



Language View of the World and Theory of Concept

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Abstract: *This article discusses the theory of concept and related phenomena in modern cognitive linguistics. In modern cognitive linguistics, great emphasis is given on the study of the essence of a concept. Understanding the essence of a concept helps to explore a range of different interrelated concepts and terms. Consequently, the formation of concepts is related to the knowledge of the world, the formation of perceptions about it.*

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The concept of consciousness and Linguistic consciousness

Consciousness is a basic concept for many sciences - psychology, logic, physiology of nervous activity, psychiatry, cybernetics, computer science, etc., and refers to the ability to replicate reality, as well as the mechanisms and forms of such reproduction at different levels.

The mind tests not only man's knowledge of the external world, but also man's attitude to the world, through his system of needs. ¹“It is these needs, interests, feelings that create a certain direction of a person, his activity; the human mind not only reflects the world, but creates it.”²Consciousness is the highest stage of thinking, as well as ³the highest function of the brain, which manifests in the rational behavior of man. A person's attention to internal processes reflects how much of his ability to influence his mind as part of these processes. However, consciousness is the process of knowing reality and knowledge because of this process. At the same time, the cognitive activity of the mind begins with an emotional reflection of the world of things, their properties and relationships, and then rises to the level of theoretical understanding. There are two types of consciousness: simple and theoretical consciousness.

Normal consciousness is the lowest level of social consciousness. Simple consciousness is believed to be ⁴“insufficiently structured and unregulated, not a system of known concepts, and function as a set of ideas, knowledge, feelings, evaluations, etc., that are necessary for people's daily lives”. Thus, both cognitive and value aspects are manifested in everyday consciousness, and because

¹Фролова О.Ф. Психика и сознание. Учеб. пособие. М.: 1975. 126

²Ардентов Б.П. Мысль и язык. Кишинев, 1965. 85 с

³Спиркин А.Г. Основы философии: Учеб. пособие для вузов. М.: Политиздат, 1988. 592 с.

⁴Дёмин М.В. Анализ структуры сознания. М.: Изд-во МГУ, 1980. 38 с

external connections and relationships exist for the ordinary mind, it cannot reflect the object with all its depth and true integrity. It can only be done with a different level of consciousness.”

Theoretical consciousness is the highest level of social consciousness. “Unlike ordinary consciousness, theoretical consciousness goes beyond everyday life and external relations and seeks to gain a deeper understanding of the nature of events using specially developed concepts and theories. It succeeds as a result of rising above the data obtained directly in daily experience and actively resorting to abstract thinking tools and specially designed methods, in which process the properties or aspects of the object are important. The next movement of the mind is the ascent from the individual abstract definitions to the complete exact repetition of the object”.

Let us now turn to how the mind is defined in psychological and philosophical dictionaries. First, dictionary definitions state that a person's mind allows him to understand, feel and reflect the objective reality of his inner world. The term ⁵“consciousness” is used in two senses: in the broadest sense, consciousness is everything that exists in the mental world of man, and in the narrowest sense, consciousness is something that can be realized and controlled by our “I”. That's what I want.

In the ⁶“Psychological Dictionary” consciousness is understood as “the ultimate abstraction of philosophy, psychology, sociology, and at the same time the eternal “problem.” It is emphasized that consciousness is the ability to ideally replicate reality, which is incompatible with the perceived content.

⁷In philosophical dictionaries we find the idea of consciousness, or “collection of intuition and mental images,” which are characterized by knowing more or less clearly that I am a person experiencing these images under normal circumstances; that is, the meaning of consciousness is “experience” or man's ⁸“ability to work with images of social interactions, actions with objects, natural and cultural interactions separated from direct contact with people and acts of activity,” which determine the conditions, means, or as we have seen, all definitions show the quality of the mind as the ability to ideally repeat truth, as reflected in thinking.

⁹The most important researchers of consciousness in Soviet psychology were A.N. Leontiev, S.L. Rubinshteyn, and L.S. Vygotsky.

According to Leontiev, the components of consciousness appear as elements of the process of perceiving objects of reality, resulting in a mental image of that object. “Consciousness in its directness is a picture of the world that opens up to the subject, which includes itself, its actions and states.” The function of the mind is the ability of the subject to act on the basis of the subjective image that emerges. A.N., which characterizes consciousness. Leontiev emphasizes its consistency, and in its psychological structure emphasizes meaning, personal meaning, and emotional textures that give truth to the conscious image of the world. ¹⁰At the same time, language reflects not the objects and events of the surrounding reality, but their views, understandings, and interpretations formed in the process of ethnos development, “it is a way to understand it from the real world. In

⁵Иванов А.В. Сознание и мышление. М.: Наука, 1994. 136 с

⁶Большой психологический словарь. Под ред. Мещерякова Б.Г., Зинченко В.П. М.: 2003. 672 с.

⁷Философский словарь разума, материи, морали / Эл. ресурс:

http://royallib.com/book/rassel_bertran/filosofskiy_slovar_razuma_materii_mo_rali.html .

⁸Modern Philosophical Dictionary 1996: 491

⁹Леонтьев А.Н. Деятельность. Сознание. Личность. М.: Политиздат, 1975. 304 с

Выготский Л.С. Сознание как проблема психологии поведения // Собр. Соч., М., 1982. Т.1. С. 78-98.

Рубинштейн С.Л. Бытие и сознание. М.: Изд-во АН СССР, 1957. 331 с.

¹⁰Казакова О.М. Национальный менталитет в языковой картине мира: на примере сопоставления русскоязычной и англоязычной картин мира. Диссертация кандидата философских наук. Барнаул, 2007. 184 с.

addition, the word refers to differences in natural environment, history, and cultural traditions for different ethnic groups

The image of the world is a reflection of the objective world in the human psyche, mediated by objective meanings and relevant cognitive schemes, and is suitable for conscious reasoning, based on the natural (geographical, climatic) conditions of the space occupied by a nation, it is called a set of ideas about the world formed on the basis of the unity of the psychological composition and peculiarities of thinking of each nation.¹¹ Defining the image of the world as "cosmo-psycho-logos", Gachev, based on the natural (geographical, climatic) conditions of the space occupied by a nation, formed on the basis of the unity of psychological features and thinking of this nation is a set of ideas about the world. "The group is characterized by specific systems of perception of the world. They are formed on the basis of their own experience and traditions inherited from previous generations in the process of practical activity of people.

The complexity of the so-called "image of the world" phenomenon. According to Leontiev, it is very well explained.¹² Leontiev: "In my mind, there is a real object of consciousness and things at the level of conscious management. Thus, the movement of the mind in the image of the world has a stereometric character, not a planimetric one. There is depth in the mind. The image of the world is multidimensional because the world itself is multidimensional. "

¹³ Particularly, A.A. Leontiev suggests the following: "a) the immutability of the worldview due to the socially developed support on which it is based (primarily, meanings) and, in turn, its society (socio-cultural community, ethnic group). or for certain socio-cultural groups within that society; b) a variant of the worldview - individual meanings, relationships and other components of personality structure individual-individual "seeing" of the world by a particular person through the prism of parts.

¹⁴ V.V. Krasnix distinguishes the following layers in the linguistic consciousness: "1) mythopoetic; 2) stereotypical; 3) information; 4) metaphorical. The stereotypical layer / layer represents both the images and the situations associated with these images with real stereotypes. " The analysis of concepts carried out with the help of the scientific apparatus of linguistics and the study of the conceptual structure of natural language provide sufficient reliable information about the universal and ethnic features of any person's worldview. In linguistics, the generalization of views on the concept and its definitions leads to the following conclusion: a concept is a unity of collective consciousness that has a linguistic expression and is distinguished by ethno-spiritual values.

In conclusion from the above considerations, linguists often have a knowledge of all forms of lexical and grammatical categories in which linguistic consciousness is represented by a limited set of features in languages and clearly relates to certain conditions of their application interpret as a package.

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¹¹¹¹ Гачев Г.Д. Национальные образы мира. Евразия-космос кочевника, земледельца и горца. М.: Институт ДИДИК, 1999. 368 с.

¹² Леонтьев А.А. Основы теории речевой деятельности. М.: Наука, 1974. 368 с

¹³ Леонтьев А.А. Языковое сознание и образ мира // Тезисы IX Всесоюзного симпозиума по психолингвистике и теории коммуникации. М., 1988. С. 105-106.

¹⁴ Красных В.В. Современная научная парадигма: лингвокогнитивный подход // Русский язык: исторические судьбы и современность: II Международный конгресс исследователей русского языка: Труды и материалы. М.: Изд-во Московского ун-та, 2004. С. 120-121.

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