COGNITIVE LINGUISTICS AND ITS PLACE IN THE MODERN SCIENTIFIC PARADIGM

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Summary

In modern cognitive linguistics, the "concept", which is increasingly used as a term by researchers dealing with the problems of linguistic representation of cognitions, becomes the main ground. The processes related to knowledge and information are called cognitivism. From the point of view of cognitivism, a person is studied as an information processing system, and human behavior is described and explained in terms of its internal states. These situations are physically manifested, observed, and interpreted as receiving, processing, storing, and then mobilizing information to solve rational problems. The purpose of writing the article is to deeply investigate cognitivism, which is considered a new direction in the science of linguistics, and to determine its place and role in science. During the research, the analysis of literature written in the relevant direction was carried out, analysis and synthesis, induction and deduction, and comparative analysis methods were used during the analysis.

Key words: concept, cognitivism, linguistics, scientific paradigm.

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1. Introduction

Concepts of mental images, which are behind language signs and are denoted by linguistic signs, have recently become the object of intensive attention of linguists. Conceptual understanding from cognitive science turned out to be important and necessary for the study of language and formed the basis of cognitive linguistics. The semantic space of a particular language consists of concepts, and the semantic space can be used to judge knowledge structures in their specific national refraction. The concept in its most general form can be imagined as "a clot of culture in the mind of a person": in what form culture enters the mental world of a person, the person himself/herself enters the culture, and in some cases influences it, on the other hand, it is a concept. The study of the conceptual sphere of language allows to reveal the features of the mental world of a certain ethnic group, to see, metaphorically speaking, the features of the flight path of human thinking, and therefore to know the culture of the people.

2. Main part

Cognitivism is a direction in science, the object of research is the human mind, thinking and the mental processes and states associated with them. This is the science of knowledge and cognition, the understanding of the world in the process of human activity. Logic, philosophy, physiology and psychology deal with human intelligence and the laws of thought. So, there is a whole section of epistemology in philosophy that deals with the theory of knowledge. Therefore, it can be argued that the roots of cognitivism go back to ancient times. The famous American linguist N. Chomsky wrote: "The cognitive revolution is about states of mind/brain and

how they determine human behavior, especially cognitive states: knowledge, understanding, interpretations, beliefs, etc.» *(Kirov, 2003: 243)*.

Among the most important principles of cognitivism is the interpretation of a person as a subject who is guided in his/her mental activity based on certain schemes, programs, plans, strategies, actively perceives and produces information. Cognitive science itself is seen as the science of general principles that govern mental processes in the human brain. Modern studies show that cognitivism combines several scientific fields: cognitive psychology, cultural anthropology, artificial intelligence modeling, philosophy, neuroscience, linguistics, etc.

J. Miller considers the beginning of cognitive science to be the information theory symposium held in the mid-1950s. Another American professor J. Brunner starts lecturing for the first time about the nature of cognitive processes. Together with J. Miller, they organized the first cognitive research center at Harvard University in 1960 *(Demyankov, 1994: 17–33)*. Today, the term "cognitivism" refers to: a program of research into the human "thinking mechanism"; studying the processing of information coming to a person through various channels; building mental models of the world; organization of systems that provide different types of cognitive actions; understanding and formation of thoughts expressed in natural language by humans and computer programs; creating a computer program model capable of understanding and producing text; a wide range of mental processes that serve mental acts.

In the science of cognitivism, the main focus is on human cognition, not just observed actions, but their mental images (internal images, models), symbols, human strategies that create knowledge-based actions are studied. That is, the cognitive world of a person is studied through his/her behavior and activity, continues with the active participation of language, it forms the speech-thinking basis of any human activity – it forms his motives, relationships, and predicts its outcome. Thus, the central category in cognitive linguistics is the category of knowledge, types of knowledge and the problem of their linguistic representation, because language is the main means of identifying, storing, processing and transmitting knowledge.

As a result of cognitive activity, a system of meanings related to what the individual knows and thinks about the world is created. The study of working with symbols in the process of understanding a person and the world, in the process of self-understanding in the world, has led to the emergence of cognitive linguistics by combining linguistics with other fields of science that study people and society. From the point of view of this science, language cannot be considered in isolation from other forms of human mental activity, because the results of cognitive activity are stabilized in language. In general, activity is one of the incarnations of man and is his/her ontological property. Even A. Maslova considered language as a continuous creative activity and understood it as the basis of all other types of human activity *(Maslova, 2001: 87)*.

Therefore, the classification of human experience is related to its cognitive activity, because the meaningful information obtained during a person's cognitive activity and becoming a product of its processing finds its expression in linguistic forms: "In general, language consciousness is a form of structuring and determination of people's social experience, knowledge about the world…" *(Heiman, 1985: 14)*. Cognitive processes "are associated with language and take the form of "linguistic" processes" *(Kubryakova, 1994: 95)*.

Cognition is an important concept of cognitive linguistics, it encompasses knowledge and thinking in its linguistic embodiment, and therefore it turns out that cognitivism is closely related to linguistics. Now it has become an axiom that in the whole complex of human sciences, first of all, the relationship between language and other types of human activity collides. More than culture and society, language provides cognitive scientists with the key to

understanding human behavior. Therefore, language is the focus of attention of cognitivists *(Demyankov, 1994: 17–33).*

Cognitive linguistics emerges on the basis of cognitivism within the modern anthropocentric paradigm, which significantly expands the horizons of linguistic research. Information received during subject-cognitive activity comes to a person through various channels, but the subject considered in cognitive linguistics is only the part of it that is reflected and stabilized in language forms.

The formation of certain ideas about the world is the result of the interaction of three levels of mental reflection: sensory perception, the formation of ideas (elementary generalizations and abstractions), speech-thinking processes. All this general information constitutes the essence of the system of concepts. R. Shepard claims that cognitive science is the science of systems for representing knowledge and obtaining information. Or, by other definitions, the science of the general principles governing mental processes.

Knowledge gained through direct experience is broken down by consciousness according to existing empirical experience. Moreover, real ontological fragments of the world seem to acquire tropical characteristics in the naive picture of the world reflected in language. A person expresses his thoughts not with the help of metaphors, but as he thinks with metaphors, and therefore they involve self-interpretation: semantic field, network of meanings, hybrid semantics, semantic space, connection of different theories, etc.

Solving mental problems is directly related to the use of language, because language is the most powerful semiotic of all communication systems. It is a cognitive mechanism that ensures the almost infinite production and understanding of meanings in speech activity. Language not only mediates the transmission and reception of information, knowledge, messages, but also processes the information that a person receives from the outside, that is, builds special language frames. Thus, the language creates opportunities for the arrangement and systematization of a lot of knowledge in the memory, and for the construction of a linguistic picture of the world specific to each ethno-cultural collective.

V.A. Zvegintsev wrote that an important feature of knowledge is its discrete character, and this fact forces us to immediately turn to language, which performs three functions here *(Zvegintsev, 1996: 195).* As a whole, they constitute signs that determine the participation of language in thought processes. At the same time, these functions are the forms that consciousness follows when acquiring knowledge. Consequently, no intellectual and spiritual human activity is possible without language.

The goal of cognitive linguistics is to understand how the processes of perception, classification and understanding of the world are carried out, how knowledge is accumulated, and which systems provide various types of information activities *(Kubryakova, 1997: 21).*

Although cognitive linguistics is formed in contrast with structural linguistics, it does not contradict the structural approach, moreover, it accepts and uses it to some extent. Structural approaches to language, based on the immanent representation of language, differed among themselves in different countries mainly due to their commitment to certain national scientific traditions and to a greater or lesser degree of reductionism.

The turning point in the minds of many linguists of our time occurred only with the emergence of a number of new scientific fields that showed the inadequacy of the immanent approach to the language system and ignored the active nature of language and its participation in life processes. Psycholinguistics, ethnolinguistics, sociolinguistics, cognitive linguistics, and lingucultural studies were among these disciplines that arose in connection with linguistics.

This also affected linguistics itself: there was a change in value orientations, there was a desire to study human thought processes and socially significant actions, linguistics became humanistic.

At the beginning of the century, the processes of acquiring, processing, and storing information were at the center of linguistic research. It has been proven that when a person receives new information, he associates it with what is already in his mind and thereby creates new meanings.

Cognitive linguistics is associated with new emphases in the understanding of language, opening wide perspectives for its study in all its various relations with man, with his intellect, with all cognitive processes. Cognitive linguistics goes beyond linguistics, it comes into contact with logic, psychology, sociology, philosophy, which makes work in this field extremely attractive.

Cognitive linguistics and traditional structural-semantic linguistics are not alternative currents of scientific thought, but different aspects of knowledge about linguistic reality. Cognitive linguistics is "a linguistic field that focuses on language as a general cognitive mechanism, a means of cognition – a system of signs that plays a role in the description and transformation of information" *(Kubryakova, 1996: 53).* Consequently, the central challenge of cognitive linguistics is to construct a model of language communication as a basis for knowledge exchange.

Finally, it is precisely in cognitive linguistics that the attention of researchers is focused on revealing the role of language as a condition and means of cognition. Any language that conveys something in the world creates because it forms a picture of the world for the speaker. It is the language that allows us to get a complete and adequate picture of human consciousness and consciousness.

Conceptual structures constructed through language refer to the possible rather than to the actual experience of the individual *(Pavilenis, 1983: 114).* The same verbal expression can refer to different concepts of the same conceptual system, which reflects the ambiguity of linguistic expressions. Linguistic expressions in any case correspond to a certain concept (or their structure). Therefore, R. Pavilenis considers the understanding of a linguistic expression not in terms of a certain set of semantic objects, but as its interpretation in a certain conceptual system.

The most important object of cognitive science is language, but now scientists approach it from different positions. Without recourse to language, one cannot hope to understand the nature of human cognitive abilities such as the perception, assimilation and processing of linguistic information, planning, problem solving, reasoning, learning, as well as the assimilation, presentation and use of knowledge. Cognitive linguistics studies not only language but also cognition *(Kubryakova, 1994: 14).*

All human cognitive activity can be considered the development of the ability to navigate in the world, and this activity is associated with the need to identify and distinguish objects. Concepts arise to provide such operations. In order to isolate a concept, it is necessary both to distinguish some features by perception, and objective movements with objects and their ultimate goals, and the evaluation of such movements. But cognitologists, who know the role of all these factors, still cannot answer the question of how concepts are formed, except to point to the process of formation of meanings in the most general form *(Cognitive research in linguistics and foreign psychology, 2001: 14).*

It is believed that the best access to the description and definition of the nature of the concept is provided by language. In addition, some scholars believe that the given concepts should be considered as the simplest concepts, and those presented in phrases and sentences as more complex concepts. Others saw the simplest concepts in the semantic features found during the component analysis of the vocabulary. Others believed that combining the lexical systems of languages could further describe the entire vocabulary of a language. Finally, scientists share the popular compromise view, which holds that some conceptual information has a linguistic "binding" in their linguistic modes of expression, but that some of this information is represented in the psyche in fundamentally different ways.

For example, we can tell the difference between a fir tree and a pine tree not because we can present them as different sets of properties or different conceptual associations, but because we can easily distinguish them visually. The subject of searches in cognitive semantics is often the most important concepts for the construction of the entire conceptual system: those that constitute the conceptual space itself and act as the main rubrics of its division. Today, many people share R. Jackendoff's opinion that the main constituents of the conceptual system are concepts close to "semantic parts of speech" related to the concept of object and its parts, movement, space, time, sign, etc. *(Jackendoff, 1990: 87-90).*

The notion of concept is also widely used in describing the semantics of language, as the meanings of linguistic expressions are equated with the concepts or conceptual structures they express: this way of looking at things is generally considered a hallmark of the cognitive approach.

3. Conclusions

However, there is no doubt that the most important concepts are encoded in language. It is often disputed that the concepts central to the human psyche are reflected in the grammar of languages and that this conceptual network creates a framework for the distribution of all conceptual material expressed lexically. Grammar reflects the concepts (meanings) that are most important for a particular language. For the formation of a conceptual system, it is necessary to assume the existence of some initial concepts from which others develop: concepts, as translators of meanings, are always subject to further improvement and modification. Concepts are unanalyzed entities at the beginning of their appearance only, but then, becoming part of the system, they are influenced by other concepts and change themselves. For example, let's take a sign like "red", on the one hand, it is interpreted as a color sign, and on the other hand, it is divided by indicating its intensity and enriched with other signs. Yes, and the possibility of interpreting different concepts in different ways shows that both the number of concepts and the content range of many concepts are constantly changing.

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