# Cognitive Strategies and Their Linguistic Foundations in Translation Between French and Uzbek

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**Abstract**. *This article provides a scientific and theoretical analysis of the cognitive strategies used in the translation process between French and Uzbek, as well as their linguistic foundations. Translation activity requires not only finding equivalence between language units, but also a deep study of the processes of perception, conceptualization, association and thinking that occur in the translator's mind. In particular, the analytical structure of the French language and the agglutinative nature of the Uzbek language impose additional cognitive tasks on the translator. The article highlights strategies such as mental modeling, context restructuring, logical categorization, and equivalence optimization used in processing grammatical, lexical, pragmatic and cultural differences between these two languages. It also considers effective methods for perceiving metaphors and conceptual structures, correctly interpreting cultural connotations, and preserving the communicative purpose of the text during the translation process. This study identifies the role of the cognitive approach in improving the quality of translation and provides scientifically based conclusions on the further improvement of French-Uzbek translations.*

**Key words**: *cognitive strategies, translation process, French, Uzbek, linguistic foundations, conceptualization, mental model, equivalence, cultural difference, pragmatics..*

The acceleration of global communication processes, the expansion of the scope of cultural exchange, and the acceleration of scientific and technological progress have further increased the role of translation activities. In particular, translations between French and Uzbek have become increasingly important in recent years not only in literature, but also in such fields as diplomacy, economics, technology, and tourism. In this process, along with the translator's linguistic knowledge, his cognitive, that is, the ability to manage thinking processes, analyze, understand the context, and effectively organize the construction of meaning, also plays an important role. After all, the translation process is not just about copying words and grammatical constructions, but also involves complex mental activities such as creating meaning between two languages and two cultures, adapting conceptual maps, and reconstructing semantic fields.

Among translation strategies, the cognitive approach is of particular importance, which is closely related to the translator's mental models, experience, worldview, and information processing mechanisms. Since the French and Uzbek languages differ in structure, typology, and semantic system, the translation process between these languages requires a high level of cognitive adaptation from the translator. For example, when analytical constructions, figurative expressions, and metaphorical units widely used in French are copied into synthetic and context-rich structures in the Uzbek language, the naturalness and accuracy of the text can be determined by how well the translator uses conceptual transformation strategies.

The study of the linguistic foundations of cognitive strategies is particularly important for the practice of French-Uzbek translation, as it sheds light not only on the role of language units in the translation process, but also on the mechanisms of human thought in creating meaning. In this, processes such as semantic frames, conceptual metaphors, reorganization of discursive structure, and identification of pragmatic intention play a leading role. These strategies ensure that the translation is coherent, logical, culturally appropriate, and understandable to the reader.[1]

In this regard, this article aims to analyze the cognitive strategies used in translation between French and Uzbek, to reveal their linguistic foundations, and to shed light on the mechanisms through which the translator's thinking can recreate meaning. This approach creates a scientific and theoretical basis for improving the quality and adequacy of bilingual translation.

The translation process between French and Uzbek relies on cognitive processes at different levels. The translator must have the skills to perceive the content of the text, reconstruct it as a mental model, analyze semantic components, and express it in accordance with the norms of the target language. From the point of view of cognitive linguistics, the translation process requires not only ensuring linguistic compatibility, but also adapting conceptual structures, integrating cultural knowledge, and correctly interpreting contextual information.

The French language is morphosyntactically structured analytically, and the pragmatic situation of polysemous units is the main factor determining semantics. The Uzbek language has an agglutinative system, and grammatical meaning is expressed more through affixes. The structural differences between these two languages make it necessary for the translator to use special cognitive strategies. For example, the categories of precision and generality expressed through articles in French are reflected in Uzbek through syntactic construction or context. In this process, the translator must reconstruct the "conceptual map", identify the main core of the meaning and reformulate it with the natural means of expression of the Uzbek language.[7]

In addition, translating stylistic devices is also a complex cognitive process. In French, artistic methods such as metaphor, irony, personification are often enhanced by context, while in Uzbek, art is provided more through figurative words and repetitions. In such cases, the translator uses the strategy of "conceptual transfer" to ensure the harmony of meaning and image. Through this strategy, he preserves the image in accordance with the spirit of the text or creates a new cultural equivalent.

Ensuring pragmatic compatibility is also considered an important aspect of translation. In French, communicative softness, diplomatic expression, and providing information with unnecessary explanations are common. The Uzbek language, on the other hand, requires more concise, fluent, and direct expression. This difference requires the translator to use an adaptive cognitive strategy. The translator reconstructs the intention of the message, its communicative function, and the speech situation as a general mental model. As a result, he reduces the unnecessary details in the French expression or creates a form that is consistent with the norms of communication accepted in the Uzbek language.

Understanding and restoring contextual signals in translation is also important. In French, the perspective of reality is expressed more through tenses and verb forms. In Uzbek, tense compatibility is determined more by syntactic construction. Therefore, the translator is forced to determine the cognitive sequence (causal order) in order to correctly reflect the sequence of events. This process requires cognitive strategies such as semantic analysis, finding logical connections, and strengthening the context.

Another important point is the translation of modal meanings in French. In French, modal means such as "pouvoir", "devoir", "falloir" have different semantic loads. In Uzbek, modality is more often given through auxiliary verbs, tone of voice, or contextual conditions. In order to correctly reflect these modalities, the translator must determine the speaker's intention and, if necessary, reconstruct the pragmatic force.

In general, cognitive strategies are used in the translator in three stages:

Reception (perceptive stage) - understanding the text, paying attention to its semantic and pragmatic layers;

Processing (cognitive reconstruction) - creating a mental model, comparing concepts according to their essence;

Creation (productive stage) - choosing a natural and accurate expression that meets the requirements of the target language.

In linguistics, such processes are called "cognitive coordination" and form the scientific basis of translation.[6]

The importance of cognitive strategies in translation between French and Uzbek shows that these strategies ensure a deep understanding of the content of the text, a correct comparison of conceptual structures, and a correct reflection of cultural differences. Morphosyntactic, lexical, stylistic, and pragmatic differences force the translator to use certain cognitive processes. In particular, such strategies as conceptual transfer, adaptive adaptation, metaphorical reconstruction, and contextual reconstruction are among the main factors of effective translation.[2]

The analysis showed that the translation process is not only a replacement of language units, but also a reconstruction of the entire mental model, bringing it into a form consistent with the cultural and linguistic norms of the target language. The success of this process depends on the translator's cognitive potential, linguistic knowledge, and the level of deep understanding of the two cultures.

The use of cognitive strategies in French-Uzbek translation ensures not only semantic accuracy, but also pragmatic compatibility, stylistic the text ensures coherence and cultural adequacy. This makes the translation not only accurate, but also natural and understandable to the reader.[5]

The use of cognitive strategies in translation between French and Uzbek, first of all, shows that the translation process is based on a complex and multi-layered system of thinking. The linguistic structure, grammatical categories, lexical richness and cultural connotations of both languages require the formation of a special conceptual map in the translator's mind. Therefore, the cognitive approach interprets translation not only as a replacement of language tools, but also as the creation of meaning, adaptation to the context and management of cognitive processes. Within the framework of this approach, the translator performs many operations, such as categorization of phenomena, differentiation of primary and secondary meanings, understanding of cultural codes, restructuring of the speech situation. The analytical nature of the French language and the agglutinative nature of the Uzbek language make syntactic transformations inevitable in translation. Cognitively, these transformations require the translator to dynamically switch between language systems, to understand which unit is the center of meaning and to place it in a new text. In the process of ensuring semantic compatibility, metaphorical thinking, conceptual maps, and the analysis of symbolic meanings play a significant role. This is especially evident in the search for compatibility between abstract units widely found in French and context-dependent imagery in Uzbek.[4]

Research shows that cognitive strategies in the translation process, in particular, mechanisms such as conceptual integration, the theory of mental spaces, thinking based on frames and scripts, and discourse reconstruction, increase the effectiveness of the translator's work. When analyzing the text, the translator must take into account not only grammatical units, but also the general communicative function of the text, the needs of the target audience, and cultural connotations. In addition, the use of cognitive strategies removes the translator from mechanical translation of the text and expands his creative potential.

One of the most important cognitive approaches in French-Uzbek translation is ensuring inter-conceptual compatibility. Even if linguistic units are similar in appearance, they can have different cognitive loads in both languages. Therefore, the translator must be able to identify the mental model behind each unit and re-express it without losing the center of meaning. In this process, along with linguistic knowledge, knowledge of psycholinguistics, cultural studies, and pragmatics also plays an important role. In conclusion, it is worth saying that the translation process between French and Uzbek produces more excellent results when combined with cognitive strategies. These strategies

serve as an important tool in justifying the translator's vocabulary choice, adapting the text structure, mitigating cultural differences, and ensuring the integrity of meaning. This approach, while improving the quality of the translation, also expands the translator's thinking and forms him as a specialist who works in accordance with the requirements of global communication.

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