

How to See the Theory of Language Embodiment from the Perspective of Embodied Philosophy and Cognitive Linguistics

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Abstract: Most people think that the origin of language formation lies in the sensory experience of the human body to the outside world. It can be said that language experience is inherent to human beings. However, from the perspective of theory and practice, Chinese scholars further study the experience of language on the basis of embodied philosophy and cognitive linguistics. They do not fully agree with the proof of the origin of language formation. They analyze the exposition of embodied philosophy and the experience of metaphor of foreign scholars. The embodied philosophy and language embodiment is analyzed based on the basic characteristics of the interaction, subjectivity, ambiguity and integration of embodied philosophy. Language embodiment enables people to correctly understand the nature of language, and perfect and improve linguistic cognitive and embodied philosophy. Inspired by the core theory of embodied philosophy, language cognition prompted people to discover the experiential characteristics of language and thus promoting a big step forward in understanding the nature of language. At the same time, cognitive linguistics and linguistic embodiment are analyzed. Language embodiment is further elaborated from the perspective of the pronunciation and meaning, vocabulary and grammar. The language embodiment of cognitive linguistics refers to link language vocabulary with human's sensory experience to form a process of reality-cognition-language.

1. Introduction

In the 1980s, Lakoff and Johnson proposed embodied philosophy and cognitive linguistics. They believe that the formation of language is the human embodied cognition and processing of the real world, and it is a process of reality-cognition-language. Concretely, it refers to the process of perception to representation then to concept[1]. From reality to cognition is the process of interactive experience. It refers to the representational experience that human beings are perceiving the outside world. From cognition to language is to process presentational experience through the mind, which forms the conceptual basis and constitutes the ideal cognitive domain. In addition, the core idea of the formation of language interprets language from the perspective of "human" and embodies the spirit of "humanism". In 1999, Lakoff and Johnson discussed the three basic principles of embodied philosophy and they are also the core content of embodied philosophy. They are the experiential of the mind, the metaphor of thinking and the unconsciousness of cognition [2]. Embodied philosophy subverts and negates the theory of language gift. It emphasizes the importance of embodied mind and metaphorical cognitive processing in language learning, and holds that cognitive linguistics is the basis of embodied philosophy. At the same time, the differences in culture, society and ways of thinking between different countries and nations can be accurately mastered through language and cognition.

2. Basic characteristics of embodied philosophy

2.1. Experience is interactive

The embodied philosophy believes that human's cognition and body are inseparable, denies the binary separation between subjective world and objective world, emphasizes that human experience is interactive. The mind produces rich imagination and judgment when the body is experiencing

objective things. These imaginations and judgments are the product of the interaction between the body and the objective world. All human views, ideas, consciousness, and thinking are formed in the practical experience and in the interaction with the outside world.

2.2. Experience is subjective

People's perception of the world is subjective and motivating. In the view of embodied philosophy, human's processing of things perceived by the outside world will concretize the reflection and cognition of the world, which will make the thinking activities metaphorical and creative, so that people describe the abstract and complex objective things in the thinking structure. This metaphor theory can reflect the real world well and map people's perception of the real world[3].

2.3. Fuzziness and integration

People's processing of things is a purposeful choice, not a simple superposition. In the process of thinking, it is not only necessary to process and recreate things through subjective initiative, but also to fuzzily process the content through fuzziness and integration, and to highly summarize the prototype of a certain kind of things. Because of the difference of people's consciousness, when people strengthen certain things or concepts, they first need to blur some content and then accurately summarize things through integration.

3. Embodied philosophy and the theory of language embodiment

3.1. Embodied cognition: Language view of embodied philosophy

The embodied philosophy involves a variety of disciplines, including functional neurology, cognitive psychology, philosophy, etc., which follows the process of reality-cognition-language. The core content of embodied philosophy has played an important role in the formation and development of language, opening up the horizon of language cognition and challenging traditional philosophy. Compared with the previous philosophical theories, embodied philosophy is more reasonable and more fresh. It is formed through inheritance, criticism, accumulation and development based on the past philosophical theory.

Embodied cognition refers to the interaction of human senses and minds with the outside world. It is a bridge between human heart and the outside world. It also plays an important role in language formation. The power source of language is experience. The formation of language requires the senses to feel the outside world, and the mind to process the obtained feelings. Otherwise, the individual can't make contact with the surrounding, thus forming two incompatible worlds, which will cause great harm to human beings. The process of reality to cognition and then to language is of great significance to the in-depth study of language cognition. It reveals the essence of language cognition and embodies the process of language formation[4]. The view that cognition originates from the perception and processing of the body to the outside world, which opens up a new way for human beings to understand the world. It is a process for people to understand information and reflects the important role in forming cognitive ability for one's own feelings.

3.2. Language cognition: The discovery of language experience

The embodied philosophy and its view of language have made supplement and modification of the nature of language, and it has explained the formation of language in detail, which is of great influence on language cognition. Inspired by the core theory of embodied philosophy, language cognition prompted people to discover the experiential characteristics of language and thus promoting a big step forward in understanding the nature of language. Well, linguistic cognition corrected the arbitrariness of linguistic symbols and gave an important description of human linguistic nature.

The view of language embodiment allows people to re-recognize and supplement the overall nature of language. The experience of language can also be called the experience of cognition. Its purpose is to enable people to correctly understand the nature of language, which is of great significance to the perfection and improvement of linguistic cognition and embodied philosophy.

Instilling the spirit of humanism to language experience that proposed base on embodied philosophy and cognitive linguistics is not to abandon the factors of human subjective cognition and rational processing, nor to emphasize that human concepts are only derived from perceptual experience, but to believe that the formation of language is the subjective cognitive ability based on human interactive experience[5].

4. Cognitive linguistics and the theory of language embodiment

4.1. The experience of the pronunciation and meaning of language

At present, there is a popular view of language called "language originates from imitation". At first, people imitated all kinds of sounds they heard to form the original pronunciation, and then the system of pronunciation and meaning of their own language has been established. But the theory of language embodiment holds that human language origins form feelings and experiences. For example, there are many phonetic symbols and onomatopoeia in each language, reflecting the original features of the language. This provides powerful evidence for the view of "voice experience". In the view of "voice experience", the original pronunciation language is the systematic and relevant voice system formed by human's processing of sounds in the surrounding environment and life[6]. In addition, people can better understand the value of speech according to the differences between sounds, language symbols, and different things, which allows people to know the onomatopoeic relationship between sound and meaning.

4.2. Experience of language vocabulary

From the point of view of embodied philosophy, cognitive language is also a process of reality-cognition-language process. The theory of language embodiment in cognitive linguistics is to link language vocabulary with human sensory experience. First, the reason that vocabulary has experiential characteristics is that metaphor theory has experiential characteristics, while cognitive linguistic metaphor theory explains the polysemy phenomenon, and language vocabulary uses a certain metaphor theory [7]. Second, the use of vocabulary is closely related to human experience. For example, recognizing and generalizing things through terms such as gender, function, personality, and theme. Another example is that the three personal names of pronouns (you, I and he) are closely related to the actual speech communication. Third, people's experience of the world has formed words. For example, human beings portray a large amount of words to refer to a certain thing according to the experience and subjective feelings of real life, thus producing hieroglyphics. are used to express clearly in grammar according to the different time when things occur. For example, the occurrence time of an event can be divided into ongoing, completed and incomplete. There are subjects and receptors in the action. There are differences of static and dynamic in state. It is fully reflected in the change of tense, thus forming various vocabulary. Therefore, when human beings forming their own language, they need to draw a large number of appropriate words from their life experience according to their own perception and experience of the outside world through the observation on eyes and mental analysis, and thus forming a unique understanding of a certain thing through vocabulary.

4.3. Experience of language grammar

Language is formed in the contact and experience of human beings with external things and in the processing of the mind through their own senses, thus grammatical structure is formed. For example, when observing and describing things, grammatical units such as attribute, adverbial and complement are formed. In the experience of power, the verb-object grammatical structure is formed. The subject-predicate structure is formed through self-perception and experience. The experience of linguistic grammar proves that language comes from the experience of life to some extent.

There are different opinions of domestic and foreign scholars on whether the grammar is innate or acquired. The causes and components of basic sentence patterns are explained through various

demonstrations. In 1987, the famous cognitive linguist and philosopher Lakoff explained the syntactic causes by proposing formal spatial hypotheses[8]. Langacker proposed the concept of construction grammar and constructed the "ballistic model" and "stage model" to explain the experiential causes of English basic sentence patterns. Professor Wang Yin, a famous Chinese linguist, put forward the "Event-domain Cognitive Model" by analyzing the cognitive models of foreign scholars, which explains the process of the basic syntax of English and Chinese and believes that the basic syntax of English and Chinese is the acquired by learning, and enriches the forms of language expression. Different languages organize sentences in different ways. The method that uses words to form sentences in Chinese is arranged in the order in which they actually occur[9]. Because there are more tenses when expressing the time and sequence of actions in English, English tenses include 16 kinds of tenses, such as simple past tense, the simple future tense and so on. For example, there are first, second, etc., that are connected words that indicate enumeration. There are now, before, etc., that are conjunctions represents time sequence. There are also conjunctions such as but and however, which indicate the transitions. Therefore, when English words are used to form into sentences, they can be arranged according to either natural word order or special word order (out of time order).

5. Conclusion

Embodied philosophy emphasizes that the subjective factor of "human" is indispensable in the classification of objective things. The definition of objective things is also indispensable within the subjective consciousness of a person. The embodied philosophy believes that things do not exist independently, and they cannot be separated from the subjective consciousness of human beings. The embodied philosophy school believes that "knowledge comes from experience". Embodied philosophy and cognitive linguistics believe that language comes from the experience of life. People understand the onomatopoeic relationship between sound and meaning according to the differences between sounds, language symbols and different things. Their own language is formed after forming a unique understanding through the observation and analysis of vocabulary according to their own perception and experience. The language is formed in the process of human beings experiencing social things and in processing of the mind, and thus the grammatical structure comes. The embodied philosophy and its view of language have made supplement and modification on the nature of language, and explained the formation of language in detail. And it is of enormous influence on language cognition. The view that cognition comes from the body perception and processes of the outside world opens up a new way for humans to understand the world. It is a process in which people understand information and embodies the important role of their own feelings on forming cognitive ability.

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