



# CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 03 Issue: 11 Nov 2022  
<https://cajipc.centralasianstudies.org>

## Studies on the Concept of “Motherland” (“Heimat”) in Cognitive Linguistics

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*Received 10<sup>th</sup> Sep 2022, Accepted 12<sup>th</sup> Oct 2022, Online 17<sup>th</sup> Nov 2022*

### ABSTRACT

This article is devoted to the studies on linguoculturology which is a new direction of linguistics. The article analyzes the term “concept”, and comparatively investigates the concept of “Motherland” (Heimat in German) in Uzbek and German languages. Furthermore, there are given theoretical background about the linguists’ views about the concept of “Motherland”.

**KEYWORDS:** linguoculturology, terminology, notion, motherland, concept, lexeme, scheme, ethnography, psychology, scenario.

The term “*concept*” began to be widely used in the 90s of the 20th century. The word “concept” was derived from the Latin *conceptus*, which means "notion". Concepts, commonly, are focused on putting certain notions related to human lifestyle into special frames, defining their linguistic and cultural existence. Of course, there are many opinions and discussions about the concept, and it is difficult to find a clear definition of it.

According to D. S. Likhachev, the concept is a process of individual interpretation and the replacement of the meaning of a word in a certain context. A certain concept is considered to have its own form in each language and culture. One of the outstanding Uzbek linguists, professor G.M.Hoshimov defines the concept as follows: “The concept is not only the result of two closely related processes (conceptualization and categorization), but also it is the final result of a number of important processes (such as psychologization, cognitization, sociologization, (linguistic) semanticization, sociolectization, stylization (such as dialectization, variantization, and idiolectization), and it forms the cognitive basis of linguistic semantics as a whole conceptual/cognitive semantics, and the language unit has its own semantics in a concept reflected to a certain extent (partially)”.

The professor considers the concept as a complex perceptual process, clearly it is a phenomenon that is expressed through verbal (and, if necessary, non-verbal) linguistic means, consisting of complex internal organizers. According to his theory, it has a genealogical structure that includes specific constituents and is materialized by all speakers through sign(s) among the speakers of the language and interpreted as a common meaning. Sh.Safarov's theoretical views on cognitive linguistics are of particular importance in Uzbek linguistics. It is difficult to find a clear answer to the question of what "concept" means in cognitive

linguistics. The main reason for this is that the term of "concept" is a very abstract phenomenon. According to Sh. Safarov: "...it should not be forgotten that the "mental structure" at the core of the concept does not have any material appearance, but is an imaginary structure formed in the process of mental perception. Moreover, the term "concept" stands side by side with other mental phenomena such as "notion", "meaning", "semantics", and at the same time, the problem of determining their mutual relationship and distinguishing their different signs also arises".

Nowadays, the linguistic terms "concept" and "frame" are widely used in the leading linguistic schools. As a semantic category, it shows the content-rich aspects of communication, and the expressed opinion increases the influence of reasoning in the communication process. Ray Jackendorf states that "Language has the power to convey meaning because of its relation to conceptual structures." U.K. Yusupov defines the concept as follows: "A concept is a set of knowledge in our mind about something or an event in the external or internal world, images about it and a positive, negative or neutral attitude or an assessment towards it. D. Ashurova said, "The concept has a holistic mental essence, it is the main part of the linguistic image of the world, and it acquires a special cultural significance in the speech of a person and ensures linguistic and cultural communication. The concept has an international character and is verbalized in each language through its own units. Concepts, in turn, have a complex typological structure that is more widely interpreted rather than a meaning of a word.

In philology, concept is a word meaning that belongs to the mental, spiritual or material sphere of human life, has historical roots in the life of the nation, and is based on one aspect of thinking that has a social and subjective notion. It is a component of a sign. It often incorporates concepts that are related to or in many cases opposed to other concepts. Another important difference between an artistic concept and scientific concept is that researchers use "emotions, desires, in general, they are indifferent to the concept of science". An artistic concept is usually a complex of both, it consists of notions, ideas, emotions, and sometimes even represent the highest signs of emotions.

The concept of the motherland can be understood in a broad and narrow sense. In a narrow sense, it means the country of a person's birth and the territory belonging to certain people; and in a broad sense, for the representatives of a certain continent, their continent is the common homeland, and the earth is the only homeland for humanity.

For this reason, it is not appropriate to study it only in a narrow sense. In addition, many scientists have specifically addressed this issue in their works. It should be noted that the topic of motherland and patriotism is a tool that is always needed by humanity and serves as the main factor in its spiritual maturity, like the greatest need. Teaching the youth about the concept of homeland and patriotism will always remain a topic that does not lose its importance and actuality. We know that a newborn baby is cradled for the first time by our great mothers. His house is considered a cradle. Compared to this, the poet expresses the beginning of the first world/life from the cradle.

Motherland - there is probably no artist who did not praise and sing about it. Because for an artist, there is no such pleasure and happiness as singing about the place- the Motherland where he was born and raised. Although the essence of the works written on the theme of the Motherland are similar, none of them are the same. The main and favorite theme "Motherland" takes the main place in Takhir Malik's work.

The author repeatedly refers to the theme of the Motherland: sages have given different definitions to the term "Motherland". Without pretending to be better than them, we will try to express our opinion as much as

possible. Although we do not object to the definition that "the motherland is the land where the navel blood of a person is spilled", we would like to say that this is a conditional concept. If the place of birth and upbringing was the Motherland in the full sense, the representatives of Germans, Greeks, Jews, Crimean Tatars and other nationalities who were born and raised on our country would not have moved to the land of their ancestors. And when Uzbeks born abroad call "Motherland!" they aspire to Uzbekistan. Therefore, the Motherland is first of all a place honored with the pure soil of the ancestors. We feel the need to make some corrections to the definition "Motherland begins at the threshold": Motherland begins from the heart and conscience of each person. In other words, a small image of the Motherland lives in everyone's heart.

Motherland is the air we breathe. It is a pride and honor for a person to realize that he is a part of the motherland. A heart capable of concentrating love for the Motherland is unique only to the child of Adam. God said: "I created the children of men as dear and honorable." We see this dearness and dignity in the qualities of "loving the Motherland, appreciating the Motherland and serving for its prosperity and honor."

However, if we look through the work by the German author I. Trojanow, we can notice the completely different definition of "Motherland": *Alte Heimat, neue Heimat – das ist völliger Unsinn! "Menschen, die geflohen seien, lebten in einem Pluralismus, sagte der Schriftsteller Ilija Trojanow im Dlf. Es sei wichtig, diese kosmopolitische Realität anzuerkennen. Die Idee des Nationalstaats bezeichnete Trojanow als „reine Fiction“.*

"Old homeland, new homeland - that's complete nonsense!" It is important to recognize this cosmopolitan reality. Trojanow described the idea of the nation state as "pure fiction".

In another of his works, he defined the concept of motherland as follows: "Love" is the first home of every person, his homeland. Usually lovers leave their homeland for love and start their life together in another place and consider this new place as their main motherland.

The concept of the motherland takes a large place in the works of almost all artists. Many scientists have focused on this issue in their works.

As it can be seen from the analysis, the writers of each nation have different definitions of the motherland. The German writer I. Trojanow defined the concept of the motherland in his works based on his worldview and social life.

In conclusion, the concept of motherland can be understood in a broad and narrow sense. It should be noted that the topic of homeland and patriotism is the greatest need, which is always needed by humanity and serves as the main factor in its spiritual development. For this reason, studying and teaching the concept of homeland is of urgent importance in all eras.

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