



The Cognitive Significance of Language Proficiency Zeal

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ABSTRACT

One of the interpretations is a cognitive ability a person, which is realized at different levels of the language system, associated with the formation and expression of certain knowledge about the world. This knowledge underlies human cognitive activity, which focused on establishing the cognitive significance of language proficiency zeal, its information content. In a broad sense, cognitive activity is an activity as a result of which a person comes to a specific decision and knowledge, i.e. thinking agent ness, leading to understanding (interpretation) of something.

Keywords:

cognitive activity, interpretation, language proficiency, knowledge.

Moreover, various ways of interpreting this interrelated to and interact with cognitive processing mechanisms interpretation knowledge (selection, classification, recategorization analysis, analogy, etc.). Therefore, speaking about the interaction of reflection and interpretation as processes representing a cognitive act humanity, we must take into account their differences cognitive nature, which is due to the processes of conceptualization and categorization as the main types of cognitive activity humanity.

The next interpretation is one of the main methods which lies at the heart of hermeneutics as a science that makes it possible to comprehend and describe various aspects of understanding the text, including the fact that in cognitive linguistics it is defined by the concept of "background knowledge", the main type of which is socio-cultural and historical sky and associative knowledge. As the main form (method) of knowledge in hermeneutics is the interpretation. It explains the semantic relations in the language (text) in a wider scale.

The experience of hermeneutics and the theoretical results obtained by it give the opportunity to rethink the nature of the interpretation itself, its place and the role in cognitive activity. Along with the traditional preposition on the procedure for interpreting texts and comprehending their meaning words, hermeneutics, according to L.A. Mikeskina, "posed a problem interpretation as a way of being that exists by understanding that leading this seemingly private procedure to a fundamental the level of being of the subject himself"¹.

Sixth, the fundamental nature of the interpretation is found its implementation lies in the fact that interpretation is included in a complex method the history of various sciences and theories (philosophy, psychology, linguistics, theory of knowledge, theory of linguistic personality, etc.). Methodology in this case is understood broadly because it includes not only teaching about the method, but also the doctrine of the principles of language research, which are based on a particular philosophy and to determine the direction of research

¹ Микешина Л.А. Философия познания: Проблемы эпистемологии гуманитарного знания. М., 2008.

techniques and methods. In relation to linguistics as a field of scientific knowledge about language methodology is a systemically ordered set of research methods and conceptual principles reflecting the philosophical, geological, linguistic and practical components in the study of a linguistic object, as well as a set of accepted provisions (postulates) for their implementation in linguocreative (creative) action of human body².

In this case, operations with interpretation go beyond work with texts and are included in the methodological base of sciences, where interpretation turns out to be a systemically necessary part of history following the object. So, for example, the change of scientific paradigm - systemocentric to anthropocentric - with all the evidence showed the need to refer to the linguistic personality as the central concept of anthropocentrism, most clearly and fully realized in the study of the textual abilities of this person. In that case, her speech-thinking activity appears not so much in the form mechanistic addition of elementary units and their meanings in more complex structures of a linear type, how many in the form of a nonlinear process of human creative activity. This non-linearity and creative component in human speech-thinking activity is natural lead researchers to the need for knowledge and study of the corresponding structural levels of the linguistic personality, allowing in its unity to realize the main function of the artistic thinking - "awareness of the world through its creative recreation"³. And this, of course, is done through language, only the language is not ordinary, it is every day, practical, but artistic new (poetic) language. The level-by-level description that needs the required stage in the description and study of the language, currently already does not have the research value that integrative approach, since in reality all levels of language and personality of people using this language appear

in their dialectical unity. This allows you to see and comprehend both systemic and dynamic mental processes in language and speech, as well as linguocreative activity person, most clearly demonstrating anthropocentrism in the language. As a result, the interpreting factor of cognition is in the center attention of researchers dealing with the problems of anthropocentric a technical description of the language.

Speaking about the relationship between the concepts of "consciousness" and "cognition", we note following. Cognition as a reflective process is the main type of consciousness. Along with it, other types of cognition are possible, associated with consciousness and are processes, the purpose of which is not so much to reflect the world in concepts and images as to comprehend the already known world from certain positions - by interpretation as a way of the world being in consciousness. Thus, the world is becoming in consciousness in two hypostases of cognition - as a reflected system centric world based on the rational-rational way his awareness, and as an existential-anthropological world, lagging in the awareness of his being and perception, a significant role in interpretations. What unites them is such a procedure as a convention. So synthesis of reflection and interpretation as universal and fundamental mental properties of cognition (consciousness) provides a person in his life the inactivity of the usefulness of communication based on the convention. At the same time, according to Donald Davidson, interpretation is a conventional core of linguistic communication⁴. And then he makes the following conclusion: "the convention is not a condition the existence of language. In fact, language is a condition for developing conventions"⁵.

In our opinion, this conclusion is quite applicable for the relationship and the interaction of language with other components

² Шарадин А.И. Оппозитивные отношения в системе знаний // Когнитивные исследования языка. 2008. № 3. С. 14.

³ Виноградов В.В. Русский язык. М.: Высшая школа, 1972.

⁴ Cited from: Lakoff G. *Women, Fire and Dangerous Things: What categories reveal about the mind.* Chicago, London: University Press, 1987. P. 229.

⁵ Cited from: Lakoff G. *Women, Fire and Dangerous Things: What categories reveal about the mind.* Chicago, London: University Press, 1987. P. 223.

of knowledge: language is a condition for generating reflection and interpretation. It is the language that provides ensures the communicative relevance of processes and results reflections, interpretations and conventions. These results are most complete presented in such a linguistic unit as a word. It is this that trains makes the concept (primarily its conceptual type) accessible to operate them in the process of communication. It is the word that defines mental vocabulary of a person, represented in the dictionary of one or a different language. It is the word that turns out to be the linguistic unit that determines the specifics of human communication, in contrast to communication cations of animals.

As a result, we have the following perception of the word. From one side, the word acts as an instrument of cognition, being a condition for work of knowledge, and from the other side, it is the result of knowledge, in which certain knowledge about the world is concentrated (reflective, interpreted and conventional in there, as a rule, unity). Knowledge the same about the world lie at the basis of human cognitive activity, which focused on establishing the cognitive significance of linguistic expressions, its informativeness.

As a linguistic component in the methodology of theory interpretation includes the recognition that the interpreted concept mentalization finds a linguistic means of its representation, which turns out to be interpretive (interpretive) semantics, mentalized in the semantic structure of the word as the main unit interpretation.

The following elements (levels) of employing the notion of interpretation can be identified in the most general form; they indicate its conceptual content for comprehending and describing important scientific occurrences.

First and foremost, interpretation is a person's (subject's) personal way of being.

Second, because interpretation is a mental activity in nature, it reflects the outcomes of another process – cognition – which causes the construction of a subjective

perception of the world and a person within it in awareness.

Third, one of the primary purposes of language is interpretation.

Fourth, interpretation is a cognitive ability connected with the production and representation of specific information about the world that is accomplished at various levels of the language system.

Fifth, interpretation is a comprehension and description of various aspects of text understanding, including the fact that it is defined by the concept of "background knowledge" in cognitive linguistics, the most common types of which are socio-cultural and historical sky and associative knowledge.

Sixth, the basic essence of interpretation is found in the fact that it is incorporated in a complex approach that incorporates the history of numerous sciences and theories (philosophy, psychology, linguistics, theory of knowledge, theory of linguistic personality, etc.).

By definition, the concept of interpretation is based on anthropocentrism in language learning, as any interpretation is inseparable from the interpreter, a job that only a person can undertake. Our mind masters more and more complicated and abstract concepts as we gain experience of the world around us, which are communicated in language through the meaning of a word. Concrete and abstract concepts coexist in every word.

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