

“I” AS MIND, INTELLECT AND INTELLIGENCE

«Я» ЯК РОЗУМ / MIND, INTELLECT, INTELLIGENCE

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This study forms part of an ongoing series of inquiries into the cognitive dimensions of the concept of “I”. The purpose of the research is to define the notional components of the concepts MIND, INTELLECT and INTELLIGENCE, to identify conceptual domains within which the concepts extend and to determine their integral and distinctive features. The concepts MIND, INTELLECT and INTELLIGENCE constitute the object of this study. The lexemes *mind*, *intellect*, and *intelligence* are the names of the corresponding concepts MIND, INTELLECT and INTELLIGENCE, and are considered synonyms according to thesaurus dictionaries. Their lexical meanings are the subject of the research. The relevance of studying the concepts MIND, INTELLECT and INTELLIGENCE lies in their capacity to illuminate human cognition and clarify its distinction from emerging artificial systems, especially in an age of technological acceleration and philosophical pluralism. The lexemes *mind*, *intellect*, and *intelligence*, serving as the means of direct nomination of the concepts MIND, INTELLECT and INTELLIGENCE respectively, and displaying shared and distinctive notional components of the concepts in context constitute the material of the research. The analysis of the concepts MIND, INTELLECT, and INTELLIGENCE reveals a shared grounding in cognitive psychology, alongside distinct semantic paths shaped by their disciplinary contexts and functional roles. MIND stands out as the most semantically broad and experiential concept, encompassing cognitive faculties as well as memory, volition, attention, emotion, and meditative states, reflecting its holistic significance in behavioral psychology, psychiatry, and spirituality. INTELLECT is more narrowly defined, emphasizing abstract reasoning, conceptual reflection, and epistemic achievement, with strong ties to academia and theology, underscoring its philosophical and contemplative role. INTELLIGENCE functions as a bridge between human and systemic cognition, engaging with domains such as security, technology, and ethology. Although all three concepts share core mental functions, their distinct domains highlight diverse approaches to categorizing, operationalizing, and theorizing cognition, offering a nuanced understanding of its multifaceted nature across theoretical and applied spheres.

Key words: cognitive linguistics, concept, discourse, etymology, intellect, intelligence, lexeme, lexical meaning, mind.

Ця наукова стаття продовжує дослідження когнітивних вимірів концепту «Я». Метою дослідження є визначення понятійних складових концептів MIND, INTELLECT та INTELLIGENCE, встановлення концептуальних доменів, у межах яких ці концепти існують, а також встановлення їхніх спільних і відмінних характеристик. Концепти MIND, INTELLECT та INTELLIGENCE становлять об'єкт дослідження. Лексеми *mind*, *intellect* та *intelligence* є іменами концептів MIND, INTELLECT та INTELLIGENCE і вважаються синонімами згідно зі словниками-тезаурусами. Їхні лексичні значення є предметом дослідження. Актуальність вивчення концептів MIND, INTELLECT та INTELLIGENCE полягає в їхній здатності з'ясувати природу людської когніції та розмежувати її з появою штучних систем інтелекту, особливо в епоху технологічного прискорення і філософського плюралізму. Лексеми *mind*, *intellect* та *intelligence*, що виступають засобами прямої номінації відповідних концептів MIND, INTELLECT та INTELLIGENCE, а також виявляють спільні та відмінні понятійні складові цих концептів у контексті, становлять матеріал дослідження. Аналіз концептів MIND, INTELLECT та INTELLIGENCE виявляє спільну основу в когнітивній психології поряд із відмінними семантичними траєкторіями, сформованими їхніми дисциплінарними контекстами та функціональними ролями. MIND вирізняється як найбільш семантично широке та експериментальне поняття, охоплюючи когнітивні функції, пам'ять, волю, увагу, емоції та медитативні стани, що відображає його цілісне значення у поведінковій психології, психіатрії та духовності. INTELLECT має більш вузьке визначення, наголошуючи на абстрактному мисленні, концептуальному рефлексуванні та епістемічних досягненнях, з тісним зв'язком із академічним і теологічним середовищем, що підкреслює його філософську та контемплативну роль. INTELLIGENCE виступає як міст між людським і системним пізнанням, взаємодіючи з такими сферами, як безпека, технології та етологія. Хоча всі три концепти мають спільні основні ментальні функції, їхні відмінні домени підкреслюють різні підходи до категоризації, операціоналізації та теоретизації когніції, пропонуючи тонке розуміння її багатовимірної природи в теоретичних і прикладних сферах.

Ключові слова: дискурс, етимологія, інтелект, когнітивна лінгвістика, концепт, лексема, лексичне значення, розум.

Introduction. In an era marked by rapid technological advancement, socio-political complexity, and philosophical pluralism, the critical study of cognitive and intellectual faculties, specifically *mind*, *intellect*, and *intelligence*, remains profoundly relevant. These concepts not only constitute foundational pillars of philosophical inquiry but also intersect with contem-

porary debates in neuroscience, artificial intelligence, education, ethics, and cultural theory [15; 17; 18].

Before turning to a linguistic analysis of the concepts MIND, INTELLECT and INTELLIGENCE, it is important to first situate them within a broader conceptual and disciplinary framework. *Mind*, commonly conceived as the locus of consciousness,

perception, affect, and cognition, occupies a central position in contemporary interdisciplinary inquiry, spanning fields such as cognitive science, psychology, metaphysics, and phenomenology [15; 16; 17; 18; 29]. A comprehensive understanding of the mind offers critical insight into the structures of subjective experience, the dynamics of identity formation, etc. In light of recent developments in artificial “intelligence” and the increasing plausibility of machine “consciousness” [30; 31; 32], a renewed exploring the concept of MIND has become not only timely, but indispensable. *Intellect*, often regarded as the contemplative or reflective dimension of cognition, underpins our ability to engage in abstract thought, philosophical speculation, and aesthetic appreciation [19; 20; 21; 22; 23; 24; 29]. The rehabilitation of intellectual virtues, such as open-mindedness, intellectual humility, and epistemic courage, is essential in countering anti-intellectual tendencies and fostering responsible knowledge production. *Intelligence*, typically understood in terms of problem-solving capacity and adaptability, occupies a central place in educational policy, psychological assessment, and the development of artificial systems [15; 22; 23; 24; 25; 29; 32]. The emergence of artificial “intelligence” and debates about its limits and potential necessitate a nuanced understanding of what constitutes human intelligence and how it differs, or overlaps, with machine-based cognition.

Methodology and Research Methods. This study forms part of an ongoing series of inquiries into the cognitive dimensions of the concept of “I” [5; 6]. The **purpose** of the research is to define the notional components of the concepts MIND, INTELLECT and INTELLIGENCE, to identify conceptual domains within which the concepts extend and to determine their integral and distinctive features. The concepts MIND, INTELLECT and INTELLIGENCE constitute the **object** of this study. The lexemes *mind*, *intellect*, and *intelligence* are the names of the corresponding concepts MIND, INTELLECT and INTELLIGENCE, and are considered synonyms according to thesaurus dictionaries [1; 2; 3; 4]. Their lexical meanings are the **subject** of the research. The **relevance** of studying the concepts MIND, INTELLECT and INTELLIGENCE lies in their capacity to illuminate human cognition and clarify its distinction from emerging artificial systems, especially in an age of technological acceleration and philosophical pluralism. The lexemes *mind*, *intellect*, and *intelligence*, serving as the means of direct nomination of the concepts MIND, INTELLECT and INTELLIGENCE respectively, and displaying shared and distinctive notional components of the concepts

in context constitute the **material** of the research. By the method of continuous sampling, the material of the research was obtained from lexicographic sources and discourse fragments presented in electronic resources.

The research approaches the matter from a linguistic perspective by: analyzing the etymology of the lexemes *mind*, *intellect*, and *intelligence* – names of the concepts MIND, INTELLECT and INTELLIGENCE, accordingly; examining dictionary definitions; carrying out a semantic analysis supported by illustrative examples presented in electronic resources; determining conceptual domains within which the concepts extend; defining shared and unique traits of the concepts MIND, INTELLECT and INTELLIGENCE.

The concept of MIND. MIND is a multifaceted and foundational concept that occupies a central role in both philosophical inquiry and cognitive science. From a philosophical standpoint, the mind is traditionally conceived as the seat of consciousness, intentionality, thought, and subjectivity. In cognitive science, the mind is generally studied as a set of information-processing systems responsible for perception, memory, reasoning, language, emotion, and problem-solving. This interdisciplinary field draws from psychology, neuroscience, artificial intelligence, linguistics, and philosophy to model mental functions.

The modern English word *mind* traces its origin to the O.E. term *gemynd*, which originally meant “memory”, “remembrance”, “the faculty of memory” as well as “purpose”, “conscious mind”, “intellect” and “intention” [10]. This word derives from P.W.G. **gamundi* and P.G. **ga-mundiz*, both of which conveyed the idea of memory or remembrance [10]. These Germanic forms, in turn, originate from the P.I.E. root *men-*, meaning “to think”, “to remember” or “to have one’s mind aroused”. In its earliest usage, *gemynd* referred specifically to memory. However, between the 14th and 15th centuries, its meaning broadened to encompass a wider range of mental faculties, including thought, emotion, will, and consciousness [10].

In conclusion, the term *mind* has its deepest etymological roots in the P.I.E. *men-*, entered English via O.E. *gemynd*, and has gradually evolved to denote the full range of human mental activity: spanning memory, thought, intention, and awareness.

The following section provides a detailed synthesis of the various definitions of the noun *mind* as presented in authoritative English-language dictionaries [7; 8; 9; 11; 12; 14]. Each meaning is supported by examples drawn from lexicographic

sources and discourse samples found in electronic databases, using a continuous sampling approach:

1) the part of a person that thinks (mental faculty / cognitive capacity): *"To educate a man in mind and not in morals is to educate a menace to society"* /Theodor Roosevelt/ [26];

2) a person's intellect or intelligence (mental ability / brainpower): *"Anyone who stops learning is old, whether at twenty or eighty. Anyone who keeps learning stays young. The greatest thing in life is to keep your mind young"* /Henry Ford/ [26];

3) memory / recollection (the ability to remember things): *"The test of a first-rate intelligence is the ability to hold two opposed ideas in mind at the same time and still retain the ability to function"* /F.S. Fitzgerald/ [26];

4) opinion, intention, or thought (mental decision or attitude): *"If you never change your mind, why have one?"* /Edward de Bono/ [26];

5) sanity or mental health (the condition of someone's mental state): *"I put my heart and my soul into my work, and have lost my mind in the process"* /Vincent Van Gogh/ [26];

6) attention / concentration (focus directed at something): *"It doesn't matter where you come from, what you have or don't have, what you lack, or what you have too much of. But all you need to have is faith in God, an undying passion for what you do and what you choose to do in this life, and a relentless drive and the will to do whatever it takes to be successful in whatever you put your mind to"* /Stephen Curry/ [26];

7) desire / inclination / willingness (to have a wish or tendency toward something): *"If you've a mind to try, go ahead"* [9];

8) someone who thinks or decides (as a person / source of thought): *"Great minds discuss ideas; average minds discuss events; small minds discuss people"* /Eleanor Roosevelt/ [26];

9) obedience or attention (verb form: to mind as to obey, pay attention to, or take care of): *"Do not mind anything that anyone tells you about anyone else. Judge everyone and everything for yourself"* /Henry James/ [26];

10) to care or be bothered (verb form: negative/polite form: to feel annoyance, concern, or objection): *"Age is an issue of mind over matter. If you don't mind, it doesn't matter"* /Mark Twain/ [26];

11) mental state in meditation / spiritual traditions (special usage: Buddhism, Hinduism): *"Do not dwell in the past, do not dream of the future, concentrate the mind on the present moment"* /Buddha/ [26];

12) a person's way of thinking / mentality (a characteristic attitude or outlook): *"You cannot have*

a positive life and a negative mind" /Joyce Meyer/ [26].

The concept of MIND, as reflected in the full range of meanings of the lexeme *mind*, the name of the concept, demonstrates a rich and multifaceted nature that spans across several intersecting domains of human understanding: COGNITIVE PSYCHOLOGY (1, 2, 3, 4, 8), BIHAVIORAL PSYCHOLOGY (9, 10, 12), PSYCHIATRY (5), RELIGION/SPIRITUALITY (11). This diversity underscores the central role the concept plays in shaping our cognitive, emotional, behavioral, and cultural experience. Each domain highlights different yet overlapping dimensions of what it means to possess and use a mind, whether as a seat of intellect, a center of awareness, a driver of behavior, or a vehicle of inner transformation.

The concept of INTELLECT. The concept of INTELLECT is commonly understood as a collection of higher-level mental abilities involved in reasoning, problem-solving, abstract thinking, understanding, and making judgments. It is typically viewed as distinct from more basic cognitive functions such as perception and memory, as well as from emotional or intuitive processes. The term itself (*intellectus* in Latin) has a long and diverse history in philosophical thought, where it has often been distinguished from other faculties of the mind, including sensation, imagination, and will.

The English noun *intellect* entered the language in the late 14th century, most likely through the O.F. *intellecte* (13th century), which in turn derived from the Latin *intellectus*, meaning "discernment", "perception", or "understanding." The Latin term is the past participle of *intelligere*, a verb meaning "to understand" or "to discern." This verb is formed from the prefix *inter-* ("between") and *legere* ("to gather", "to choose", or "to read"), the latter tracing back to the P.I.E. root *leg-*, meaning "to collect" or "to pick out". From a philosophical perspective, *intellect* is often distinguished from *intelligence*: while *intelligence* emphasizes the active ability to perceive or discern connections (literally "to read between"), *intellect* refers more specifically to what has already been grasped or assimilated by the mind. Its etymological development reflects both its linguistic evolution and its enduring significance in philosophical thought as a marker of the human capacity for reasoned understanding.

The lexeme *intellect*, the name of the concept INTELLECT, encompasses a spectrum of meanings reflecting its central role in human cognition, personality, and philosophical thought. Across contemporary and historical sources, the term

consistently refers to capacities and entities associated with reason, understanding, and mental excellence. Below is a comprehensive list of meanings of the lexeme *intellect*, compiled and structured from the most respected English-English dictionaries [7; 8; 9; 11; 12; 14]. Each meaning is supported by examples drawn from lexicographic sources and discourse samples found in electronic databases, using a continuous sampling approach:

1) mind or capacity for reasoning, understanding, and abstract thought, especially at a high or advanced level: *"Although our intellect always longs for clarity and certainty, our nature often finds uncertainty fascinating"* /Carl von Clausewitz/ [27];

2) high intelligence or exceptional mental ability: *"Most people say that it is the intellect which makes a great scientist. They are wrong: it is character"* /Albert Einstein/ [27];

3) an intellectual person, e.g. a scientist, an academician, etc. (a person known for their intellectual abilities; someone whose thinking and reasoning stand out): *"Of course we all know Biden is the intellect of the Democratic Party"* /Clint Eastwood/ [27];

4) (*obsolete*) divine intelligence or universal reason (especially in Neoplatonic and scholastic thought).

The concept of INTELLECT, as reflected in the full range of meanings of the lexeme *intellect*, the name of the concept, demonstrates a multifaceted nature that spans across several overlapping domains of human understanding: COGNITIVE PSYCHOLOGY (1, 2), ACADEMIA (3), THEOLOGY (4). The lexeme *intellect*, representing the concept INTELLECT, encompasses a spectrum of meanings that underscore its central role in cognitive processes, personal identity, and philosophical exploration. These meanings predominantly focus on faculties of reasoning, comprehension, and exceptional cognitive capacity, alongside the identification of individuals distinguished by their intellectual abilities and the historical metaphysical conception of divine wisdom.

The concept of INTELLIGENCE. From a philosophical perspective, intelligence is viewed as a fundamental mental faculty that enables reasoning, problem-solving, and knowledge acquisition. Classical thinkers distinguished between intellect and practical reasoning, highlighting intelligence's role in guiding ethical and purposeful action [16; 19; 20; 21]. Contemporary philosophy debates intelligence in relation to consciousness, free will, and human understanding, questioning whether it is innate or shaped by experience and its connection to wisdom, insight, and creativity. In cognitive science,

intelligence is studied as a measurable, multifaceted capacity involving learning, adaptation, reasoning, and applying knowledge to new situations. It is understood as arising from complex information-processing systems, including memory, attention, perception, and executive functions [18; 29]. Developments in artificial intelligence and neuroscience have broadened this study to include both biological and artificial forms of intelligence, raising questions about their similarities and differences [25; 31; 32]. Together, these perspectives offer a comprehensive understanding of intelligence as both a profound human faculty and an empirical subject.

The noun *intelligence* entered the English language in the late 14th century, initially referring to "the highest faculty of the mind" or the "capacity to comprehend general truths". It likely came through O.F. *intelligence* (12th century) before becoming established in M.E. The term ultimately derives from the Latin *intelligentia*, meaning "understanding," "knowledge," "discernment," or "skill." This Latin noun is formed from the present participle *intelligens* ("discerning"), derived from the verb *intelligere*, which means "to understand" or "to perceive". Etymologically, *intelligere* is composed of the prefix *inter-* ("between") and *legere* ("to choose", "to gather", or "to read"), which originates from the P.I.E. root *leg-*, meaning "to collect". Thus, *intelligere* literally conveys the idea of "choosing between", suggesting a process of refined discernment. As the term evolved through Latin and O.F., its meaning in English expanded beyond the notion of an abstract cognitive faculty to include more practical senses, such as information, particularly in military or strategic contexts, and intelligent agents. This semantic development reflects the enduring versatility and relevance of the concept across intellectual and practical domains.

The lexeme *intelligence*, the name of the concept INTELLIGENCE, encompasses a broad and multifaceted semantic field, reflecting its central role in both human cognition and societal structures. The following is a comprehensive and systematically organized inventory of the meanings of the lexeme *intelligence*, derived from the most authoritative English-English dictionaries [7; 8; 9; 11; 12; 14]. Each semantic entry is substantiated by illustrative examples extracted from lexicographic sources and discourse instances located in electronic corpora, employing a continuous sampling method:

1) cognitive and mental capacity: *"There are no great limits to growth because there are no limits of human intelligence, imagination, and wonder"* /Ronald Reagan/ [28];

2) person's highest mental ability: "*Intelligence is not measured by how much you know, but by how much you have the capacity to learn*" /Francesca Zappia/ [28];

3) information gathering / espionage (military, political, digital):

3a. the collection and assessment of secret information (on an enemy or opponent), especially for military or governmental purposes: "*Meanwhile it has been a bad week for the security and intelligence*" [8]; "*The intelligence which we receive from every quarter confirms the estimate of the German strength*" [8];

3b. organizations engaged in the gathering of such information: "*Subsequent scrutiny of that claim amid early assessments from intelligence agencies has led Trump and his allies to double down on and even expand on his declarations of success*" [9];

4) biological intelligence (non-human): "*Dolphins: animals that are so intelligent that, within a few weeks of captivity, they can train a man to stand on the edge of their pool and throw them food three times a day*" /Hal Roach/ [33];

5) artificial intelligence: "*Artificial intelligence applications are already used behind the scenes in hospitals to automate workforce tasks, improve patient flow, for operating room scheduling and elsewhere to improve efficiency*" [9].

The semantic analysis of the lexeme *intelligence*, the name of the concept INTELLIGENCE, reveals its realization across four interrelated conceptual domains: COGNITIVE PSYCHOLOGY (1, 2), SECURITY (3), TECHNOLOGY (5), ETHOLOGY (4). Each domain reflects a specific contextualization of the concept INTELLIGENCE, shaped by its function, application, or referent in discourse. This multidimensionality underscores *intelligence* as a pivotal construct at the intersection of mental capacity, strategic agency, biological cognition, and artificial systems.

Comparative analysis of the concepts MIND, INTELLECT and INTELLIGENCE: shared and distinct traits.

The etymological trajectories of *mind*, *intellect*, and *intelligence* – names of the concepts MIND, INTELLECT and INTELLIGENCE, respectively – reveal layered conceptual developments rooted in distinct linguistic traditions. *Mind*, derived from Old English *gemynd*, originally emphasized memory and intention, reflecting its Germanic and Indo-European roots in remembrance and thought. In contrast, *intellect* and *intelligence* share a common Latin origin in *intelligere* ("to understand"), yet diverge in nuance: *intellect* denotes the internalized capacity for rea-

soned understanding, while *intelligence* emphasizes active discernment and the dynamic process of comprehension. Collectively, these etymologies illustrate the evolution of mental concepts in English, from static remembrance to abstract cognition and operative understanding, each term capturing a specific facet of human mental life.

The comparative table above (see table 1) reveals clear distinctions in the semantic scope and conceptual orientation of the lexemes *mind*, *intellect*, and *intelligence*. *Mind* emerges as the most semantically diverse, encompassing not only rational faculties but also memory, volition, emotion, attentiveness, and meditative states, thus reflecting the totality of subjective mental experience. *Intellect*, by contrast, is narrowly defined, highlighting abstract reasoning, exceptional cognitive ability, and philosophical traditions, particularly within academic or contemplative contexts. *Intelligence* occupies a dynamic position between the two: it overlaps with cognitive capacity and high mental ability but extends further into specialized domains, including espionage, biological cognition, and artificial intelligence. This comparative perspective illustrates how each lexeme captures distinct facets of human and non-human cognition within both individual and systemic frameworks.

A comparative analysis of the conceptual domains, within which the concepts MIND, INTELLECT and INTELLIGENCE are realized, reveals both shared and distinct cognitive foundations that reflect the specialized functions of each concept across various fields of human knowledge.

The only fully shared domain across all three concepts is COGNITIVE PSYCHOLOGY. Each lexeme reflects, in its core meanings, the fundamental association with mental faculties such as thought, reasoning, understanding, and perception. MIND encompasses cognitive processes broadly, including thinking, remembering, and forming intentions. INTELLECT focuses specifically on abstract reasoning and high-level comprehension, while INTELLIGENCE highlights cognitive capacity in terms of problem-solving and adaptive functioning. Despite their differences in emphasis, all three concepts participate in the exploration of human cognition and its mechanisms, making cognitive psychology their central point of convergence.

Beyond their shared grounding in COGNITIVE PSYCHOLOGY, the three concepts diverge in distinct domain-specific realizations: MIND is uniquely situated in BEHAVIORAL PSYCHOLOGY, PSYCHIATRY, and RELIGION/SPIRITUALITY, encompassing volition, attention, emotional

Table 1

The comparative table of the meanings of the lexemes *mind*, *intellect*, and *intelligence* – names of the concepts MIND, INTELLECT and INTELLIGENCE

Semantic scope	Mind	Intellect	Intelligence
1. Mental faculty / cognitive capacity	The part of a person that thinks (1)	Capacity for reasoning and abstract thought (1)	Cognitive and mental capacity (1)
2. General mental ability / brainpower	A person's intellect or intelligence (2)	High-level mental ability (2)	The highest mental ability (2)
3. Memory / recollection	Ability to remember things (3)	–	–
4. Thought / intention / opinion	Intention, decision, attitude (4)	–	–
5. Mental health / sanity	Sanity, mental state (5)	–	–
6. Attention / concentration	Focus or mental direction (6)	–	–
7. Desire / inclination / volition	Wish, willingness, tendency (7)	–	–
8. Person as thinker / decision-maker	Someone who thinks or decides (8)	An intellectual person (3)	–
9. Obedience / politeness (verb use)	To mind = to obey, take care of (9)	–	–
10. Concern / annoyance (verb use)	To mind = to be bothered or care (10)	–	–
11. Meditative / spiritual mental state	Mind in meditation (e.g. Buddhism, Hinduism) (11)	–	–
12. Characteristic mentality / outlook	Way of thinking, mentality (12)	–	–
13. Espionage: information gathering	–	–	Collection of secret information (3a); intelligence services (3b)
14. Biological intelligence	–	–	Non-human animal cognition (4)
15. Artificial intelligence	–	–	Machine-based intelligence (5)
16. Philosophical / divine reason	–	Divine or universal reason (4)	–

states, and meditative or transformative experience. It is the most holistic and experiential of the three. INTELLECT aligns with ACADEMIA and THEOLOGY, representing abstract reasoning, scholarly identity, and, historically, divine or universal reason. It reflects the contemplative and epistemic dimension of cognition. INTELLIGENCE operates within SECURITY, TECHNOLOGY and ETHOLOGY, denoting applied cognitive function, strategic information processing, artificial systems, and non-human cognition. It is the most functional and outward-directed construct.

Conclusion. The analysis of the concepts MIND, INTELLECT, and INTELLIGENCE reveals their shared foundation in cognitive psychology, while also highlighting distinct semantic trajectories shaped by their disciplinary affiliations and conceptual functions. MIND emerges as the most semantically expansive and experiential construct,

encompassing not only cognitive faculties but also memory, volition, attention, emotion, and meditative states. Its realization in behavioral psychology, psychiatry, and spirituality underlines its holistic role in subjective and cultural experience. In contrast, INTELLECT reflects a more narrowly defined cognitive modality centered on abstract reasoning, conceptual reflection, and epistemic achievement. Its association with academia and theology emphasizes its historical and philosophical significance as the contemplative dimension of cognition. INTELLIGENCE bridges human and systemic cognition, aligning with fields such as security, technology, and ethology. It represents a functional and adaptive construct, extending beyond the individual to include artificial agents and non-human cognition. While all three concepts converge around core mental functions, their respective domains of realization underscore the diverse ways in which

human thought is categorized, operationalized, and theorized across disciplinary boundaries. Together, they offer a comprehensive view of the multifaceted nature of cognition in both theoretical inquiry and applied contexts.

A promising perspective for such an analysis lies in the interdisciplinary mapping of cognitive constructs, which integrates insights from lexical semantics, conceptual analysis, and domain-specific discourse studies.

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