

THE ROLE OF THE CONCEPT OF "STEP" IN LANGUAGE AND CULTURE: A LINGUOPRAGMATIC ANALYSIS IN UZBEK AND ENGLISH

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Abstract: This article studies the concept of “step” from a linguistic and cognitive perspective. The concept of stepfather is analyzed in the context of the Uzbek national mentality and worldview, revealing its lexical, connotative and etymological features. The development of the conceptual system, its formation in the human mind and its relationship with other concepts are explained. The article emphasizes the national identity of the word “step” and conducts a comparative analysis of it with its equivalents in other languages. The cultural, social and linguistic aspects of this concept are also analyzed.

Keywords: Step, concept, conceptual system, Uzbek language, etymology, national mentality, linguistic analysis, cognitive linguistics, worldview.

Different concepts are capable of conveying different conceptual information - both simple elements of a higher level of abstraction and complex devices. Determining the type of concept is carried out using the first paragraph of our methodology. The remaining paragraphs (from the second to the sixth) are explained in the order indicated in the second chapter of this manual.

An excellent example of studying a concept can be considered the example given in the work of E.S. Kubryakova “Semantics in Cognitive Linguistics”. As a result of interaction with the world, a person develops ideas about it, a picture of the world is formed, which is considered a template in philosophical and linguistic literature. The picture of the world is one of the fundamental concepts describing human life.

In recent decades, the reflection of the holistic picture of the world, recorded in the cognitive human mind through language, has become one of the most important problems of cognitive linguistics. Because the picture of the world “records a certain image of being that can never be directly” (Askoldov, 60); it is a form, a structure of being that arises in accordance with the laws of logic. As a person acquires life experience, he transfers it to certain concepts. These concepts are logically interconnected and form a conceptual system; the system is created by a person, adapted and continuously refined. This is explained by the constant change of concepts in the human mind. Concepts that are part of the system are influenced by other concepts and themselves change. Over time, both the number of concepts and their content and volume change (Pavilenis, 102-120).

The gradualness of the structure of the conceptual system in consciousness corresponds to the principles of logic. The logicity of the system is connected with this. This property allows one concept to pass into another, to describe it through another concept, to create new ones based on old concepts.

The logicity of the system is the basis for the formation of concepts that have passed into consciousness through language, rather than new concepts based on current experience. This

also determines the possibility of abstract concepts entering the human conceptual system. It is impossible to systematize such information without the help of language.

Speaking of conceptual systems, we can see the following stages of their formation in the human mind: nonverbal (before the emergence of language) and verbal (linguistic); variability (this property is associated with the accumulation of experience and the acquisition of new knowledge) and logicity is associated with the features of the process of formation of the system).

The term "worldview" arose within the framework of physical science at the turn of the 19th-20th centuries. Since the 1960s, the problems of the worldview have been studied in semiotics in connection with the study of primary formative systems (language) and secondary (myth, religion, folk oral creativity, poetry, cinema, painting, architecture) systems.

The worldview is proof of the existence of human consciousness, and man makes its creation the content of his life: "Man tries to create a simple and clear picture of this world in order to replace it with a picture created in this way. The artist, the poet, the theorist, the philosopher and the naturalist are engaged in this. Each in his own way. Man brings the essence of his spiritual world into this picture..." (Einstein).

Thus, the worldview of each people finds its expression in the worldview: "Any civilization, social system is characterized by its own unique perception of the world" (A. Ya. Gurevich). From this it follows that the mentality of any human-cultural community is largely conditioned by its worldview. This picture reflects the worldview of the members of this community.

The worldview (including its linguistic picture) is built on the basis of the study of human ideas about the world. If the world is the interaction of man and the environment, then the worldview is the result of the study of information about the environment and man together with man (Sivyan, 5.)

The phenomena and objects of the external world are presented in the human mind in the form of an internal image. According to A.A. Leontiev, there is also a "fifth quasi-dimension". It contains information about being: "This is a system of meanings of the "substantive field". In this case, the worldview is a system of images.

According to M. Heidegger, when you say "landscape", first of all, something appears before your eyes: "...the landscape of the world understood in its essence does not mean the landscape that expresses this world, but the world understood as a landscape." The landscape of the world, which can be called knowledge about the world, forms the basis of personal and social consciousness. Language, in turn, fulfills the requirements of the cognitive process. The conceptual landscape of the world can be different for different people, for example, in different eras, different social groups, different fields of scientific activity, and so on. People who speak different languages under certain conditions have similar conceptual landscapes of the world, while people who speak the same language have different conceptual landscapes. Consequently, in the conceptual landscape of the world, universal, national and personal situations are interconnected.

The core of the concept of stepchild (dictionary meaning)

1. Children from a previous husband or wife in relation to the current husband or wife, their relatives, as well as the current husband or wife in relation to children from their relatives from a previous husband or wife. Stepmother, stepgranddaughter, stepaunt. For example, Hafsalam Pir said: "May my forehead be covered with salt if I don't have a stepchild, too," and returned crying. (from the work)

2. Children who were not born from the same mother or father, and who were not born to each other. [Dilbar:] My brother Batirjon has a stepsister, her name is Adolatkhon, and this boy was born to her. H. Safarov, Hayot Maktabi.

Connotative meaning

1. Moveable Not yours; foreign, stranger. While Babur was rejoicing that he had found a great mentor, fate had deprived him of this helper. P. Kadyrov, *Starry Nights*. No one heard about the condition of the "stepfather" crops. From the newspaper. The nightingale is among the stepfather's thorn bushes, the running water is among the stepfather's mountains. A. Oripov, *Ruhim*.
2. Etymological origin. Step is a term for a child with a foreign father or mother or such children in relation to each other. The stepbrother found the medicine he needed. This adjective is probably a form of the verb *og-*, which means "to join", "to gather" in the old Turkic language, formed with the suffix (a)y.

The referent situation to which the concept belongs

In the fairy tale "Zumrad and Qimmat", a daughter joined the stepmother. More precisely, the father marries a woman who has a daughter. Considering that, according to the etymological origin of the word, the word *og-* means to join, joining with the mother and the mother's relationship to the children of other husbands are taken into account. Compared to the situation where the stepmother is childless, a stepmother who has followed, that is, a stepmother who has children, has more negative characteristics. In our opinion, the meaning of "to join", "to accompany" is emphasized by the meaning of "to follow".

Mental characteristics of the word "step"

Just as the word "mother" is in other languages, "step" is also present in all other peoples, in a situation related to human relations. However, the emergence of the word "step" stems from the national mentality of our people.

For example, among the Russian people, it is a common and usual thing for a man to go and live in a woman's house, but for Uzbeks this situation is completely alien. Therefore, the etymological meanings of the word "step" in our language, "to join", "to join", that is, "step", may be mainly related to the arrival of a woman to a man's house, sometimes accompanied by a child.

Associative relations of the key lexeme (concept core)

Although the characteristics of the mother and stepmother are in opposition to each other, they may not be compatible in terms of their attitude to someone else's child, but both are on the same line in their attitude to their own child. At this point, it is necessary to compare the stepmother with the mother-in-law. Here, too, alienation, or rather, the fact that the groom becomes a blood relative and the offspring unite, changes the relationship to a certain extent for the better. If the bride does not have children, in most cases, alienation (stepbrotherhood) continues. Stepbrother, younger brother, sister, daughter, son, etc. enter into associative relations in the background. In the Uzbek language, stepbrotherhood is not so characteristic of fathers, it is mainly associated with the mother, we believe that being someone else's child is a very close situation to being stepbrother.

Linguopragmatics is a field that finds solutions to problems and issues at the intersection of language and culture, studies and analyzes the interrelationships and differences of linguistic means in different cultures. One of the main concepts of linguopragmatics is that a concept acquires mental essence, is understood, accumulated and depicted in a holistic image through the intellect, consciousness, knowledge of various contents. The elements of the concept sphere



that enter the concept field demonstrate the formation and realization of the concept in various speech conditions.

In world linguistics, linguocultural units have been studied not only by linguists, but also by specialists in such fields as philosophy, logic, psychology, and cognitology. This indicates that linguopragmatic units are of great importance not only for linguistic and cultural studies, but also for other fields.

In the linguistic landscape of the world, linguocultural biurology serves to illuminate the linguistic features inherent in a particular nation on the example of mythologema, phraseme, paremia, speech etiquette, lacuna, gestalts. Stereotypes or gestalts formed in the consciousness of a certain nation are formed as their opposite in the consciousness of representatives of the second culture. The concept of stepfather has a wide scope. It turned out that its etymology differs in both languages being compared. The fact that in the West it is common for fathers to go and live in the woman's house has a special effect on the concept of stepfatherhood in relation to the Uzbek mentality and culture.

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