



CATEGORIZATION AS THE MENTAL PROCESS OF RECOGNITION

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Abstract: Categorization involves that concepts are classified into categories on the basis of similarities and usually for some specific purpose. Categorization is fundamental in decision making, in all kinds of interaction with the environment, and in language. Experimental conclusions regarding categorization during perception, namely the phenomenon of the prototype, are associated with the statement of the fact of the organization of mental representations around basic colors that are distinguished primarily during perception and are independent of cultural and linguistic variations.

Key words: Concept, verbalization, category, conceptualization, categorization, mental, cognitive, phenomena, linguocognitive

КАТЕГОРИЗАЦИЯ КАК УМСТВЕННЫЙ ПРОЦЕСС РАСПОЗНАНИЯ

Аннотация: Категоризация подразумевает, что понятия классифицируются по категориям исходя из сходствами и обычно для какой-то конкретной цели. Категоризация имеет основополагающее значение в принятии решений, во всех видах взаимодействия с окружающей средой и в языке. Экспериментальные выводы относительно категоризации при восприятии, а именно феномена прототипа, связаны с констатацией факта организации мыслительных представлений вокруг основных цветов, выделяемых преимущественно при восприятии и не зависящих от культурно-языковых вариаций.

Ключевые слова: Концепт, вербализация, категория, концептуализация, категоризация, ментальное, когнитивное, феномен, лингвокогнитивное.

One way of shaping a cognitive picture of the human world, showing the processes of cognition, display in the human mind objective reality is categorization or thought processes recognition, characterized by cognition by analogy, building cause-and-effect relationships between the phenomena of the surrounding world, perceived as a structured whole, by comparison not always "for the purposes of cognitive economy" [1, p. 28].

According to Wittgenstein, categorization processes define a person's ability to express "the idea of a general concept, which would be a general property of particular cases", "as beauty is a component in all beautiful things"[2, p. 358]. M.

Heidegger defines categorical relations as presence, co-presence, co-existence in something common of the same class [3, p. 73]. Thought arranges phenomena, divides them into classes, groups them by names denoting their similarities and differences under M. Foucault [4, c. 30].

Categorization processes might be considered, according to N.N. Boldyrev, as a mental correlation of an object or phenomenon of reality, abstract meaning to any category [5, p. 115], understood as a linguocognitive cell in the system of knowledge about one or another fragment of the surrounding reality [6 p. 222]. Categories as knowledge about the surrounding reality, are not specified by the external world, but are the result of its interpretation, finding their expression at the mental and linguistic level [7, p. 84].

Categories could constitute classifications based on the following parameters:

1) compliance with the mandatory and necessary features of the category;

Within the framework of the classical or structural approach to the study of categories, according to Aristotle, categorical affiliation is determined by the semantic characteristics of a word or by taking into account the totality of necessary and sufficient conditions for its inclusion in a category [8]. His theory is based on the study of the Greek language, which shows the linguistic possibilities of distributing the world into categories characterized by clear borders and equal, equal status members;

2) a set of defining features of concepts that form a category (G. Frege) [9, p. 237], when the value of the category is derived as a result of the study of features;

3) "family" resemblance; L. Wittgenstein argues that category members are similar to each other in different aspects, but their similar characteristics intersect within fuzzy categorical boundaries [2, p. 358]. Belonging to a category can be determined by compliance with a variable set of features, when it is not necessary that all members of the category have a common property;

4) central (prototypical) and peripheral (non-prototypical) members that are in an unequal cognitive status, when the central members are understood as illustrative examples of the category (R. Brown, B. Berlin (the study of naive knowledge of the plant and animal world in the language of Mexican Indians), P. Kay, E. Rosh).

E. Rosh in his research focuses on the internal structure of categories, asking the question «whether the general concept of internal structure, previously specified only for perceptual domains such as color and form, is applicable to other types of categories; specifically, whether it is applicable to the semantic classifications of common objects in everyday use [10, p. 193-194]. Experimental conclusions regarding categorization during perception, namely the phenomenon of the prototype, are associated with the statement of the fact of the organization of mental representations around basic colors that are distinguished primarily during perception and are independent of cultural and linguistic variations [11, p. 181] or "representations of a certain typical pattern, around which natural categories are formed in the form of other elements similar to it in certain characteristics" [12, p. 7]. As a result of practical tests, the following conclusions were drawn: prototypical categories cannot be defined within a single set of mandatory and necessary features, but demonstrate the "family" similarity of their members, which can be expressed in the structure of AB, BC, CD. The boundaries of the above categories are blurred, allowing the inclusion of new representatives, or clear, when referring to

natural categories. The study of prototypical categories cannot take place outside the context of human experience [13, p. 5-6].

The theory of prototypes, redefined over time by E. Rosh regarding the primary role of the prototype in the construction of a category, is developed by J. Lakoff, who singles out idealized cognitive models as complex structures that organize knowledge in the human brain and include propositional, figurative-schematic structures and metaphorical and metonymic display. Such models are cognitively compared with real situations, which can lead to the identification of their mutual inconsistency, indicating the prototypical features of a particular category [14, p. 99].

According to the research of J. Kleber, as prototypes are considered "members of the category that have the largest number of similar features and characteristics of other members of the category and the least similar features with representatives of other categories" [15, p. 47]. G. Lakoff discusses the conditionality of categorization processes by a person's perceptual experience, his activities, feelings and emotions [14, p. 23]. At the same time, the natural nature of a person's linguistic ability and the universality of the work of his organs of perception of reality do not allow us to reject the hypothesis of cultural and linguistic factors affecting perception [11, p. 227], which finds its expression in the fact that people can construct and comprehend the content of categories in different ways, showing differences in the number of matches in their components at the level of ordinary language categories.

According to V.B. Kasevich, a person distributes into one category what, according to his cognitive interpretation, performs a similar role when correlated with any function, activity, or causes similar emotional reactions [16, p. 50]. In accordance with the theory of D. Sperber and D. Wilson, a person distinguishes from the surrounding reality what is essential for his picture of the world. In other words, according to E.S. Kubryakova, categorization processes are phenomena of comprehension, interpretation of the necessary information coming from the external environment, and not just its perception [17, p. 94, 95]. The formation of categories depends on the practical activity of a person and in this respect is considered as situational or contextual. Intercategorical boundaries are defined ambiguously, which is confirmed by cases of impossibility on the part of the subject to correlate an object or phenomenon with any category [18, p. 14].

In order to confirm the above, it should be noted that the socio-cultural environment cannot act as a secondary one in relation to categorization processes, since it is scientifically proven that human experience constantly changes the anatomical structural connections between neurons, strengthening the most active and breaking the least demanded [11, p. 230].

J. Kleber in his works says that the classification mental processes that find their expression in the language are determined by socio-cultural moments, perceived and realized cognizing subject as objective prerequisites [15, p. 48], when the objective is seen as something that is shared by other speakers as general knowledge and cannot be considered an individual judgment. "Each of the participants of communication, both the speaker and the addressee of the speech has his own idea of the world ("world image"), while the picture of the world of both the speaker and the addressee includes the idea of each other's picture of the world" [19, p. 16] and, as to G.V. Pushkareva, sociocultural clichés and stereotypes [20, p. 63].

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