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IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 07 Volume: 87

Published: 30.07.2020 <http://T-Science.org>

QR – Issue



QR – Article



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COGNITIVE AND LINGUOCULTURAL PECULIARITIES OF THE CONCEPTOSPHERE “STEPMOTHER”

Abstract: The article deals with the problems of cognitive and linguocultural studies as one of the main directions in linguistics. The conceptosphere “stepmother” has been analyzed as the object of the article. In the definition of scientific terms were relied on the theories of well-known European and Uzbek linguists.

Key words: culture, linguocultural studies, category, cognitive linguistics, national mentality, complex process, conceptosphere, lingvocognitive approach.

Language: English

Citation: Jalolova, F. N. (2020). Cognitive and linguocultural peculiarities of the conceptosphere “Stepmother”. *ISJ Theoretical & Applied Science*, 07 (87), 401-405.

Soi: <http://s-o-i.org/1.1/TAS-07-87-76> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.07.87.76>

Scopus ASCC: 3310.

Introduction

A new direction in which the culture of peoples is being studied as a specific form of human relations, that is, linguocultural studies, can be interpreted as a rapidly evolving, expressing, and stabilizing field of linguistics today. The analysis of the factors of formation of social consciousness has created opportunities to study the interrelationships and mechanisms of mutual understanding of different cultures. This, in its turn, has led to the emergence of new research in linguistics based on the study of language and cultural relations. Linguistic consciousness and cultural values are reflected and expressed in the form of mental models of the image of the objective world in language. In this way, the categories of national perception and understanding of the world are formed in the language based on the context of cultural traditions.

Well-known Uzbek linguist N.M. Makhmudov comments on this process as follows: “Linguoculturology studies language as a cultural phenomenon. It is a unique way of seeing the world through the prism of a national language, in which

language participates as an expression of a particular national mentality. Today, linguoculturology has been formed and is developing as a separate linguistic direction in Russian and other foreign linguistics. This direction, the task of which is to recommend and study the relationship between language and culture, language and ethnos, language and mentality, is just beginning the comparative researches in Uzbek linguistics. [12: 51].

While continuing the theme, we come across the descriptions of other scholars who emphasize the same idea: “Cognitive linguistics considers linguistic thinking and national mentality as a specific means of perceiving and understanding existence, specific to a particular person, social or ethnic group, and belonging to a set of cognitive stereotypes.” [13: 65].

Another well-known linguist S.G. Vorkachyev argues that today's development of linguistics, or anthropocentric paradigm, has given to a human a "measure of all things" and directed his worldview to a particular center. [8: 21,25]. Linguocognitological research is typological in nature and is aimed at identifying the general laws of the formation of mental

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perceptions. The interests of researchers who carry investigations in this area are aimed at identifying the specific features of the composition of mental units, the separation of specific cultural concepts and the systematic description of distinguishing features [4: 170].

DISCUSSION: The development of cognitive linguistics in connection with both the natural and human sciences has been emphasized by foreign and Uzbek linguists. According to Sh. Safarov, cognitive linguistics is “a product of an interdisciplinary communication. It is difficult for such kind of communication to take place quickly, easily, without conflict. Therefore, the formation of cognitive linguistics as an independent field is a complex process, and it is inevitable that any field of science that has chosen a very complex object of study, such as language, will be covered by complex of problems”. [15: 5].

Linguocultural studies investigate the peculiarities of the national conceptosphere in the process of transition from culture to consciousness. It is worth noting the scientific research of such Russian scientists as N.F. Alefirenko, V.I. Karasik, V.V. Krasnykh, Y.S. Stepanov, S.G. Ter-Minasova, V.V. Maslova and Uzbek scientists Sh. Safarov, N.M. Makhmudov, A.M. Mamatov, D.U. Ashurova, U.K. Yusupov and others has similar views on the laying of concepts supplying the conceptual perception and mental information in the bases of knowing the world in their studies. As a result of studying the conceptosphere on the basis of a lingvocognitive approach, its field model is formed, which consists of a core and a boundary. [9: 17].

Through the linguocultural direction of linguistics, the life experiences, perceptions of the world, and feelings about knowing the world of a particular people are reflected in linguistic units and passes down from generation to generation. According to this concept, language is interpreted as the first form of conceptualizing the universe and generalizing human experiences, preserving knowledge about the universe, socially important historical events in human life.

The appearance and development of the meaning of cultural concept is associated with the publication of collections of scientific articles entitled "Cultural Concepts", "Logical Analysis of Language". In these collections, a linguistic, logical analysis of cultural concepts and scientific theories, as well as a detailed

interpretation of the philosophical problems of vital consciousness are described for the first time.

In the introductory part of his book “Vocabularies of Public Life”, sociologist Robert Wuthnow writes: "In our age, the analysis of culture is probably more at the center of the human sciences than at any other time." One of the important features of this category of research is that they are interdisciplinary in nature. Anthropology, literary criticism, political philosophy, the study of religions, cultural history and cognitive psychology have rich sources and conclusions on this subject, and new ideas can be found in them.” [6: 2].

Thus, lingvoculturology is a complex direction that studies the process of interaction of culture and language, the process of interaction, the functional nature, which systematically studies the process based on modern methods.

The term "concept" has been interpreted differently by scholars in linguistics, and the definition given by V.A. Maslova more accurately reflects the essence of this term, that is, the scientist said that "the concept has a linguistic and cultural specificity, a semantic structure that describes certain ethnocultures in one way or another." [11: 50].

Differences between cognitive concepts and linguocultural concepts are distinguished. For linguists working in the field of linguoculturology, the concept is a sign of the specificity of a particular linguistic culture, and these signs depend on the perception and categorization of events in accordance with each nation, way of life, living needs, culture. In cognitive linguistics, the concept is studied in relation to the meaning of language units, and therefore relies on language units in the formation of the concept, which is considered as a unit of thinking [15: 83].

The conceptual center always consists of the concept that is considered the most important, because the concept serves to study culture, and at the heart of culture lies the very principle of values [3: 3797]. The cognitive concept, in its turn, is the product of human thinking. Linguocultural and cognitive similarities of the concepts of "mother" and "stepmother", which are the object of study, are observed, the main reason for which is their universality.

The concept reflects the interdependence and cooperation of the sciences of logic, psychology, linguistics and philosophy. More precisely, the concept is also a multifaceted, integrative, i.e. logical-linguistic-epistemological term. [2: 49]. A concept is a unit of thinking based on a concept, meaning, and

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image, and is called a generalization of knowledge, or a "quantum." It has a high level of semantic commonality.

An analysis of events related to the place of any conceptsphere in the linguistic landscape of the world has shown that there are three components in the structure of a linguocultural concept. That is, factual and figurative elements of cultural value. Information about a concept, elements of concrete facts are stored in memory in verbal form, and therefore it can be directly reproduced in speech, while the figurative element is nonverbal, it can only be expressed through the description. The set of concepts forms the conceptsphere. The concept of the conceptsphere is multi-layered and includes individual, group and national conceptspheres. The interaction of different conceptspheres is interrelated.

The term conceptsphere is mainly important for comparative researches, because in the analysis in this direction the national features of the conceptsphere are taken as the main object; while being the main object, the conceptspheres are explained differently at each language level. In this case, the word, the meaning of the word, the concepts of these meanings are not explained in isolation, but on the contrary, they appear in a certain form in the "layer of thoughts" of man. Linguocultural concepts can be classified on a variety of bases. Concepts can also be divided into, for example, emotional, educational, contextual (textual) and other conceptspheres in terms of the different topics selected. Concepts that are classified in relation to people who speak a particular language form individual, microgroup, macrogroup, national, and universal conceptspheres. [10: 52]. The national conceptsphere of language is related to national culture and is associated with historical and religious experiences. Individual conceptspheres are studied in relation to the family and society. From the above considerations, language is not only a tool of communication, but it is a mirror of culture, as we see every language in national and cultural conceptual spheres.

In our study, we chose the conceptsphere "stepmother" as the object of conceptual analysis. It is known that in the "linguistic landscape of the world" developed a method of depicting the inner image of a man. This method of analysis is based on the analysis of individual concepts that reflect the spiritual life of man ("mind", "emotion", "intelligence", etc.), or other semantic and semiotic categories (right-left, top-

bottom, object- subject, etc.) can be formed through the analysis.

A type of a negative "bad" woman is always a stepmother who tries to govern all the family. In the times of Giambattista Basile (1575-1632) a character of a wicked woman in fairy tales was a jealous wife; in the times of Charles Perrault (1628-1703) this cruel woman was a mother-in-law; and nowadays this "hero" is a stepmother [5: 222]. A negative character changes under the influence of time and culture. Apo writes that one of the most important characters having been investigated widely is a character of stepmother [1: 33]. There are no many facts about the stepfathers in literary works but the relationships between the stepmother and stepchildren were problematic situations anyway. Apo gives information about the investigations carried by Birgit Herzberg Yohensen the main object of which was stepmother. Due to this investigation the fairy tales under the themes of stepmothers help to make this problem more concrete. Such kind of tales warned the women who became stepmothers to be not so strict with the children of a husband; and the children being left without mothers to be calm, they console the stepchildren [1: 33].

The etymology of the word "stepmother" comes from Church-Slavyan: мащеха / maschekha (μητρού), Russian: мачеха / machikha, Ukrainian: мачоха, мачуха; Bulgarian: мащеха / machekha; , Serbo-Horvatian: mahekha; Slovenian: maceha; Czech: macecha; Slovak and Polish: macocha. The original form is probably "mātrjes".

The formation of the motive as "stepmother-stepdaughter" in the fairytale epic, as we see it, is associated with the period of disintegration of the patriarchal community and the formation of a monogamous family. It was then that such concepts and social categories of people as "stepmother", "stepdaughter", "stepfather" and "stepson" were formed, which have left certain family and household relations between people to this day.

The fate of children who lost their parents mainly depended on their financial situation and relationship with their stepmother or stepfather. (However, there are no tales of a bad stepfather). The basis of the relationship between the stepmother and stepchildren was based on hereditary interests, and family relationships and oppression led to the appearance of the "stepmother-stepdaughter" motif in artistic creation. It is pertinent to cite here the judgment of V.P. Anikin that "it has become characteristic of fairy

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tales that two women clash with different family spirits, patrons. Defending the human rights of orphans, the fairy tale attracted the imaginary forces of tribal mythology to defend the equality of people [7: 139].

From the very beginning of the narration of the fairy tale, the image of an evil stepmother is depicted in front of us, who pleases her own daughter in everything, and offends her stepdaughter (her husband's daughter from a previous marriage) in every possible way. Naturally, the stepmother wishes her daughter's good and shows love for her on the basis of her worldview due to her upbringing and morality. Love is manifested in the desire to protect own child from unnecessary work, from some other everyday worries and troubles.

In other words, love is expressed in overprotectiveness. This is what the tale is condemned and ridiculed. In a situation with a daughter, the stepmother does not show concern due to the lack of love for step daughter. And she shows her anger and hatred for this "stepdaughter" in what, according to her worldview, is the most humiliating, difficult and unpleasant, namely in being forced to work.

But the paradox is that it is work that turns out to be a favorable environment for the development of good qualities in a person, and "love" in the form of care and protection from everyday obstacles turns out to be fatal.

The plot about the oppression of the stepmother towards the stepdaughter is found in the folklore and literature of many nations of the world (Korean "Khonchi and Phatchi", "Rose and Lotus", Vietnamese "Golden Shoe", English "Reed Hat", Creole "How the princess was expelled for loving his father is more than salt ", the tales of Ch. Perrault "Cinderella" and the brothers Grimm "The Wild Girl" etc.).

The stable existence of this plot is explained by socio-historical reasons: "a large patriarchal communal family, being a transitional form of family relations that arose at the stage of destruction of the primitive communal order, gave rise to the very notions of a stepmother and stepdaughter ... A large patriarchal community was torn apart by constant family contradictions and hostility: wives and their children argued because of the inheritance.

Particularly difficult was the situation of orphans - stepchildren and stepdaughters. The previous clan

structure did not know such a social category. Now it arose: these were people whose material well-being largely depended on the attitude of their father's new wife towards them. Naturally, the new woman in the family strove to establish the position of her children, first of all, hating possible applicants for her husband's property from other women.

CONCLUSION. Early on, the stepmother put heavy housework on the stepchildren, so that, by inheriting something, these family members would receive most of what they themselves contributed to the family's property through their own labor. Family oppression made possible the appearance in fairy tales of the theme of the life collision of a stepmother with her step-children, most often with a stepdaughter.

In fiction, the stepmother is often depicted as evil. The character of the wicked stepmother features strongly in fairy tales; the most famous examples are *Cinderella*, *Snow White*, and *Hansel and Gretel*. Stepdaughters are her most common victim, followed by couples of stepdaughter - stepson, but stepsons are also victims, as in *The Juniper*.

In most fairy tales, the stepmother has her own daughters, and she is very kind to them. Why is this especially emphasized in fairy tales? Based on the above, it becomes clear that the stepmother is evil to her stepdaughter not by herself, but by virtue of her second role. The fact is that only the stepdaughter is a rival, since she is beautiful and young. Since their own daughters in fairy tales are not in positive character, mothers have nothing to worry about, they continue to be children for her.

So, in the national linguistic landscape of the world, cognitive knowledge in the imagination of the individual provides an opportunity to study and conceptualize the formation and analysis of concepts relevant to a particular society, the national specifics of a particular ethnos conceptosphere.

The national-cultural semantics of language is a product of history, which means that the richer the history, the richer the content of linguistic units. The language reflects the knowledge and experience of man about the world in different conditions, the natural peculiarities of the people, its social life, historical destiny, life experiences. The identification and interpretation of linguo-specific concepts that reflect and shape the way of thinking of a nation remains one of the most pressing issues in linguistics today.

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