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TÍTULO: La imagen como componente de la conciencia.

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RESUMEN: El presente artículo examina la imagen en la estructura de la conciencia desde el punto de vista de la ciencia cognitiva. El documento demuestra que la conciencia es una categoría universal, que genera interés entre los especialistas en diversos campos. La conciencia tiene una estructura multinivel, que se basa en la imagen. Las principales características de la imagen son la visibilidad, brillo, claridad, fragmentación, diferenciación, generalización, controlabilidad, movilidad.

PALABRAS CLAVES: Imagen, imagen sensual, conciencia.

TITLE: Image as a component of Consciousness.

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ABSTRACT: The present article examines the image in the structure of consciousness from the standpoint of cognitive science. The paper proves that consciousness is a universal category, causing interest among specialists in various fields. Consciousness has a multi-level structure, which is based on the image. The main characteristics of the image are visibility, brightness, clarity, fragmentation, differentiation, generalization, controllability, mobility.

KEY WORDS: image, sensual image, consciousness.

INTRODUCTION.

In the middle of the 20th century, an interdisciplinary scientific direction was born, called cognitive approach. Its origins reach back to the studies by J. Miller and J. Bruner, who introduced the term “cognitive linguistics” into the scientific apparatus and created the “Center for Cognitive Research”. The need to create a new direction and search for an adequate name was associated with the emergence of scientific studies of consciousness beyond behavioral theories, according to which a person passively perceives internal and external stimuli.

Further development of cognitive science in foreign science is associated with the advent of computing technology and attempts to create programs aimed at understanding oral and written language, as well as its translation into other languages. Popular at this stage is the computational model of the mind of A. Turing, according to which it is enough to repeat elementary operations for any calculation.

Despite numerous studies, the category of consciousness does not have a generally accepted definition. Accordingly, the issue of the consciousness structure, its component composition and the role of sensory image in its structure has not been resolved.

DEVELOPMENT.

Results and discussion.

Consciousness is a category that has attracted the attention of researchers from ancient times to the present day and has become the object of studying cognitive linguistics at the present stage of scientific development.

From Yu.A. Sorokina's point of view, consciousness is a form of existence of the intellect and spirit in the form of "an ensemble of cognitive-emotive and axiological structures with a neurophysiological basis ... and working in the information-theological mode (anticipatory reflection)" [Sorokina, 1994].

Due to its reflective nature, consciousness represents a highly integrated system of regulation of mental processes, thanks to which a person not only perceives and reacts emotionally to the world around him but also registers all this in a special way. In addition, consciousness is the knowledge of the subject on the world and himself.

Behind the knowledge is hidden the connection of the subject with the object, that is, knowledge informs about the object external to the one who owns this knowledge. According to E.V. Ulybina, "one of the most important features of consciousness as the highest level of mental reflection is its borderline (separating and at the same time connecting) character. Consciousness as a form of mental reflection is located at the junction (at the place of connection and distinction) of the subject and the object, individual and collective, natural and cultural, directly-sensual and socio-historical experience in the content and structure of mental reflection, in the human psyche".

In the representation of consciousness, there are three main aspects: gnoseological, social and concrete historical.

Epistemological allows you to explore the mind as a reflection of social being. The core of this aspect is the problem of truth. The epistemological aspect allows us to distinguish two levels in the public consciousness - empirical and theoretical, differing in the depth of reflection of reality.

The social aspect regards consciousness as a natural phenomenon, based on its origin, place, and role in the development and functioning of society as a whole.

The concrete historical aspect allows us to study consciousness in dynamic rather than the static state. Consciousness passes certain stages in its development and depends on the stages of progress of the society itself.

The development of human consciousness is associated with the development of language. Through the language is the transfer of experience and knowledge from generation to generation. "The special role of language in the development of consciousness is manifested in the fact that language is the substitute of real things (the form of expression of the reflected content) and the carrier of social experience (the form of the existence of knowledge)" [Kalentieva, 1998].

The term linguistic consciousness was first introduced by Wilhelm von Humboldt. Language in its concept represents a certain vision of the world, *Weltansicht der Sprache*, being the "intermediate world" between man and reality, acts as a means of expressing thinking. If this term is extracted from context of the ideas of an epoch, then, literally translating it, for example, as "worldview of language", "linguistic worldview", "linguistic picture of the world", "linguistic vision of the world"; then, Humboldt can see a tendency toward relativism, especially since he has a number of statements that can give rise to such an interpretation.

Of particular interest to linguistic consciousness arose in connection with the development of cognitive linguistics. The idea of the need to distinguish between linguistic and cognitive consciousness was first expressed by P.Ya. Halperin. Subsequently, the problem of varieties of consciousness was covered repeatedly. T.L. Kalentiev, based on the position according to which linguistic and cognitive consciousness are two realities of individual consciousness and are in close interaction, and, moreover, complement each other, believes that cognitive consciousness has a linguistic embodiment. At the same time, linguistic consciousness and cognitive consciousness "are

a conceptually fixed reflection of reality, controlled by consciousness. However, the units of linguistic consciousness are concepts – concepts, and the units of cognitive consciousness are concepts – images" [Kalentieva, 1998].

Great contribution to the development of this problem was made by representatives of the Voronezh linguistic school. So, according to I.A. Sternina, through the language "cognitive consciousness" is externalized, that is, языков linguistic consciousness is a part of consciousness that provides mechanisms for linguistic (speech) activity.

In the work of N.V. Ufimtsev language consciousness is characterized as "human consciousness, recorded with the help of language". I.A.Zimnyaya notes that "linguistic consciousness in such forms of reflection as concept, judgment, is formed in the process of speech ontogenesis - from syncretic, associative complexes and pseudo-concepts to every day and then scientific concepts ... In this understanding, linguistic consciousness is a form of individual, cognitive consciousness a rational person, a person speaking, a person communicating, a person as a social being, as a person" [Zimnyaya, 1985].

In cognitive linguistics, the category of linguistic consciousness is included in the paradigm aimed at examining ways of conceptualizing reality, forming and presenting knowledge about the world, that is, linguistic consciousness in the context of cognitive linguistics is understood as determining the ways of human perception and understanding of the world.

The linguistic representation of the world can also be considered as linguistic thinking, "because, first, the representation of the world is its interpretation or interpretation, not simple "photographing", and, secondly, the considered representation, or reflection, is linguistic in nature, that is, it takes place in the forms of language and exists in the form of language" [Pocheptsov, 1990]. The level of knowledge about reality is reflected in linguistic thinking, which a person possesses as an individual and at the same time as a representative of a certain society; therefore, linguistic thinking is to some

extent a reflection of the level of knowledge about the world of a given society. "It is obvious that both consciousness and thinking are connected with language, and the specificity of this connection represents the main subject of cognitive linguistics since it allows one to judge the structure of consciousness and the functioning of thinking" [Kirov, 2003; Bakhshandeh et al, 2015; Avazzadeh, 2015; Martínez-Alcalá et al, 2018]. It is absolutely clear that it is language that provides the most natural access to consciousness, and not because all the structures of consciousness or the results of mental activity turn out to be verbalized.

We share the E.S. Kubryakova's point of view, who asserts that "we know about the structures of consciousness only because of the language, which allows us to communicate about these structures and describe them in any natural language ... The vast majority of the necessary information about the world, primarily scientific and theoretical, we do not comprehend in the course of our sensual, objective, practical activities, no matter how important it is in our life, but in the course of activities mediated by language. As a result, a lot of information comes to us through textbooks and manuals, through books and lectures, through acquaintances with special literature, scientific publications "[Kubryakova, 1997].

In modern studies, there are many forms and types of consciousness. In the classification of Z.D. Popova and I.A. Sternina highlighted the following types of consciousness:

- On the subject of mental activity (the sphere of consciousness application, there are political, scientific, religious, environmental, domestic, class, aesthetic, economic, etc.
- According to their belonging to the subject of consciousness, there are gender, age, social (professional, humanitarian, technical), personal, social, group, etc. consciousness.
- According to the degree of formation, a developed and undeveloped consciousness is distinguished;
- According to the principle underlying consciousness, there are global, democratic, conservative, progressive, reactionary, etc., consciousness.

– On the provided skill, type of intellectual activity, provided by consciousness - creative, technical, heuristic, artistic.

– According to the level of abstraction - abstract and concrete, visual-effective, sensual, etc." [Popova, 2003].

The study of the image as a component of consciousness in domestic science was addressed at the beginning of the 20th century [Blonsky, 2001; Zhatkin, 2018]. However, the intensity of research on the problem of the image falls in the second half of the 20th century.

In psychological studies, "image" is interpreted as a generalized picture of the world (objects, phenomena), "emerging as a result of processing information about it coming through the senses", including the subject, other people, the spatial environment and the temporal sequence of events".

The image at the basis of its physiological mechanism has a dynamic interaction of the first and second signal systems, based on the polymodal and polyfunctional sensory – perceptual organization of a person [Ananiev, 1960].

In the works devoted to the study of the psychology of the image, its following properties are highlighted:

- Visibility - a common fact for all sensory modalities, including the brightness of ideas about emotional states.

- Brightness and clarity - informational characteristics responsible for the "leakage" of information in the image: a fuzzy, pale image - less informative [Gostev, 1992].

- Fragmentation and differentiation - some aspects of the object are not reflected or may appear in the image consistently during “mental examination” [Ananiev, 1960].

- Generalization - the image reflects not a single object, but a class of similar objects, similar impressions are recorded in memory together, single impressions drown in larger units of experience.

- Controllability - the ability to arbitrarily operate with images: the formation of the required images of objects, objects, situations, manipulation, retention "in mind".

- Mobility - the "liveliness" of images implies the speed of formation of images, their changes in consciousness.

At the beginning of the 1990s, A.A. Gostev has attempted a holistic view of a multitude of mental images and the conceptualization of the imaginative sphere as the most important component of the subject's individual consciousness. By definition, A.A. Gostev, mental images are images that have a predominantly internal information source. In the broadest sense, they can be defined as images of objects and phenomena of external reality experienced as units of the content of consciousness in the absence of relevant stimulation. The mental image is a secondary image, which should not be viewed as a "shadow of sensations" and not as a weakened version of perception, but as a progressive level of sensory cognition associated with the formation of a generalized image of objects and phenomena, despite the inevitable reduction of the characteristics of the displayed object [Gostev, 1992].

The image is enriched and changed throughout the life of the subject, playing a crucial role in the regulation of his life. Moreover, as many scholars believe, images – regulators of behavior and activity ultimately arise only in the context of the holistic image of the world that has been formed in a given person; arise as an actualized part of the holistic image of the world, so you can call the "image of the world" the most "strategic", as if accumulating the result of a person's entire life.

B.G. Ananiev emphasized that the reflection of the objective world in images and concepts, indirect sensual and logical knowledge, is the individual cognitive activity of man [Ananiev, 1980]. The unity and interpenetration of the sensual and conceptual is determined by the uniqueness of the position of images in the psyche system, and the influence of the conceptual level not only does not inhibit the sensory component but is also a condition of stability, integrity, and generality of images.

In addition to the sensory-perceptual level of reflection, there is also a verbal-logical level. Images and verbal processes are treated by A.A. Gostev as multi-level, independent, alternative, but interacting, complementary, mutually activating coding systems, forms of representation in memory. Images help verbalization and, on the contrary, verbal representation carries additional information about the qualities of objects that are not given "sensually" [Gostev, 1992].

The formation of images is a consistent process of integrating its individual components into integrity. The general pattern in the formation of images is the movement through a series of stages, phases from a primary undifferentiated whole through specification to differentiated integrity. At different phases of the formation of images, there is a different sensory and conceptual ratio.

According to B.G. Ananiev and S.L. Rubinstein, the leading role in the process of image formation belongs to the visual modality. The special role of the visual system in the processes of sensory reflection is determined, in the opinion of scientists, by the fact that it acts as an integrator and signal converter of all modalities.

Psychological research examines the separation of the field of perception and the field of consciousness, which ultimately leads to the separation of the image into two types - "sensual" and "abstract."

P.I. Halperin believes that the carrier of an abstract image is speech [Halperin, 1959]. This provision does not agree with A.V. Slavin, noting that the formation of new knowledge may not lead to verbal registration; therefore, there is every reason to believe that a significant part of the information possessed by the subject, to a certain point, cannot be verbal understanding and verbal formulation; thus, the images are the bearer of the abstract, speech - specific.

According to N.D. Tvorogova, the structure of the image is parametrized, in it, the sensual and rational components of knowledge are synthesized into some kind of single alloy.

V.L. Sitnikov argues that the structure of the image depends both on the actual structure of the reflected object or phenomenon, and on the subjectively attributed by man, but actually existing features, aspects, qualities of these objects or phenomena.

The real and attributable components of images that are present in different subjects can be typical and individual, i.e. they may be conscious of many or single subjects. At the same time, real and attributed to reality features can be present in the mind constantly, regardless of the conditions and reasons for their actualization, and can be actualized situationally: some in some conditions, others in others. The structure of the image in the human mind is presented in a "collapsed" form. Permanent components form the basis, the basic structure of the image and situation determine their temporal dynamics and depend on the conditions and causes of the actualization of images [Sitnikov, 2001; Cuevas et al., 2018; Dewi & Ahamat, 2019].

Becoming an object of study of linguistics, the image acquired a new understanding. According to N.D. Arutyunova, the image has the following main features:

- The habitat of images is human consciousness.
- The Image is more associated with objects of reality than with categories of meaning.
- Images are interpreted and comprehended.
- The Image is synthetic, as it is created by a complex perception of reality, in which visual impressions are leading.
- The awareness of the fundamental fact of separability and reproducibility of form is recorded in the image
- In the structure of the image, potential sides of the sign are signified and signifying are not formed.
- The “natural” correlation of form and substance is replaced in the image by the “cultural” ratio of form and content.

Thus, the structure of the sensory image involves the reflection of certain aspects of external objects and phenomena.

CONCLUSIONS.

Thus, consciousness is a highly integrated system of mental processes regulation. The image is an integral component of consciousness, i.e. its psycho-physiological basis.

As a category of consciousness, an image is formed by perception, memory, imagination, and accumulated experience (impressions, knowledge). The image is a generalized picture of the world, based on the dynamic interaction of the first and second signal systems. Image formation is a complex process of integrating individual components into a whole. It is an integrator and converter of all modalities.

The image is divided into sensual and abstract. A significant role belongs to the visual modality. The properties of the image are visibility and brightness, clarity, fragmentation, generalization, controllability, mobility.

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