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ISSN (ONLINE) 2598-9936



INDONESIAN JOURNAL OF INNOVATION STUDIES
PUBLISHED BY
UNIVERSITAS MUHAMMADIYAH SIDOARJO

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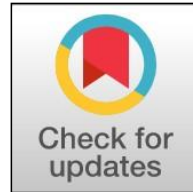
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**LINGUCULTUROLOGICAL INTERPRETATION AND STUDY OF THE
CONCEPT "VATAN (HOMELAND)" IN GERMAN AND UZBEK
LANGUAGES**

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***Abstract.** This article is about linguistics, a new direction in linguistics of cultural studies, the concept and the interpretation of the concept of the motherland in Uzbek and Russian. 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.*

Linguoculturology is a new branch of linguistics, the study of cultures, customs and traditions, formed on the basis of the clash of languages and cultures and simultaneously reflected in the languages of all peoples. Also, the formation of language (consciousness) and language of national values, traditions and cultural forms through the science of linguoculturology; to mold it into a particular society; we can also learn that it develops the ability to think independently. From this it is clear that the language studied in the science of linguoculturology allows us to learn not only the features of the existing language, but also the cultural life, customs and values of the people who spoke this language in the past and present. Thus, it should be noted that linguistics (linguoculturology) cooperates with such disciplines as cultural studies, history, psychology, ethnography in the deeper study of peoples.

As an object of study of the science of linguoculturology, we can take, for example, samples of folklore. After all, phrases, proverbs, sayings, wise sayings and

metaphors are invaluable treasures that have preserved national values and traditions, as well as complete information about the nation in general, through the linguistic factor for centuries. The great Russian linguist Larin described the phrase as follows: "This morning light is as clear as the sun. "

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. Indeed, in some cases, linguistic differences in cultural values, location, language families, grammatical structure, and lexicon are surprisingly similar to existing patterns in folklore. As a result of the ancient "Great Silk Road" and other economic, political and cultural ties, the works of literature of different nations and peoples have been inherited by today's generation.

In the 21st century, linguistics has begun to explore not only the language of communication, but also a new direction that illuminates the cultural identity of a nation. This approach to language was based on the foundations laid by scholars such as W. Humboldt and A.A. Potebn. In this regard, Humboldt's statement: "The barrier to the language of my nation means the barrier to my worldview" shows how much the language of each nation is connected with its culture, traditions and even worldview. proves it once again. Therefore, when studying each language, it is very important to know the characteristics of the study period, the nation, its cultural life, the current political system, the economic situation of the country, and to take into account the information obtained in the study.

Language is an important tool that can describe the real life a person lives. That is why Western philosophy has been enriched for thousands of years by making effective use of the "linguistic repository." A.M. Heidegger, one of the great philosophers of our time, describes language as the "House of Convenience." Therefore, linguistics is the science of language, which serves as an important methodological basis, base (warehouse) in the study of any social science.

This means that the process of studying the culture of nations or the study of cultural sciences cannot be imagined without the study of linguistics. Therefore, in the science of linguoculturology, language studies not only the mentality of modern peoples, but also the worldview of ancient peoples, their environment, existing society and attitudes towards themselves. Because all the characteristics listed above were created by the people and preserved in proverbs, sayings, phrases, metaphors and wise sayings that have been passed down from generation to generation over the centuries. It is interesting that a person can become a real person only if he learns his native language and national values from an early age. After all, the most delicate values and culture of a nation are embodied in this language. We can see this in the lives of the famous children Tarzan and Mowgli. After all, children who were born into the animal kingdom and grew up in such conditions had no human qualities, no culture, and even no language, which set them apart from their peers and contemporaries. After all, for Mowgli and Tarzan, who learned the language of animals, the customs, traditions and unique cultural life of this society were normal.

Much of the information about the world around us is conveyed to people on a linguistic basis. Therefore, the spiritual world is stronger than the material world, and a person develops the necessary intellectual, national, and social knowledge in his personal lexicon. In many cases, there is a wealth of vocabulary and its interpretation of events, objects, scientific and technical news that have not yet been seen or known in practice. Vocabulary also shows how well-adapted a person is to society and how well he or she is aware of all the news. In many cases, lexical ability also determines a person's status in society. In fact, philosophers say, "A complete understanding of a word makes it easier to study its material state." That is, before looking at the discovery itself, it is much easier to understand its name and characteristics.

Thus, 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. By discovering it or finding the answer, one can learn about the work of the nation over the centuries, its accomplishments and achievements, and even its linguistic insights that have been kept secret from other peoples. Therefore, our goal is to identify the linguistic and cultural features that are hidden behind linguistics.

Homeland is a place of birth, country, territory historically belonging to a particular people and its nature, population, unique development, language, culture, way of life and customs.

Homeland - (Arabic vatan - motherland) is the place, territory, social environment, country where people live, where their ancestors and descendants were born and raised. The homeland is the land where a person or a generation is born and raised. It is no coincidence that our people say that the homeland begins at the threshold. The geographical environment in which generations live and live with the same language, beliefs, customs and national qualities represents the Motherland. Homeland is understood in the sense of a person's home, the land in which he lives, and it is used in a broad and narrow sense. It is a broad concept if it refers to an area where people live together and where their ancestors have lived for a long time. A house, a neighborhood, a village is a narrow concept. The main idea of the people of Uzbekistan on the path of national development is to strengthen independence, build a free and prosperous homeland, a free and prosperous life. The main ideas of the ideology of national independence, with their essence, philosophy and charm, serve to inculcate the main idea in the hearts and minds of our people. The spiritual highness of our people is a guarantee of the prosperity of our country. The homeland is a sacred place where human blood is shed, it is a sacred place that leads to perfection. It is the greatest, most precious heritage, the most cherished memory that will be passed down from ancestors to generations. The homeland is the sacred land of our ancestors, where each of us will live in due time. Homeland is the past, present and future of a nation.

It is no coincidence that our people say that the homeland 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 country. From the point of view of concepts and experiences, patriotism is a socio-emotional 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 a high level of pride. A mountain-like support is a person who feels that his homeland exists and is always ready for any trials of life. Kurrai Zamin - The planet Earth is the Motherland for more than six billion peoples living in the whole world, and for each nation the territory, which is destined and historically given, is the Motherland. They do not choose the homeland, the parents. They are a great and sacred blessing given by the Creator Himself. It is in our hands to preserve this great blessing, to make its borders flourish. The word homeland always goes hand in hand with the word mother. This is not a simple matter. A child who respects his father also respects his homeland. This means that there is only one mother in the world, and the feeling of love for the Motherland is a divine blessing, so it is dear and sacred to everyone. The homeland is a land of human blood, a sacred place that makes it perfect and gives meaning to life. It is a great legacy, a cherished memory that will be passed down from generation to generation. The homeland is the sacred land of our ancestors.

The concept of "homeland" is multifaceted, in which the past, present and future of the nation are embodied. As a person grows, his understanding of the homeland expands. The Uzbek writer Tahir Malik comments on the definition of "homeland is the place where one's umbilical cord blood is shed" without commenting on the definition of "homeland is the place where one's umbilical cord blood is shed." If it had been a full-fledged homeland, Germans, Greeks, Jews, Crimean Tatars, and other nationalities who had been born and raised on our side would have moved to the land of their ancestors. The homeland does not start from the threshold, but from the heart

and conscience of everyone.

If we analyze the etymology of the word *heimat*, the origin of this word (Mittelhochdeutsch-1050 to 1350) dates back to 1050-1350, and *heimote*, *heimuote*, *heimoti* "place, place of birth, o' " In German, the word *Heimat* underwent a phonetic change in the 15th century. Until the 17th century, the word was used in the middle genus. However, the *Heimlich* quality has also been used in German since the 18th century, meaning "belonging to the homeland, to the place where one was born and raised." *Deutsches Wörterbuch* "contains information about the basic meanings of the words *Heimat* and *Waterland*. The word *Waterland* appeared after the word *Heimat*. [8]

In the book "*Das grosse Wörterbuch der deutschen Sprache*", *Heimat* divides the lexeme into two meanings:

a) Land, Landesteil oder Ort, in dem man [geboren und aufgewachsen ist] oder sich durch ständigen Aufenthalt zu Hause fühlt (oft als gefühlbetonder Ausdruck enger Verbundenheit gegenüber einer bestimmten Gegend);

b) Ursprungs-, Herkunftsland eines Tiers, einer Technik oder anderes.

In the first, it is based on human feelings about a person's attachment to a particular place, where he was born, a value that is based on a person's attachment to a place. The second meaning of the lexeme reflects a purely material basis, as it signifies the origin of a country or the creation of a world of animals or a world of technology.

"Meyer neues Lexicon" offers the following ideas: "*Heimat ,subjektiv von einzelnen Menschen oder kollektiv von Gruppen ,Stämmen ,Völkern, Nationen erlebte territorial Einheit ,zu de rein Gefühl besonders enger Verbundenheit besteht*".

This interpretation also refers to a sense of connection to a particular region, but this connection is formed in a person or group of people based on their subjective worldview, and lexicographers believe that it depends on a person's place of birth. They do not show. *Das Psychologie - Lexicon* is a book about a person's aspirations for his or her place of birth, is more visible in the specific environment and in the

nation and people. In general, the concept of "parental home" is very important in human life, because far from home, "abroad" or "in a foreign land" a person misses his childhood, the place where he was born and raised. [7]. In German, the concept of "homeland" is given by two lexemes: Waterland and Heimat. The use of these two words goes back to historical events. After this order, the German people began to use the word Waterland instead of the word Heimat. [3]

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