

Aspectual Analysis of Concept *Intelligence+

Aina Rakhimova and Altynai Tymbolova

Abai Kazakh Pedagogical University, Almaty, Kazakhstan

Abstract: The concept *Intelligence+ is studied in lingua-cultural aspect in the paper. The paper aims to study philosophical, psychological and linguistic features of the term “intelligence”. The ideas of the Western and Eastern scientists on the concept *intelligence+ are compared in logical-philosophical aspect. Psychological concepts of intelligence are identified and analyzed in psychological aspect. The important works of the researchers in linguistics devoted to this topic are also analyzed in linguistic aspect. In article as it is said that in further researches a concept “intelligence” will be considered to cognitive linguistics more profoundly. And to consider this concept in a lingvokulturalogiya, it is necessary to make the aspektualny analysis, as is a main goal of this article.

Key words: Concept % Intelligence % Aspect % Analyze % Human being % Linguistics % Philosophy % Psychology % Logic % Research % Compare % Consciousness

INTRODUCTION

Due to improvement of intelligence the human being is called as *human being+. Many words that describe human consciousness with the help of language units (*in all world languages*) are involved in semantic content of intellect. Intellectual ability of the human is connected with social, biological, psychological, physical development, cultural-moral, historical changes, different scientific aspects. The concept *intelligence+ wasn't discussed in detail (as macroconcept) in linguistic researches at least up until now, but it was most widely studied in philosophy and in the most important branch of understanding of human beings, in psychology. Therefore, it is necessary to analyze these research works and first of all the origin, formation and scientific definition of the concept *intelligence+.

Tasks: Present achievements of the natural sciences, Western and Eastern philosophy are considered the basis of the scientific phenomenon of the forming post-classical world. Scientific phenomena of the classical world: the ontologic structure of a space, the general concept of its substance and hierarchy, the mechanism of evolution and appropriateness, origin of life and consciousness, human nature and its essence, its further development (prospect) are a truly demonstration of it. In this regard, various scientists have a special interest in the

development of human intelligence and its nature. Today the analysis of logical-philosophical, psychological and linguistic aspects is topical problem in the course of studying concept “intelligence”.

RESULTS

The concept of “intelligence” is considered by 3 concepts on the basis of studied and collected materials. The question of intelligence is the last great terrestrial frontier of science [1].

Logical-Philosophical Aspect: *Intellect+ has been studied as a social-cultural phenomenon by many philosophers in different centuries. Division of a life of the human being as intellectual (mind) and physical (body) originates from Antique philosophy where there was a philosophy direction *intellectualism*. Intellectualism divides Intelligence from knowledge and experience and intellectualism accords predominance to knowledge.

In V-VI centuries B.C., first representatives of intellectualism were the Eleatics who offered the learning about eternal important of objective reality, images of visible changes and differences, that's sense experience attributed to the base of cognition.

The conclusions of the Eleatics were developed by Heraclitus in his well-known work *About Nature+. According to Heraclitus *base of cognition is sense, but

thinking leads to wisdom, we know that if a certain item made sense, obscuring the light, it can not be left without the light of consciousness+.

In his book *De Anima* (On the Soul) Aristotle defines that mind is the universal beginning of a material world and it is an inseparable part of the life of mankind. As Aristotle once said, *Energy of intelligence gathers the knowledge information of truth around and changing these truth, directs human's everyday life activity+. [2; 602] Thus, according to Aristotle, the soul is not a separate substance, but an arrangement of stuff, or material substance, of which the body is made.

*When intellect is set free from its present conditions, it appears as just what it is and nothing more: it alone is immortal and eternal... and without it nothing thinks+ [3].

Generally, in the perception of the concept of intelligence, we often see the term *intellectualism+. *Intellectualism is closer to rationalism-that's study in the theory of knowledge, according to which the universality and necessity-logical signs of reliable knowledge-can not be separated from the experience and its generalizations; they can be derived only from the mind, or of the concepts inherent in the mind from birth or from the concepts that exist in the form of instincts, dispositions of mind+ [4; 312].

In this case, empiricism against to the rationalism, which considers that a source of cognition is sense experience. The concept *rationalism+ is extensive itself than intellectualism, it is not used only in philosophical sciences, also, in psychology rationalism where intellectual mental functions are set on the first place, for example, the will and consciousness and in ethics the rational reasons and functions of human principles are interconnected.

In the middle of XVII century ideas of intellectualism and rationalism were continued by a French philosopher Rene Descartes in the form of Cartesian dualism. In connection with Descartes's mathematical and physical researches the doctrine about a body substance is based. In his opinion, existence of people is connected with thinking. Descartes considered that mathematical knowledge as all the general and its necessary line proceeds by nature reason, from the intuitive side he has compared knowledge with axiomatic deduction. Descartes expounded the view that an animal was *an automaton lacking both sensation and self-awareness and that only man was endowed with a soul. [5; 94].

However, the science philosophy has put forward alternative theories and gradually has left ideas of Cartesian dualism. The concept of synchronicity was first

described in this terminology by Carl Jung. To C.Jung's view, synchronicity is an experience of events that are apparently causally unrelated or unlikely to occur together by chance, yet are experienced as occurring together in a meaningful manner. I would like to pay attention to one sphere of scientific researches where we find more and more confirmations of the theory of types of Yungov... [6]

Similar thoughts appearing in different places of the world at the same time can be as the example of his theory. According to C.Jung, the universe is not where bodies are located and not the mechanism, it's a psychophysical unit. The human being is not only corporal creation, it's a corporally-spiritual nature.

Later all scientists have started to say about that the human's consciousness participates in the world's processes. *Seeing an atomic truth, the universe and the individual can not be divided by the Cartesian+ [7; 95]. *Truth is the point where consciousness stops, truth isn't born itself, truth is formed in the person+ [7; 72]. Complex ideas related to this issue covers the ideas of ancient Indian philosophy. Eight philosophical schools in India-from yoga and Buddhism, Sankhya and Vedanta to consider the spiritual significance of which is not equal to biological human body. Indians share Purusha and Prakriti in cognition. As a result, human nature begins to be a fusion of spirit and matter, therefore, the spirit hidden in matter should gradually encourage the mind [8; 56-57].

Such ideas as Russian cosmism was widespread in the XX-th centuries among Russian philosophers, writers and scientists. Representatives of the Russian cosmism believed that nature is definitely alive and active the whole phenomenon.

P.A. Florensky (1994) introduced the concept of *pneumosphere+ and V.I. Vernadsky introduced the concept of *noosphere+ as a study of the sphere of consciousness. To determine the nature of the mind V.I. Vernadsky didn't use the term *biosphere+ in place of the term *noosphere+, *noos+ from the Greek, descended from the concept-the world's intelligence, wisdom. Knowledge the Noosphere-the meaning of the word a new kind of human mind and nature.

These conditions image an important role of a world as a universal language in modern philosophy. They depart from the tradition of anthropocentrism, which discusses the development of the cosmic mind as Homo Sapiens. According to the World Science Postclassic new way, beyond biological Homo sapiens, that is, has the ability to self playing back a reasonable

person. In this theory, the planet Earth is seen as another step of a reasonable human being [www.roerich.com/aie/russian].

According to Eastern philosophy [9, 10], foundation concept of *intelligence+ is the inner beauty, love, justice, prudence, charity.

The broadest domains are those of introversion-extraversion and emotional stability-neuroticism, with the domains of agreeableness, conscientiousness and intellectual openness or culture close behind [11].

The rules of philosophy about human's intellectual abilities are proved in psychological researches.

Psychological Aspect: Research of intelligence on psychological approach needs to renew. According to many well-known psychologist's opinions, (H. Eysenck, E. Bart, D. Wacksler, F. Vernon, J. Piaget, V. Shtern), nowadays the intelligence is considered to be the important side of the development of society. It is possible to define and appraise the intelligence of the human according to his face and circumstances, it can leave the important trace in the cross personal relations and professional duties. Psychologists accept the limit of intellectual abilities as imperfection and as the pathological development of intelligence. *Is widely regarded as the first codification of psychology as a formal discipline+ [12].

The study and measurement of human intelligence is one of the most controversial subjects in psychology [13]. Intelligence has been linked with various health behaviors and outcomes [14].

Intelligence is one of the most talked about subjects within psychology and it has various elucidations.

Generally, psychologists believe that "intelligence is relatively stable structure of mental abilities of the individual" [www.planet.ru/dic/i/i_31.htm]. Here it is said about the increase of cognition and solving the problems profitably, manage the circulations of new obligations in life. If we take Piaget's systematical-genetic explanation, the most appropriate way of comparing intelligence-subject with the surrounding in other words we may call universality. According to the psychological view the intelligence is considered as the constant system thinking ability that depends on various experimental researches.

For example, Hans Eysenck's intelligence quotient (IQ) that measures human's intellectual ability is now well developed. Latin word *intellectus+ means in Russian word of understanding, insight. In *Psychological dictionary+, the authors A.B. Petrovski and M.G. Yaroshevski gave

the definition of the term *intelligence+: *In a number of psychological concepts of intelligence are identified with the mental operations, with style and coping strategies, the effectiveness of individual approach to a situation that requires cognitive activity with cognitive style, etc. In modern Western psychology, the most common is the understanding of intelligence as biopsychic adapt to circumstances of life+ [8; 134]. Today the human being who is distinguished by his consciousness, sense, intelligence is investigated in many aspects and all attentions are directed to it.

Although the term ability is in common usage both in everyday talk and in scientific discussions among psychologists, educators and other specialists, its precise definition is seldom explicated or even considered [15].

*Individuals differ from one another in their ability to understand complex ideas, to adapt effectively to the environment, to learn from experience, to engage in various forms of reasoning, to overcome obstacles by taking thought. Although these individual differences can be substantial, they are never entirely consistent: a given person's intellectual performance will vary on different occasions, in different domains, as judged by different criteria. Concepts of "intelligence" are attempts to clarify and organize this complex set of phenomena. Although considerable clarity has been achieved in some areas, no such conceptualization has yet answered all the important questions and none commands universal assent. Indeed, when two dozen prominent theorists were recently asked to define intelligence, they gave two dozen, somewhat different, definitions+ [16].

Intelligence is a very general mental capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience [17].

Linguistic Aspect: For linguists, explanation of human's intellectual ability as an individual conceptual phenomenon is found out when they investigate this term and common language units (because, basic object of linguistic research is language). In Linguistics, there are a lot of works devoted to this phenomenon: if some of the researchers have studied wide-ranging problems, the others have studied it in definite area. It has been noted that linguist scientists had studied the term *intelligence+ and language units which describe individual's intellectual ability comparing two languages (Russian-English, English-Italian, Russian-Kazakh and etc.). Event logic provides a calculus for forming compound event types as expressions over primitive

event types. The syntax and semantics of event logic will be described momentarily. Event-logic expressions denote event types, not event occurrences [18; 41].

Mind, consciousness and language units in Russian and English languages were studied as an object of the research work by Russian scientists such as A. Vezhbitskaya, V.I. Karasik, I.V. Laenko. U.V. Zhevaikina studied individual's intelligence and *madness+, T.V. Leonteeva made conceptual *mine-his* opposition in her work *Individual's intellectual activity+.

Language units expressing individual's intellectual ability were analyzed by O.N. Kondratieva on the basis of Russian language materials. She got ancient Russian genealogies as a basis and concepts *soul (spirit)*, *heart*, *mind* were described as an inner world or part of human being.

Among Russian researchers the most productive and important work belonged to A.V. Krukov who had studied macro-concept *intelligence+ on the basis of Russian and English languages materials in comparative aspect. On the basis of exact statistical information, he compared conceptualization of language units expressing intellectual, conceptual metaphorization, usage of unpleasant sides of intelligence and semantic features in English and Russian languages. *Intelligence is investigated by three basic concepts.

Peripheral areas of a macroconcept *intelligence+, crossing with other concepts of the inner world of the person (*knowledge+, *memory+, *wit+, *cunning+, etc.) which are only mentioned in the given work, can make research prospect. Besides, the macroconcept *intelligence+ and the separate concepts entering into its structure can be studied on the basis of discussional realization: scientific, pedagogical, political, family discussions+ [19; 156].

Among the latest works we can mention O.N. Volubeva's dissertation work (2011) named *Conceptual field *man and intelligence+ in Russian and English phraseologisms+. The author described *man and his intelligence+ on the basis of Russian and English phraseologisms in two aspects, gave semantic and conceptual analysis, analyzed with the help of linguistic means.

In our country many researchers have also studied intelligence. For example, B.U. Sagynova in her dissertation work *Kazakh lexis concerning Human intelligence+ gave main attention to its historical studies, its research in the field of different subjects and she showed it in the following order:

- С Philosophical ideas;
- С Psychological nature of intellect;
- С Biological nature of intellect;
- С Anthropological views;
- С Researches in ethnopsychology;
- С Physiological nature of intellect.

In order to analyze lexis expressing man's intelligence, Kazakh proverbs, sayings of ancient thinkers are used and lexemes such as *mind*, *consciousness*, *essence*, *understanding*, *the emotional state*, *idea*, *wisdom*, *conscience*, *force*, *honor*, *reasonableness* are analyzed in her dissertation. As we noticed, above mentioned language units describe human being's intelligence and they are parts of the concept *Intelligence+. We consider the novelty for linguist scientists is the terms such as *mental state*, *force*, *conscience* which were defined by the author as the parts of lexis concerning human being intelligence.

In the dissertation *Phraseological units with meaning of intellectual activity from a position of the cognitive theory+ (2008), M.Kh. Abaeva systematized phraseological units which interpreter man's intelligence and she analyzed lexical and grammatical peculiarities of its cognitive paradigm.

CONCLUSION

The object of our study macroconcept *intelligence+ has a great importance and though it had been investigated, studied by different researchers, but in our research we tried to determine the individual qualities of the *intelligence+ and to analyze its scientific aspects; From ancient times to the present days, western and eastern philosophy had a scientific interest to the concept of *intelligence+; philosophical studies contributed to the development of the psychological aspect, to the expansion of psychological meaning of the concept *intelligence+; In linguistics against human intelligence, lexical items were the basis of many studies. As a prospect macroconcept *intelligence+ should be analyzed in the cognitive aspect. Because many concepts and their lingua-cultural, psiholinguistic features in our language should be developed further.

REFERENCES

1. Hawkins, D. and S. Bleyksli, 2007. About intelligence. M. OOO "I.D. Williams, pp: 240.

2. Aristotl, 1984. Compositions in 4th M, pp: 830.
3. Britannica Online, 1994-1997. The history of epistemology: Ancient philosophy. Retrieved 1997 from <http://www.britannica.com>.
4. The short psychological dictionary / Under editions of A.V. Petrovsky, M.G. Yaroshevsky. Rostov N/d: Phenix, 1999.
5. Real, Antiseri, 1994. The western philosophy from sources before our days / Per.S ital. S. Maltseva. SPb, T II Middle Ages, pp: 354.
6. Newman, J., 1991. Psychological Theory // Bulletin of Psychological Type, Vol. 14, 1 2, Spring 1991. J. Newman. Psychological Theory // Bulletin of Psychological Type, 14: 2.
7. Carpa, F., 1996. Wisdom lessons. M, pp: 318.
8. Blavatskaya, E.G., 1992. Secret Doctrine. In 2 t. M, 2: 3.
9. Edification words Abay / Kunanbayev Abay-Almaty: Nomads, 2009, pp: 160.
10. Al-Farabi, 1973. Philosophical traktaty./Transfer with Arab / Almaty: Science, pp: 410.
11. Jensen, A.R., 1998. Theg Factor: The Science of Mental Ability. Westport, CT: Praeger.
12. Zuzne, L., (Ed.) 1957. Names in the history of psychology. New York: John Wiley and Sons.
13. Mackintosh, 1998. N.J.I.Q. and Human Intelligence. Oxford, UK: Oxford University Press.
14. Gottfredson, L.S., 1994. Mainstream Science on intelligence // Wall Street Journal.
15. Carroll, J.B., 1993. Human Cognitive Abilities. Cambridge, UK: Cambridge University Press.
16. American Psychological Association. Retrieved 2012. pp: 12-14.
17. In Sternberg, R.J. and S.B. Kaufman, Eds. 2011. The Cambridge handbook of intelligence. New York: Cambridge University Press, pp: 711-737.
18. Jeffrey Mark Siskind, 2001. Grounding the lexical semantics of verbs in visual perception using force dynamics and event logic. Journal of Artificial Intelligence Research.
19. Krukov, A.V., 2005. Kontseptualization's hooks of intellectual characteristics of the person (On a material of Russian and English of languages). Volgograd, pp: 179.