

The Role of Metaphoric and Empirical Knowledge in the Process of Cognition

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***Abstract---** Along with rational and empirical, metaphorical knowledge is recognized as a way of seeing, understanding the world around. Having an empirical beginning, the metaphor contributes to the structuring of the new in the language system. The nomination, as a product of speech activity, indicates a mechanism of thinking, defining the entire conceptual sphere of the conceptual picture of the world. The role of metaphor in the process of cognition is discussed this article. The author proves that by demonstrating a high informative capacity, affective saturation, the metaphor synthesizes integrity, establishing connections between structural components, structures thinking.*

***Keywords---** Metaphor, Empiricism, Cognition, the Role of Metaphor in the Nominative Process, Metaphor as a Way of Categorizing the World.*

I. INTRODUCTION

In recent decades, the center of gravity in the study of metaphor has moved from philology (rhetoric, stylistics, literary criticism), to those areas that are focused on thinking, cognition and consciousness, to conceptual systems. Understanding the metaphor as a mechanism for the activation of neural connections (neurophysiologic level of brain functioning), as an ideal entity, suggests its cognitive nature, the locus of which is the neurophysiologic substrate of the brain. So, the metaphor (cognitive) creating the image, at the same time contributes to the creation of new meanings. Highlighting a sign, indicates background knowledge, thereby directing to the achievement of epistemological goals; serves the task of creating indicative vocabulary of “invisible worlds” - the spiritual principle of man”. According to Sheldon Kopp, knowledge is divided into: rational, empirical, and metaphorical forms. For the metaphysics of cognition is possible within the framework of idealism or theism, and intuition, as an accompanying concept of empiricism, is the ability to see the whole without giving the entire totality of fragments, which seems to be a deep conviction that "it really is."

II. LITERATURE REVIEW

It is known that the scientists Jacques Hadamard and Einstein testified that for the best work of intuition it is necessary to think not in words but in images. And if words written or spoken do not play the slightest role in the mechanism of thinking, then certain, more or less clear, signs or images that can be “reproduced” and combined, appear as the mental elements of thinking. These so-called cognitive processes are processes of cognition and design in the language, expression of thoughts and feelings. If representation (representatio) is subject to [concept] / conscious representation (perceptio), then perception, referring exclusively to the subject as a modification of his condition, is sensation (sensatio); objective perception is knowledge (cognitio). Knowledge is either a visual

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representation or a concept (intuitusvelconceptus). Visual representation refers directly to the subject and is always singular, and the concept refers to the subject indirectly, through a feature that may be common to several things. One cannot but admit in fact that / by themselves) the categories are still insufficient for cognizing things in themselves, and without given sensuality they would be only subjective forms of unity of reason, devoid of [any] subject. Naturally, thinking in itself is not at all a product of feelings, and in this sense it is not limited to feelings, but this still does not give it [the right to] independent pure application without ohne Beitritt of sensuality, since without sensuality it does not have an object. It is well known that we are observing speech, and we are concluding about language. So is the metaphor - being an indicator between verbal and non-verbal, it captures the emotionally-evaluative position, giving rise to a new one in the language system. The nomination, as a product of speech activity, indicates a mechanism of thinking, defining the entire conceptual sphere of the conceptual picture of the world. Throughout this perception, the ideas and images that control the intellectual mechanism generate a nomination based on a specific alternative.

As defined by G.N. Yagofarov, the nomination is preceded by motivation (“motive” - a sign that serves as the basis for the naming process, a condition for the act of naming objects and phenomena of reality). And if a person, when he senses the world, contemplates it, comprehends, cognizes, understands, comprehends, interprets, reflects and displays, abides in it, imagines, imagines “possible worlds”, then motivation is a clear recognition of new sensations and knowledge.

III. DISCUSSION

Motivation is the use of real and “inner worlds”, and the metaphor generated by the lack entails the merger of the “literal” and “non-literal” meanings, forming a new nomination. The appeal to the metaphor is not only due to a lack of means of designation, the metaphor of human thinking is an explanation of this phenomenon. Vision, awareness, comprehension of the visible world entails a judgment that manifests itself against the background of the sensually-shaped nature of the inner world. We know the object, while the metaphor recognizes the relationship between the real and the unreal, covering the entire system of signs, properties and ratings. The associative nature of metaphors makes it possible to understand their representative nature, which manifests itself in a figurative-thought process. The association determines the visual-figurative reflection of reality, where obvious and implicit, experienced and future, good and evil, etc. intersect at certain points in motivation. So, stating the main signs of the things and phenomena being compared, the metaphor, according to the given moment, initially processes and promptly includes these constants in the nomination process. Creating similarities, the metaphor reveals the cognitive, affective and perceptual experience reunited in the meaning of the word. The judgment about the new is due to the use of initially generated knowledge, which is subsequently associatively processed with new data in the cognitive process. This process is unthinkable without the participation of feelings, since the origin of the image through metaphorization affects both the mental and sensual aspects. Creating similarities, the metaphor reveals the cognitive, affective and perceptual experience reunited in the meaning of the word. The judgment about the new is due to the use of initially generated knowledge, which is subsequently associatively processed with new data in the cognitive process. This process is unthinkable without the participation of feelings, since the origin of the image

through metaphorization affects both the mental and sensual aspects. For as a quantum of life history, a minimized form of internal representation of the life path, demonstrating a high informative capacity, affective saturation, the metaphor synthesizes integrity, establishing connections between structural components, structures thinking. The participation of the metaphor in the nominative process generates nominatives representing an emotionally active nature. For emotion is a reaction to a stimulus, a mental reflection of the current state of human needs, a specific form of existence of a need (Rubinstein), motivated general activity, a series of actions that are appropriate for the goal (Leontiev). Thus, a metaphor representing the entire internal picture or in particular, gives a direction to interpretation, thereby supporting semantic competence: A fierce childhood imagination vividly painted a picture of fair punishment for the boy. Although, its ambiguity is incompatible with the communicative goals of the main speech acts - by informative request and communication of information, prescription and commitment. The cognitive base of the metaphor consists of a unidirectional metaphorical projection of the elements of the source sphere that structure the conceptual target sphere less clear to him: This is he and his grandfather and Seydahmat. And then on a drunken affair.

The metaphor, due to the empirical beginning, establishing emotionally-sensual typos on the mental units of the individual in the cognitive sphere, helps to categorize reality, where the relationship of a person with the world around him - experience about reality is the basic source of knowledge. For it is human nature to comprehend the more complex, abstract and incomprehensible areas of his experience through simpler, concrete and directly accessible, associated with his perceptual and motor skills. With the help of a metaphor, the human mind is able to compare really incomparable semantic concepts (E. Maccormack). According to J. Lakoff, a metaphor is "a cognitive tool for understanding abstract concepts and abstract thinking." ("Metaphor is a cognitive tool we use to comprehend abstract concepts and perform abstract reasoning"; "one of the leading cognitive mechanisms for understanding one through the other" (ext. "The cognitive mechanism for such conceptualizations is conceptual metaphor"). The metaphor allows you to simultaneously capture the similarities and differences between the compared objects, this happens again with the participation of the sensually-emotive aspect: The greatest mountains and those shy on such nights, press a bunch closer to our house, to the light in the windows.

As noted by N.D. Arutyunova, an intuitive sense of similarity plays a huge role in practical thinking. Features of sensory mechanisms and their interaction with the psyche allow a person to compare the incomparable and measure the incommensurable. But one cannot accept a metaphor as a form of expression of similarity, since it actually does not deal with objects and their relationships, but with their expression in language. The metaphor does not agree well with those functions that the main components of a sentence - its subject and predicate - perform in practical speech. Compare: Hot and quiet in the Shiraljins; Here they are, Shiraljins, smelling of hot pines (in this regard, we can agree with J. Lakoff, who argues that if objects are not discrete or do not have clear contours, for example, mountains, intersections, hedges, etc., we still credit them to the appropriate categories). So, when correlating the concepts of emotional spheres, cognitive models are structured where the emotional phenomena of the author's picture of the world are personified: I can only say now - you rejected something that your child's soul did not put up with. When dealing with an author's (individual) metaphor, it is difficult to determine the predicative position of one or another element of a sentence, since A. Vezhbitskaya argues that maybe there are no other predicates other

than metatext (?). For each predicate is someone's predicate, it expresses a judgment on the subject, is someone's dictum. But we must not forget that a metaphor, no matter how subjective it may be, cannot become a metaphor "for anyone". She does not belong to any personal or social sphere.

A conceptual metaphor as a mechanism of cognition, it is common to structure and explain the entire surrounding world; thus, the formation and reproduction of fragments of the experience of a cultural community occur when knowledge about one conceptual area in another conceptual area intersects: Trees are very scared at night in the forest: Probably those trees that do not turn green in the spring are those that froze from fear. This explains the process of interaction between the knowledge structures of two conceptual domains - the source sphere and the target domain, which is based on metaphorization: They are cranks - they hobbled! Windy heads. The thunderstorm will subside, and again the frivolous hobbled in the wind - wherever the wind, there they are.

Based on physical and cultural experience, orientation metaphors structure diverse conceptual areas in accordance with the basic linear orientations of a person in space, which are well known and known due to motor experience. The lake lay motionless, shining and deserted. The wind walks furious. Understanding experience, a person becomes able to isolate some of its elements and interpret them as discrete entities or substances of one or another single type. Referring to them, unites in categories, classes and determines their number, argues about them: There were others - "harmful" or "good" stones, and even "cunning" and "stupid"; Among the plants, too - "beloved", "bold", "fearful", "evil" and all sorts of others; The prickly butting, for example, is the main enemy; But field bindweed, although they are also weedy, are the most intelligent and funny flowers; Other herbs do not understand anything - that morning, that evening, they do not care; Pity and anger choked him.

IV. CONCLUSION

In modern philosophy, the study of metaphor in the context of cognition is carried out in two aspects: to consider it as a form of knowledge and as a method or method of cognition. And according to Paul Ricoeur, the metaphorical process is cognition, imagination and sensation: sensations also reveal a split structure that complements the split structure related to the cognitive component of the metaphor. The metaphorical process acquires its concreteness and completeness, scooping them in such a structural analogy and in such additional functioning. For on the grounds of N.D. Arutyunova metaphor is characterized by characteristic features, such as: 1) metaphorization of the predicate meaning of characteristic words; 2) the creation of new meanings (concepts) in the course of metaphorical transfer; 3) the role of the tool of knowledge (epistemological role).

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