



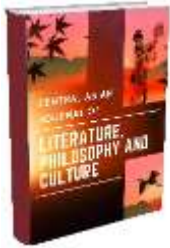
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## NATIONAL-CULTURAL LINGUOCULTUROLOGICAL FEATURES OF THE CONCEPT OF HEIMAT (HOMELAND) IN GERMAN AND UZBEK LANGUAGES

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**Abstract:** This article is about a new direction in linguistics of cultural studies, the concept and the interpretation of the concept of the motherland in Uzbek and German. It also gives an idea of the theoretical views of conceptual scientists.

**Key words:** linguoculturology, terminology, concept, motherland, lexeme, concept, frame, diagram, gestalt, prototype, script.

### I. INTRODUCTION

Language is considered as one of the means of expressing and shaping a concept in the human mind. The concept is the main cell of culture in the human mental world. Concepts appear in the human mind not only on the basis of lexical meanings of words, but also on the basis of personal and cultural-historical experience of an entire nation. The richer the experience, the wider the concept is. In this case, the concept manifests itself in many ways.

After all, a concept is realizing the world and having an idea about it. In addition, cognition is the process by which human knowledge emerges and enriches the mind in the knowledge of the universe, while the acquisition of knowledge is, directly and

indirectly, related to language. A person's ability to know is in synchronic with his linguistic ability. Because language is the most basic process of communication, we refer to it directly in our knowledge of the world. [4, p. 65]

### II. DISCUSSION

According to Sh.Safarov: - It should be born in mind that the "metal structure" at the heart of the concept is an imaginary structure, formed in the process of mental perception, without any material appearance. Moreover, the term "concept" is synonymous with other mental phenomena such as "concept", "meaning", and "content", and at the same time, there is a problem of defining their relationship and distinguishing different signs [4, p. 74]. It is difficult to find a definitive answer to the question of what "concept" means in cognitive linguistics. The main reason for this is that the concept of "concept" is a very abstract phenomenon. The term concept began to appear in linguistic research in the first half of the twentieth century.

The term is an English word (concept), translated into Russian as «понятие» (concept). Later, when the term began to be confused with the

term concept, work began to be done to clarify its literal meaning. The difference between the terms concept and concept is determined by defining the relationship between language, culture and thinking. Concepts appear as units of the conceptual landscape of the world and form the conceptual system of language. The diversity of terms is determined by the reflection of different aspects of consciousness and thinking. In cognitive linguistics, the concept is seen as a key figure. In linguoculturology, the term is a form of cultural mental language - a condensed part of the culture in the human mind; Culture is seen as a set of verbal concepts, ideas, and knowledge that are part of a person's mental existence.

U.K. Yusupov defines a 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 to it, that is, an assessment" [6, p. 81]. According to M.V. Piminova, a concept is, first of all, a conceptus-thinking, a concept, an idea about an object is considered as part of a classical sensualist scheme. Second, the concept is explored as a meaningful part in the "semantic triangle-trapezoid" model. Third, the concept is analyzed as a synthesis of the meaningful part [5, p. 63]. According to linguist N.D. Aryutunova, the concept is a practical concept in philosophy that reflects the relationship between many factors and thought processes, such as national traditions, life experience, religion, ideology, folklore, and images of art. The concept represents a cultural layer that connects man and the world [2, p.15]. One of the most famous linguists in the study of concepts is S.A. Askoldov. According to him, "a concept is a unit that reflects the process of thinking about one type of concept or another".

In the mental world, a concept is primarily a linguistic unit comparable to a phoneme, a morpheme, or a lexeme, which is expressed in terms

of signification (the structure and capacity of a concept), lexical meaning, and non-linguistic meanings of words. Summarizing and harmonizing the existing scientific and theoretical views on the term concept, M.M. Jorayeva defines it as follows: It is a broad category that provides a national-cultural dialogue in speech, has an international character, enters into a very abstract field of thought, and represents a set of knowledge, ie mental lexicon, conceptual system and language activity in the human mind [3, p. 54]. At this point, M.M. Jorayeva and in agreement with M.V. Piminova, it can be said that "a concept is a unit of language at the emic level, compared to phonemes, lexemes, morphemes, etc., and at the ethical stage the signifier is expressed by lexical meaning and the internal structure of the word." It is also possible to conclude from the above observations that the concepts (concept, imagination, meaning, content, etc.) that are considered to be the same as the concept do not determine the place of the given phenomenon in the language system.

### III. RESULTS

The object of this article is the concept of homeland in German culture. Heimat is a unique word that is closely related to historical traditions that are valuable to any people associated with geographical features. Each nation expresses this concept with its own feelings: in English it is called homeland, in French la patrie, pays natal, in Polish ojczyzna pais natal in Spanish, and patriadeb in Italian. In German, the concept of homeland is associated with a large number of images and emotions. The purpose of this article is to define the essence and characteristics of the concept of Heimat (Homeland). The concept of Heimat (Homeland) is an important concept in German culture, reflected in language, literature and philosophy, and is inextricably linked with the historical development of Germany.

The themes of patriotism and sacredness are also relevant in our country, Uzbekistan. In his book "Human Property", Tahir Malik said about the homeland: "The homeland begins with the conscience of each person in his heart. That is, in the heart of every person lives a small image of the homeland. The homeland is the air we breathe. It is a source of pride and honor for a person to realize that he is the only child of Adam. The concept of patriotism can be studied in two ways. The first is physically. That is, the place of birth, which is common to all animals, from ants to elephants. It is a place where he protects the place where he eats his food, if necessary. The second concept is only the higher consciousness. The owner is, to be more precise, a spiritual state peculiar to man. This state depends more on the heart, mind, and emotion." [7, p. 903].

Homeland - the place of birth, country, country of birth; a region that has historically belonged to a particular people and its nature, population, unique development, language, culture, way of life and customs. The homeland is as single and sacred as the mother. The feeling of indebtedness to the motherland is a characteristic of every mature person. Patriotism is manifested in patriotism; Homeland - (Arabic: vatan - motherland) is the place, territory, social environment, country where people live, where their ancestors and descendants were born and raised. It is no coincidence that our people say that the Motherland begins at the threshold. As a person grows up, his understanding of the homeland begins to expand. It rises to the level of Astana, home, neighborhood, village, city, district, region and finally a country. From the point of view of concepts and experiences, patriotism is a socio-spiritual feeling that has emerged in the course of historical development, formed and changed under the influence of the external environment and epochs. A person who has

a homeland has high pride. Mountain-like support - a person who feels the existence of the Motherland is always ready for any trials of life. They do not choose the homeland, the parents. They are great and sacred blessing given by the Creator Himself.

The word "homeland" always goes hand in hand with the word "mother". The word Heimat is derived from the word heimoti or heimot in Old and Middle-Upper German history, meaning house, land, place of residence. The word Heimat has been used in all parts of present-day Germany since the 15th century. Martin Luther used the word homeland in his works (see Bastian, 1995, p. 20). In the Duden dictionary, this concept is explained as follows: Heimat is "a country, country or part of a country where a person is born it is a place where one feels at home because of one's upbringing or permanent residence." [10, p. 680]. Another German word that gives the concept of "homeland" is Waterland ("fatherland", homeland). When the word Waterland comes in a formal sense, Heimat is a more sincere, emotional concept. The word "Heimat" comes from the word "heim"- someone's house, (meaning a safe place). Heim is a common German word (Mittelhochdeutsch-1050 to 1350) that has been used since ancient times, meaning "home, homeland" in German. Thus, the existence of the homeland is one of the basic mental needs of man. This word is all till, in Germany, the concept of Heimat is unique in that it is associated with a great nation, its spread, and its inclusion in the national conceptual sphere. We associate it with one of the basic concepts of German culture.

## CONCLUSION

In conclusion, the adoption of the concept in linguistics serves as a new stage for the culturological, philosophical and cognitive aspects of linguistics in defining the basic features of culture, consciousness, thinking and linguistic unity. To date,



several methods for studying concepts have been developed. Methods of performing conceptual analysis are important for today's research. One of the best ways for a linguist to study a language is to compare it with a sister language and to compare both. Therefore, in linguoculturology, the study of languages belonging to the same family, which are close and similar in all respects, is very effective. It can be said that the science of linguoculturology studies the cultural life of a particular people, its achievements and shortcomings, innovations and discoveries based on the linguistic factor. Linguoculturology also studies the most important of the mysteries that remain abstract throughout human life, namely, the linguistic abstract concepts that belong to a particular people.

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