THE TERM "CONCEPTION" AND ITS INTERPRETATIONS IN LINGUISTICS

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Annotation:
This article discusses the term conception and its linguistic interpretations, as well as the distinguishing features of phenomena such as concept, frame and gestalt.

Keywords: conception, conceptualism, concept, frame, gestalt, cognitive, lingvocognitology, lingvocultrology, lingvocontceptology.

At present, the term "conception" is widely used in many humanities, including literature, philosophy, linguistics, psychology, cultural studies. There are many definitions of this term, as the term "conception" plays an important role in the study of the linguistic landscape of the ethnic world as a variant of the content plan.

First of all, if we look at the genesis of the term *"conception"*, we can see that despite the fact that *"Conception"* is a modern term in many humanities, medieval scholars were engaged in its dismantling. According to Pierre Abelard, who lived in the twelfth century, resonant names were by nature not included in what they defined, but because people *"forced"* them into things. God gives this "compulsion" to people. At the same time, Abelard's names turn out to be *"means of perceiving things"*, which in essence Abelyar considers this concept in the context of people's relationship with one another and with God. The concept of abelar is meaning [2:11].

In the fourth century, a conflict arose between nominalists and realists. The controversy was about the interdependence of name, idea, and thing. The clash of extremist views led to the emergence of **"moderate nominalism"**, which went down in the history of philosophy as *"conceptualism"*. In medieval philosophy, there were names of concepts, a special concept of **"psychological formations"** with which they carry certain semantic functions [2:11].

The Russian thinker S.A.Askoldov (1870-1945) was one of the first to introduce the word *"concept"* in the field of modern knowledge. Like medieval nominalists, S.A.Askoldov recognizes *"individual representation as a substitute for the whole total volume"*. However, unlike them, he does not see the concept as *"representation"* and does not combine it with individual representation [2:11]. To study separate conceptualized areas of objective reality requires an understanding of what a concept is as a fact of reality. Modern scholars define the concept as a **"quantum of knowledge"** [3:90], as a kind of ideal object, as "the essence of culture in the human mind, in its form, the penetration of culture into the human mental world", "the mental unity of this culture" [5:49]. The first demonstration of a concept is the manifestation of something individual and common at the same time. Then there is the idea that a concept is a micro model of culture, and culture is a micro model of a concept. An analysis of the numerous literatures provides a basis for believing that the basic cognitive being that allows concepts to relate meaning to words and the categorical function they perform from a psychological point of view represent our knowledge of living beings and objects around us. [3:15]. V.V.Krasnix introduces a narrow definition of the concept: the concept is the most general, maximally abstract, but concretely expressed (linguistic) consciousness, the bonds denoted by national-cultural symbols in the sum of the whole valence is the cognitively reworked idea of **"object"**. [4: 268]. V.I.Karasik's point of view turns out to be different, according to which the existence of "subject conceptions" is recognized along with the concepts of abstract horses [3: 122].

Such an understanding of the conception serves to give a more complete picture of the conceptual area or other society.

An analysis of the above definitions shows that the understanding of the term *"conception"* in modern linguistics is variable. There is both a narrow concept of the term "conception" (according to V.V.Krasnix) and a broader concept (according to V.I.Karasik, Y.S.Stepanov, E.S.Kubryakova). The only thing that is unequivocally recognized is that the concept belongs to the mind and, unlike the concept, includes not only descriptive-classified, but also emotional-volitional and figurative-empirical features. Conceptions have not only thinking but also experience [6:41].

Approaches to understanding the concept that exists in linguistics, as a rule, treat this phenomenon as a linguocognitive and lingvocultural concept. For example, perception as a linguistic-cognitive phenomenon is the unity of mental or spiritual sources of our consciousness and the structure of information that reflects human knowledge and experience; memory, mental vocabulary, the conceptual system of language, and the operative unity of the worldview reflected in the human psyche [1:90]. From the point of view of the linguocultural approach, the understanding of the concept is that it is recognized as the basic unit of culture, its concentrate [3: 116].

It should be noted that linguocognitive and lingvocultural approaches do not negate each other in understanding the concept. The concept as a mental upbringing in the mind of the individual is the conceptual sphere of society, i.e. the emergence of culture and the concept as the unity of culture is the definition of a collective experience that becomes private property. According to V.I.Karasik, these approaches differ in their aspects in relation to the individual: the linguocognitive concept is the orientation from individual consciousness to culture, and the linguocultural concept is the orientation from culture to individual consciousness. It should be noted that the separation of the outer and inner side of the movement is in fact only a research technique, this movement is an integral multidimensional process [3: 117].

There are a number of similar terms in linguistics today. For example, *"conception", "concept", "frame", "gestalt"* is among them. To clearly understand the term "conception", it is necessary to review these concepts and identify their differences compared to the concept.

In linguistics, it seems that the goal can be achieved by searching for the Latin term "conceptus" (concept) to define the word *"conception"*. Apparently, these terms are synonymous, but the essence of these words is far from each other. At present, they are very clearly separated and differentiated. "Concept" is mainly used in logic and philosophy, and "conception" is used in cultural studies and linguistics. The term "conception" includes a system of logical terms such as judgment and inference; in this sense, the term "concept" is a set of only the rational part of the concept, that is, the content that includes the main important features of the object [3: 128].

The common denominator that unites the above concepts is their mental nature. The difference is that they characterize the unit of data stored in memory from different angles [3: 128]. Thus, *"Gestalt"* emphasizes the integrity of the stored image, it is impossible to reduce it to a set of features, the *"Frame"*, on the other hand, compiles the data, concretizing it as the frame is opened. This is a gestalt in its dynamics. "Conception", as V.I.Karasik writes, is an important piece of information that is stored in individual or collective memory, has a certain value and experiential information [3: 128].

Thus, the most appropriate concept for defining mental competencies in the field of psychology is gestalt, this frame from the point of view of cognitive science, this concept from the point of view of culturology and lingvocultrology.

Given the relevance and fundamental relevance of linguocognitive, linguocultural approaches to understanding a conception, the basic term and object of linguistic research can be recognized as a

concept and its frame structure. The proposed integrated approach to understanding the concept allows us to systematize the different concepts of these mental beings.

Many scholars (V.I.Karasik, V.V.Krasnix, L.O.Cherneyko, etc.) consider the concept to be at least three-dimensional formation and distinguish its subject-figurative, conceptual and integral parts. Hence, the figurative side of the concept includes the visual, auditory, tactile, enjoyment perceived by perceiving the olfactory properties of things, events, and phenomena reflected in our memory, i.e., these are the corresponding signs of practical knowledge. The conceptual aspect of the conception is how this concept is established in the language, its definition, description, structure of features, definition, comparative features of this concept in relation to other concepts. An important aspect of the conception is that mental education is considered the same for both the disabled and the entire language community.

The conception is the most important category of a number of humanities, and it is multidisciplinary. From transcultural universals to concrete and abstract, individual and group concepts are distinguished.

The most detailed typology of concepts has been developed in accordance with the criteria accepted in cognitive science:

1)   mental images (specific visual images - the dog "German shepherd");
2)   schemes (less detailed pictures - as housing);
3)   hyperonyms (very generalized images - tree);
4)   frames (a set of associations stored in our memory - New Year);
5)   insights (knowledge of the functional purpose of the subject plug);
6)   scenarios (development of the plot of events - the process of birth);
7)   kaleidoscopic concepts (a set of scenarios and frames related to experience and emotions - happiness) [1: 43-67].

Linguocultural and cognitive approaches, some researchers believe that one of the main features of concepts is their inseparability, their connection with other concepts.

In general, we can call the potentials found in the vocabulary of any person, as well as of the whole language, areas of concept. It is common to think that the object of the study of concepts is not the truth itself, but its reflection in the minds of the peoples, in their history. Therefore, the study of concepts should have a synchronous-etymological character, which allows not only to express the elements of reality, but also to form the dynamics of knowing the world and the linguistic landscape of the universe.

There are already many definitions of the concept of "conception" in the scientific literature, and "conception" is unanimously recognized as a unit of mental space. It builds knowledge about the world and reflects the national characteristics of world division. By conception we mean operational unity of thought as a method and result of quantitative and categorization of knowledge, because its object is a mental entity with a characteristic character, the formation of which is mainly determined by the abstract form, the model determined by the concept itself; also creates it.

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