



# Comparative Model of the Linguistic-Cultural Concept “Motherland” And It’s National-Cultural Conceptual Signs

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## ABSTRACT

This article deals with Comparative model of the linguistic-cultural concept “Motherland”, and it’s national-cultural conceptual signs. The author defines the similarities and differences of the concept “Motherland” with illustrations. When writing this article, various literature and Internet sites were analysed. The comparative method, the method of component analysis of meaning and methods of conceptual analysis were used. In this article, comparative model of the linguistic-cultural concept “Motherland”, and it’s national-cultural conceptual signs was studied and this unit was illustrated with examples.

## Keywords:

concept, culture, sub-concept, component, specific characteristics, linguistic-cultural, homeland, represent, customs, traditions.

## Introduction

The linguistic-cultural concept of “Motherland” is socio-culturally colourful, multifaceted, has a wide content and associative field, its emotional-expressive expression depends on the national mentality and cultural characteristics of the society. The linguistic-cultural concept of “Motherland” is objectified in the language by an important corpus of lexical units and phraseological expressions, which reflect the specific characteristics of British and Uzbek cultures.

## Methods and discussion

Despite the presence of the lexeme “motherland” equivalent to the concept of “Motherland” in Uzbek in the culture of English-speaking people, they use the neutral lexeme “country” to represent their country, the two countries under study are linguistically and culturally similar. Means a significant difference in the perception of the concept [1].

In English and Uzbek cultures, the structure of the matrix models of the linguistic-cultural concept of “Motherland” is not the

same, which is related to the existence of individual characteristics of the mentality of each nation and allows us to form a comparative hybrid model of this linguistic-cultural concept. The matrix model of the Linguistic-Cultural Concept of the “Motherland” studied in Uzbek culture includes the following four sub-concept components: “Patriotism”, “Home”, “Family”, “Tradition”, in the English concept “Motherland” we can see only three components: “family”, “home”, “traditions”. Based on the collected and studied materials, we show the similar and different features of the linguistic-cultural concept “Motherland” in the cultures of the English- and Uzbek-speaking people [2, 3].

Let’s compare the main lexemes reflecting the studied concept, namely: “Motherland” – in Uzbek culture, and “Motherland” – in English. The lexeme of the Uzbek language “Motherland” is mainly understood as the motherland, the place of birth of a person, and although there is such a definition for the multi-meaning lexeme country in the English language, it is not considered the main one. First of all, the word country means

state and nation. However, the synonyms of the Uzbek “Motherland” lexeme - homeland, fatherland, motherland are almost never used in spoken English.

Let's compare the nominative space of the concepts “Motherland” in English and Uzbek. The previously modelled matrix models of the studied concept reflect the presence of several main sub-concepts, most of which are synonymous pairs in both cultures: home, family, traditions. However, in the nominative field of the linguistic-cultural concept of the Uzbek language, “Motherland” also has a small sub-concept such as “patriotism” [4, 5].

Now we compare each of the selected sub-concepts separately. The most important thing in the nominative field of the Uzbek language-cultural concept of the “Motherland” is the sub-concept of “patriotism”. Patriotism in Uzbek culture has been formed in the struggle against many external enemies for many centuries, so the ability of the Uzbek people to unite in the face of national threats to protect their homeland has become an integral feature of the Uzbek mentality. In the nominative field of the linguistic and cultural concept of country, the concept of patriotism does not stand out for two reasons: firstly, the lexeme country does not have such a deep meaning and does not evoke emotional perceptions as in Uzbek culture, and secondly, for the English mentality, “Motherland” is not the concept of home, but is more important [6-9].

In both studied cultures, the sub-concept “Motherland” is interpreted almost the same. Under the concept of home, both Englishmen and Uzbeks understand their homes, families, and lives. In relation to this concept, both Englishmen and Uzbeks clearly observe feelings such as love and affection. However, despite the noted similarities, there is also a significant difference. In addition to the listed meanings for the Uzbek people, the concept of house has a wider meaning. This is reflected in the concept of the “Motherland” which Uzbeks are ready to defend even with their lives if necessary. For the British, home is a very personal thing, it is almost incomparable and does not interact with the concept of “Motherland”. The next sub-concept – “family” has more differences than

similar characteristics in the studied cultures. Similarities lie only in the positive meaning included in the general meaning and the concept of its national value. Among the main differences, we can point out the following:

1. Family composition. In English culture, the circle of family includes only father, mother and children. On the other hand, among Uzbeks, the circle of relatives is filled with grandparents and sometimes other relatives. In addition, the Uzbek family is a large family, which means the presence of several generations, while the English family is mainly focused on the composition of families with only their own small family, that is, only two young generations (parents and children).

2. Mutual relations of family members. Uzbek families are distinguished by the emotional manifestation of positive and negative feelings towards each other. English relations with family are almost always limited.

3. Educational system. In Uzbek families, the child is the centre of care for all family members. Parents and children maintain a very close and warm relationship, even in adulthood. For the British, raising children who are not afraid of strictness and difficulties and are socially adapted is a priority.

The sub-concept of “tradition” is almost incomparable in the studied cultures. Each nation has its own customs and traditions that reflect its cultural national values. Uzbek customs and traditions are a mixture of religion and history, everything that once existed or exists in our culture. The mentality of the Uzbek people includes certain qualities such as kindness, hospitality, compassion, generosity, tolerance and simplicity. The British mentality is characterized by rationality, restraint, calmness and materiality. As conservatives, the British love constancy and stability in everything, so they always strictly adhere to traditions and customs that have hardly changed during their existence. In this way, they emphasize their importance, how much they are proud and love their homeland, its history and traditions.

## Results

In this article, comparative model of the linguistic-cultural concept “Motherland”, and it's

national-cultural conceptual signs was studied and this unit was illustrated with examples.

### Conclusion

Thus, based on the above evidence, we can conclude that the linguistic and cultural concept of "Motherland" is reflected in Uzbek and English-speaking folk cultures with great differences from each other.

Undoubtedly, lexemes expressing patriotism have a high frequency for the Uzbek people. At the same time, the concept of linguistic and cultural homeland does not mean only the place of residence of people. For the Uzbek people, the Motherland is national culture, tradition – customs and the rich history of the people, and love for the Motherland is an integral feature of the Uzbek character. For English-speaking people, the concept of Motherland does not evoke such strong feelings and is somewhat material. For the British, Homeland basically means being in a territory. They never equate their country with either the government or the state - this is a variable concept for them, and nothing is more important to them than permanence. Therefore, the concept of home is the most valuable and important for the owners of this culture.

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