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THE ROLE OF CONTEXT IN CREATING MEANING

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Introduction

The concepts indicated in the title, *context* and *meaning*, are frequently used in everyday communication, as well as in academic texts and on scientific forums. This is done without being able to delineate exactly what the terms actually mean. Due to their widespread use, the concepts these terms denote become almost self-evident, yet it is not easy to formulate their exact definition; and their research is still one of the central fields of linguistics, as it is important for scientific cognition to define its terms precisely and to reinterpret them as necessary.

The indicated terms are studied from the perspective of traditional (structuralist) linguistics on the one hand, and cognitive linguistics on the other, comparing their main theses. As the cognitive paradigm is a relatively young discipline of linguistics, we consider it important to clarify the basic theses. Cognitive linguistics started in the 1970s and 1980s in the United States among language researchers. Its foundations were laid down by George Lakoff [7; 8; 9], Mark Johnson [8; 9], Mark Turner [25] and Ronald Langacker [10; 11] who also extended the new theory of language to grammar. Subsequently, in the last two decades of the twentieth century, a number of foundations of language theory were published in English [3; 5; 7; 8; 9; 10; 11; 19; 20; 21; 23; 25; 26; 29; 30].

The present paper, on the one hand, examines how *meaning* is created according to a cognitive linguistic approach, and on the other hand, it attempts to compare and contrast the *perceptions of context* published in the academic literature. Finally, the role of context in creating meaning as a constructive process is discussed.

1. The most important basic principles of the cognitive paradigm

The background of the structuralist conception is the objectivist approach, according to which the language user, i.e. the individual, can be excluded from the examination of the language system as a subjective factor. Cognitive linguists, on the other hand, place the speaker at the centre, who is not only part of linguistic execution but also an active participant in the meaning-making process. Cognitive linguistics is thus a multidisciplinary science that connects language with human thinking and examines them together [8].

One of the most important basic principles of the cognitive paradigm is that the meaning of a concept is actually the same as conceptualization [1, p. 243]. It highlights the subjective nature of the meaning, suggesting that people may interpret reality differently. The meaning, then, is not the same as the totality of conceptual domains, but also depends on how conceptualization occurs. Bodily experiences, cultural factors and contextual influences play a central role in the interpretation process [1, p. 322].

The human mind is not made up of separate modules, but is rather of a holistic nature, in which the reality around us is interpreted through cognitive processes. The process of interpretation can vary from individual to individual. From this it can be concluded that the conceptualized reality may also differ depending on the individual's process of interpretation [14].

The philosophical basis of cognitive language theory is provided by the experiential approach, which places our experiences of the world around us at the centre. Our primary experiences are formed through the interaction of our physical nature and the objects, processes and effects in our environment. These bodily experiences also affect our thinking. This is called embodiment [13, p. 213].

According to this conception, language is the unity of system and use [24], the image of the entities of the world around us represented

in our minds. Language has a dual function in the conceptualization process: on the one hand, our existing knowledge is mostly expressed through language, and on the other hand, new knowledge is acquired with its help. So language is both a means of expressing our knowledge of the world and a medium of cognition. To sum up, we can say that cognitive linguists examine the connections between thought, language, and culture, with particular reference to the role of man in this triple system.

2. Linguistic definition of meaning

There are significant differences in the views of objectivists (linguistic structuralism) and experientialists (linguistic cognitivism) based on different philosophical principles, including the language, the process of categorization, and the definition of meaning. In what follows, the differences between the theories concerning the concept of meaning will be highlighted.

2.1 The traditional interpretation of meaning

Structuralists provide several possible definitions of the concept of meaning, which can be deduced from their theory of language, according to which language is an autonomous system of elements in which the elements are in syntagmatic and paradigmatic relations. Meaning is thus nothing but (1) thought, (2) object, set of objects, (3) meaning is the same as the set of paraphrases of an expression, (4) relation between expressions, (5) common element of terms with the same meaning [2, p. 259]. As a conclusion of the definitions, it can be stated that, according to objectivists, meaning is in fact a relation between symbols and the concepts / objects of the world, which can be defined on the basis of necessary and sufficient conditions / properties [14, p. 18].

In the traditional sense, we distinguish between literal, that is, concrete, and abstract, that is, figurative meanings. Based on this, the *book* can only be called a *book*, not, for example, a source of knowledge, and *the emotions of a happy person* can only be expressed in figurative terms, such as *walking in the skies (have one's head in the cloud), swimming in happiness*.

2.2 Argumentation of cognitive linguistics

The primary goal of cognitive linguistics when studying language is to examine meaning and what cognitive processes are involved in the creation of meaning. Followers of the trend think about the language holistically and consider human experience, the process of human cognition, to be central. Language is not imagined as a separate module in the mind, a close connection between the mind and the body is assumed.

Meaning does not lie in the relation between the word and the object / concept in the objective world, the semantic relationship is realized between the word and the mental representation of the object / concept in the objective world. As a result, the subjective nature of meaning is emphasized, suggesting that people may interpret objective reality in different ways. When one hears the word ‘*dog*’, for example, everyone has a different image in their minds, so the word *dog* is accompanied by different meanings. These possible interpretations certainly have common elements (e.g., they have four legs, they are hairy, they have tails, ears, they possibly even bark), but differences would most likely be discovered even in the interpretations of members of the same cultural community.

2.3 The process of meaning creation

The meaning is actually identical with conceptualization. The conceptualization of a concept, that is, the creation of its meaning in our minds may occur as a result of different cognitive processes, e.g. categorization, creation of conceptual frameworks, metaphor, metonymy, conceptual integration, shape-background layout, pictorial schema, etc. These cognitive mechanisms, of course, do not function consciously and without them it would be impossible for us to interpret the entities of the world around us. The function of conceptual processes is to help us build our conceptual system and to expand and change it by interpreting new experiences. Our conceptual system is in the brain, which promotes conceptual mechanisms through the functioning of its neurons.

Categorization is one of the most basic mental activities for interpreting objects / events / concepts in our environment. When we

come across a new thing, we try to place it somewhere in our mind, so we try to categorize it into one of our existing categories or create a new category for it. The name is important during the categorization, when we give a certain concept a name, because without it we would be unable to recall it later from our consciousness if necessary. Closely related to categorization is the creation of a conceptual framework, which is nothing more than a «structured mental representation of a conceptual category» [14, p. 225]. Mental representation is actually realised by organizing experiences into concepts.

Metonymic relationships between concepts can be created within a frame, while metaphorical relationships between concepts can be created within different frames. Visual schemata are built from our experiences during physical as well as perceptual detection that are used to establish mental spaces and further connections. All of these contribute to the success of the interpretation of objects / events / concepts in our physical, social and cultural environment, that is, to the creation of meaning.

However, meaning is not the same as the totality of conceptual ranges and frames, but it also depends on how conceptualization is carried out. Thus, the conceptual system of man is a modal system, one of the characteristics of which is that bodily experiences, cultural factors, and contextual effects play a central role in the process of interpretation.

3. About the concept of context

Pragmatics is often called the science of context, but this concept has been researched much more extensively in linguistic disciplines, and each of them formulates its essence and function in accordance with its own theoretical framework.

3.1 The cognitive linguistic approach

Since the advent of conceptual metaphor theory, there have been a number of critiques of the theory, one of which is that metaphor research ignores real discourse, i.e., it infers conceptual metaphors based on non-contextualized linguistic examples. Among others, Kövecses [12; 15; 16] responded to this critique, explaining that from

the point of view of cognitive linguistics, context can be seen primarily as a variation of metaphor, a source of linguistic creativity, and introducing the concept of context-induced creativity, while naming the metaphors created by context effects as context-induced metaphors [15, p. 657].

Distinction is made between global and local contexts. The global context includes the physical environment, social factors, the cultural context, memories gained during distinctive historical events (or even personal life experiences) and the distinctive interest. These components can occur at the level of a wider or narrower community, as well as at the level of the individual. Here one can think of environmental factors due to the geographical location of a country (wildlife, climate, topography, etc.), social system, and cultural habits of individuals belonging to the same community, historical events that can codify our conceptual system in memory.

The local context includes elements of the immediate physical environment, knowledge of the participants in the discourse, the direct cultural context, and the direct linguistic context. It is often difficult to accurately separate the different factors, the global and local context must be thought of as a continuum [15, p. 661], the elements of which exert their effects together.

Figure 1 Context from the point of view of cognitive linguistics [15, p. 683]

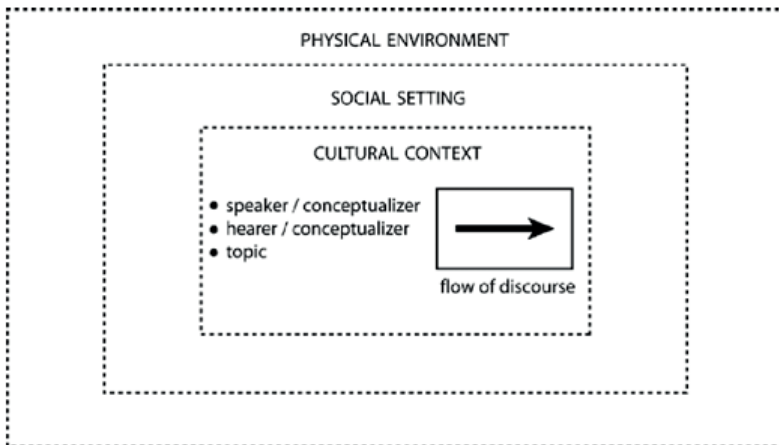


Figure 1 is an excellent illustration of the factors that play a significant role in metaphorical conceptualization.

Cognitive linguistic research is characterized by inferring the context from the linguistic material examined. It tries to recreate the circumstances, factors that influenced the formation of the examined metaphorical linguistic expression, i.e., use context as a means to shed light on the motivation of the metaphor. It approaches the context from the direction of language [6, p. 23].

3.2 Cognitive pragmatic perception of context

Pragmatics somewhat modifies the context perception of cognitive linguists. First, they assume that the context is distinguished from the situation and their central concept is relevance. Their basic hypothesis is that the context is not in the world outside of us, but in our minds. The context is not predetermined; its creation requires the constructive activity of the individuals involved in the situation [23, p. 480]. According to Widdowson [28], context is not what we perceive of a situation, but what we consider relevant, there are also elements of a situation that, although perceived but not considered relevant in our process of interpretation. Relevance is thus created by those involved in the situation [28, p. 19]. Based on his theory of context, he distinguishes between sentence and statement, the latter being not only context dependent but also determined by it [27, p. 37]. From the point of view of pragmatic research, what matters is not what elements make up the context, but the way in which participants in the situation select the elements from which they construct the situation.

4. The functions of context when creating a metaphorical meaning

In the final part of the paper the role that context plays in the creation of metaphorical meaning will be discussed within a cognitive linguistic framework. From the mental activities listed above (see Section 2.3), the metaphor will be examined, which in Banćzerowski's [1] definition is «a tool for man to express certain abstract actions and their content in a concrete way. Thanks to the metaphor, one can better understand what one is unable to fully comprehend, namely emotions, values, and

psychic processes» [1, p. 322]. In the system of metaphorical mappings, certain elements of the abstract concept (target domain) are projected onto the corresponding elements of the more specific concept (source domain), thus providing access to the abstract concept, this way helping to understand it. The metaphorical meaning cannot be simply deduced from the conceptual metaphor, the system of mappings, metaphorical consequences, or inferences. The interpretation of the metaphor occurs in context, the change of context can also change the metaphorical linguistic expression and the conceptual metaphor that forms its basis, so they are closely connected. In his theory, Gibbs states that conceptualization is inherently metaphorical in nature, so non-literal meaning does not presuppose the primacy of literal interpretation, but emphasizes the importance of context and our knowledge of the world [18, p. 37-38].

Context plays a dual role in creating metaphorical meaning. On the one hand, it serves as a source of metaphor variation and thus linguistic creativity, and on the other hand, it is also restrictive. This is because people feel compelled in their conceptualization activities to remain coherent with both their bodily experiences and their context. Metaphors coherent with our bodily experiences can be said to be universal, or at least near-universal, because our bodily reactions, which serve as the basis for conceptualization, are largely the same regardless of the speaker's age, gender, interests or even physical, cultural, or social environment.

The source of variation is to be found in context. The difference may appear at the following levels in the language:

- between and within cultures,
- at individual and developmental level,
- on a historical level.

An abstract concept can be conceptualized by a number of conceptual metaphors. We can get closer to the meaning of 'love' by conceptual metaphors, for example, LOVE IS FIRE, LOVE IS UNIT, LOVE IS TRAVEL, etc. In this case, different source domains were selected. In his research, Boers [4] started from the general principle that people most often select the entity from their physical / social environment when conceptualizing abstract concepts as the source domain that is

most conspicuous to them in certain circumstances [12, p. 239]. This principle is similar to the principle of *relevance* used in pragmatics: what is striking is relevant.

There could also be other aspects of variation. We can discover differences in target domain, experience base, mappings, metaphorical consequences, non-linguistic realizations, conceptual integrations, or creation of cultural models. In the following subsection, we attempt to answer why these differences arise in the thinking and linguistic manifestations of individuals.

4.1 Reasons for variation

In accordance with the so-called «pressure of coherence» principle [12, p. 237], the way of conceptualization is determined by the desire to instinctively align our mental and linguistic activities with our bodily experiences and the context of discourse. One of the main reasons for the variation is the different experience, which can be traced back to the linguistic context of the term in discourse (in pragmatics this is called co-text), previous discourse on a similar topic, intertextuality, ideology, knowledge about the elements of discourse (speaker, student, theme), physical environment, social situation, cultural factors, history, individual interest.

There are also differences in our mental activities concerning both cultural communities and individuals. This is called differential cognitive style [12, p. 246], which is actually the way we prefer cognitive activity in our conceptualization process. Here we can mention experiential focusing, during which some speakers decide which of their bodily experiences to focus on during metaphorical conceptualization. The opposite process is when an individual interprets a concept on the basis of the aspect for which it is most noticeable. Other mental activities to mention during which differences can be observed: prototypical categorization, framing, preference for metaphor vs. metonymy, explanation (detailed elaboration), more precise definition, and conventionalization [16, p. 33-34].

It is impossible to draw sharp boundaries between the factors listed above; they often have a combined effect. We interpret our bodily experiences under certain physical / social / cultural circumstances because we are in constant interaction with the outside world.

Similarly, our minds and bodies cannot be separated, so there is a constant connection between embodiment and our cognitive activity. Metaphorical linguistic expressions created by context effect can appear in any area of language. The influence of context can be demonstrated in the language of newspaper articles in daily newspapers, in the everyday interactions of the individual, or even in art (as linguistic and non-linguistic realization).

Different contextual effects can lead to the creation of novel linguistic expressions. The creation of novel expressions is not the privilege of artists or other individuals with special abilities. Ordinary people are also capable of these cognitive processes, even if they are unaware of it.

Conclusions

Different theories thus agree that context is an internal mental representation of external circumstances. There is also a consensus that prior knowledge is given great importance in the interpretation of linguistic terms, as well as the common background knowledge of the persons involved in the interaction. Without this, communication will fail. The main difference is that while cognitive linguistics starts from language to context, pragmatic research moves in the opposite direction and confesses that participants in interaction build linguistic material based on context.

Culture can be interpreted as the context of linguistic manifestations. Language, thinking and culture are thus jointly involved in the process of creating meaning. Culture includes the experiences of a group of people about their social, historical, physical environment, so individuals belonging to one culture create meaning together. Someone can be said to be a member of a certain culture if they successfully participate in the process of creating meaning and interpretation [17]. Our meaning-creating organs, namely the brain, where cognitive processes take place, and the body, which makes linguistic and non-linguistic signs interpretable for us, work together in our physical and social environment, from which meaning can actually be said to be context and culture-dependent.

We conceptualize abstract concepts according to our body, so we can speak of 'embodiment', but different cultures have different experiential

focuses ('meaning focus'). According to cognitive linguistics, these two concepts are not mutually exclusive, but participate jointly in the conceptualization process. This is why, when conceptualizing certain concepts, for example, we prefer a different source domain depending on the culture.

Cognitive metaphor theory, then, can no longer be accused of ignoring the context; it merely interprets it otherwise, and sees its function in the conceptualization process quite differently.

Abstract. The article examines the concepts of *meaning* and *context* and the relationship between them from the perspective of different linguistic disciplines. It deals in detail with the meaning-creating process and its contextual nature. In defining the concepts in focus, it bases on the main theoretical theses of objectivists (linguistic structuralism) and experientialists (linguistic cognitivism). The main purpose of the article is to seek and explain consensus and differences between different approaches and theories.

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