionary effect, and the less institutional the discourse is, the greater the asymmetry of informativeness/redundancy, the more metaphors it contains, the less unambiguous the perlocutionary effect seems to be. In our opinion, the presence of metaphors in discourse is a sign of personality and increases the importance of the author's discourse.

### 3. Discussion

The concept of significance was introduced into linguistics by F. de Saussure. The scientist discovered that the significance of linguistic signs is completely relative, relative. F. de Saussure considered significance in two ways: as a result of the relationship of the sign with other members of the system and as a result of the relationship of the two sides of the linguistic sign. And he came to the conclusion that the main law of the language is "... that nothing can exist in it in one member (a direct consequence of the fact that linguistic symbols do not have any relationship with what they can designate) ... and even parts of them do not have value in themselves without this kind of interweaving of always negative differences". F. de Saussure noted that the significance for a word is primarily conceptual, depending on the meaning that introduces the word into the lexical structure of the language. All of the above is characteristic of metaphor as a sign. Its

significance is relative, conceptual and depends on the meaning that the metaphor conveys in the worldview of the bearer.

The study of the functioning of metaphor in discourse was carried out by E.O. Kunitsyna, O.V. Guseva, E.A. Orkovskaya and other researchers. Features of the functioning of the metaphor depend on the target characteristics of the discourse. For example, in descriptive economic discourse, the purpose of which is to inform, metaphors do not organize discourse around any concept, most metaphors are erased or are perceived automatically (mainly movement metaphors), almost in the background. Still, we believe they heighten the emotive background of the description: "Sweden's Assa Abloy, the world's largest lock maker, extended recent strong gains as it took another step in its global expansion plan. The shares, which jumped 7.7 per cent as the group unveiled a joint venture with Canada's United Dominion Industries, have climbed 30 per cent over the last three weeks.

When it is only about informing, there is no need to increase the importance of discourse. Significance, in this case, is realized through the institutional status of the publication, which is the guarantor of reliable information. Analytical and problematic articles, behind which there is always an author's individuality, are quite another matter. Here, the power of influence also increases.

The influencing, as well as significant, function belongs to the illocutionary level of discourse. Both are directly dependent on each other (with the exception of rare cases - texts from the era of postmodernism. The strengthening of one function causes the strengthening of another. Since the metaphor is a strategic

technique for increasing the intensity of the illocutionary force of the utterance - the impact, then we can talk about the strategic use of metaphor to enhance the significance of discourse and enhance the status of the author as a participant in the discourse of the real world.

#### **4. Results**

It seems to us that the possibility of strategic use of metaphors stems from the features of this trope. Initially, metaphors had real meaning. Modern theories attribute an obviously false meaning to the metaphor. Being a conductor of personality and intentionality, metaphor, according to D. Davidson, necessarily concerns the problem of objective truth and error. The difference between the latter, the linguist believes, is very important for the existence of an interpersonal communication system and lies in the fact that an error can be considered the subject's opinion. However, opinion also concerns the concept of faith. Davidson compares metaphors to telling lies, only "... when telling a lie, a person must present the case as if he believes in what he really does not believe; the actor on the stage does not make false statements, but with faith, things are the same with him.

In the real world, notes W. Eco (2002), the concept of "take on faith" is just as relevant as the concept of truth. The mechanisms of perception of the real and possible or fictional worlds are not much different. Moreover, when constructing a fictional world, the author not only uses the real world as a background, but also in his possible world reveals information about the real world that the reader may not know. Thus, the reader takes on faith information about the real world, being in the possible world of the author. The possible world to a certain extent structures the real one. This

is especially true for media discourse. The degree of trust is determined individually. W. Eco believes that it is inherent in a person to constantly use narrative schemes to give meaning and order to the chaos of the surrounding world.

A metaphor is a collapsed narrative scheme, a scenario that forms a possible world in a certain way, demonstrated by the author, taken for granted by default. Being a means of communication between the possible and the real world, the metaphor performs a constant function that gives the value "true" for the structured world. Thus, the metaphor conveys the author's illocution: "Everything that I communicate is true." We call this function of metaphor objectifying. It is this function, from our point of view, that allows the trope to perform the functions of enhancing the intensity of illocution and increasing the significance of discourse.

#### **5. Conclusion**

The discursive approach combines the above provisions and theories and considers metaphor as a mechanism for the formation of meaning, which is realized in discourse/text. This approach takes into account the systemic properties of the linguistic units that make up the metaphor - their semantics - in the process of categorizing any part of the surrounding reality. As opposed to systemic functioning, the use of a metaphor is considered as a single author's use of a "socialized" method of influence, chosen for the implementation of specific communicative goals. The functionality of a metaphor is considered in four aspects: systemic - as a tool for text formation, cognitive - as a way of categorization, communicative

- as a means of "reporting" the author's thought to the addressee, discursive - as a means of connecting the author's discourse and the discourse of the real world. The discursive approach is based on the cognitive mechanisms of thinking and the communicative intention of the speaker/author.

The explication of our version of the metaphor will be more complete if we allow ourselves to give some general theoretical reasoning. An individual in the process of free activity, creating himself and changing the world around him, keeps his consciousness intentionally directed (Searle, 1983; Husserl, 1996). The method of communication between the world/text and the observer/subject of cognition is reflection as a mechanism for correlating the individual's experience with the present situation presented in the surrounding world/text. (The relationship between reflection and interpretation and their activity aspects are studied in the works of domestic researchers of the Moscow methodological circle led by G.P. Shchedrovitsky, the Pyatigorsk methodological circle led by V.P. Litvinov, the Tver school of philological hermeneutics G.I. Bogin; also about the role of reflection for the production and reception of the text, see Kryukova, 2000).

Reflection as an activity process and as the main component of activity is generally carried out in a spiral manner, since "any actual experience points beyond itself to that possible experience, which, in turn, again refers to a new possible experience, and so on ad infinitum..." (Husserl, 1996: 16); From the point of view of the present

moment of time, the possible in this case is understood as both past and future experience.

Interpretation, understood as the work of thinking, goes along the hermeneutic circle and is carried out by the individual in the intertextual world, where texts represent possible worlds. "... The correlate of our actual experience, called the "actual world," is a special case of the variety of possible worlds, and, for its part, all these possible worlds and non-worlds are nothing but the correlates of the essentially possible variants of an idea to the consciousness that comprehends in experience".

The cognitive activity of the observer, as the main activity, proceeds in two forms - analytical and synthetic. P.A. Florensk singles them out as two mutually predetermining functions of the mind, I.Kant points to two types of knowledge directly related to these functions - analytical and synthetic, clarifying and expanding, respectively.

In the language, these functions are carried out by metonymy (the identifying function of the subject) and metaphor (the characterizing function of the predicate). Language is considered by us as an "intermediate world", "Zwischenwelt" according to L. Weisserbery, in which reflection, experience of the real world and conditioning, primary objectification, objectification of the possible world of the individual take place simultaneously.

A possible world is an intensional, essential world that is created by means of language. S. Kripke believed that a possible world is set by the descriptive conditions with which it is associated,

that is, a possible world is built by descriptive language means that specify the state of affairs in the real world (I point out according to V.V. Tselishchev, 1977). both the real and the possible world are described by language, but the structure of the possible world is determined by the individual's knowledge of empirical phenomena, which, again, is enshrined in language. The semantics of possible worlds characterizes the conceptual ways of describing the objective world. In the possible/intensional world, truth is replaced by acceptability, and classical syllogism by argument. The entire set of cognitive interactions of the observer with his niche of the environment is a set of possible worlds in which he resides. These worlds are symbolic and can be interpreted, experienced. The possible worlds objectified in the language are texts. Between the worlds there are relations of inclusion and similarity, mutually conditioning each other.

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