

THE CONCEPT OF PATRIOTISM IN IDIOMS AND THEIR ANALYSIS

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Abstract This research work provides a linguaculturological analysis of idioms and phraseological units representing the concept of patriotism in the Uzbek language. The role of the concept of "Motherland" in the people's worldview, its linguistic reflection, and the national-cultural nuances of these expressions are comprehensively highlighted. The article examines the forms of manifestation of the patriotism concept in Uzbek phraseology, their metaphorical foundations, and a comparative analysis with equivalents in foreign languages.

Keywords: concept of patriotism, linguaculturology, phraseology, national mentality, linguistic picture of the world, cognitive linguistics, comparative analysis, cultural code, metaphor, paremiology.

INTRODUCTION

Linguaculturology, emerging at the intersection of linguistics and cultural studies, investigates language as a cultural phenomenon. The primary object of research in this discipline is the reciprocal relationship between language and culture; specifically, how a nation perceives the world and how this perception is linguistically encoded.

Within the cultural and psychological life of any nation, the sentiment of patriotism occupies a central position. This feeling is not merely an internal human emotion, but a pivotal factor that determines an individual's social, political, and spiritual state. The concept of patriotism is a complex cognitive phenomenon that forms the very nucleus of the national mentality, defining a people's relationship to their land, history, and culture. For the Uzbek people, the Homeland (Vatan) is not merely a geographical territory. It is a sacred sanctuary, an emblem of honor and dignity, and the dwelling place of the ancestral spirit. Consequently, the concept of patriotism in the Uzbek language possesses an uniquely rich phraseological fund. These idioms serve as linguistic imprints of the nation's historical experience, mythological worldview, values, and philosophy, preserved through generations.

The purpose of this article is to analyze the linguaculturological characteristics of phraseological units representing the concept of patriotism in the Uzbek language, to elucidate their metaphorical foundations, and to conduct a comparative analysis with their equivalents in foreign languages.

LITERATURE REVIEW AND METHODS

The formation of linguaculturology as a distinct discipline dates back to the second half of the 20th century. Theoretical foundations in this field rely significantly on the hypotheses formulated by Wilhelm von Humboldt, Edward Sapir, and Benjamin Lee Whorf regarding the relationship between language and cognition. According to the principle of linguistic relativity, the structure of a language influences the manner in which its speakers conceptualize and perceive the world.

Within the Russian school of linguistics, scholars such as V.V. Vorobyev (1997), V.A. Maslova (2001), and Yu.S. Stepanov (1997) developed the theoretical frameworks of linguaculturology. In his seminal work, "Constants: A Dictionary of Russian Culture," Yu.S. Stepanov elaborates on the theory of the concept. He defines a concept as a "condensed culture," possessing primary significance for the cultural paradigm.



This field is likewise developing dynamically within Uzbek linguistics. Scholars such as A. Nurmonov, D. Khudoyberdiyeva, and Sh. Safarov have investigated the problems of cognitive linguistics and linguaculturology, exploring the linguistic picture of the world across various concepts in the Uzbek language. The concept of patriotism, as one of the most vital components of the Uzbek national mentality, commands distinct scholarly interest. Phraseological units are regarded as the most crucial linguistic elements that preserve the cultural memory of any language. V.M. Mokiyenko and A.M. Melerovich characterize phraseological units as "molded cultural meaning." It is precisely through these phraseological units that the centuries-old experience, values, and worldview of a people are transmitted from generation to generation.

DISCUSSION AND RESULTS

In the Uzbek linguistic picture of the world, the concept of patriotism is manifested through several semantic fields. At the core of these fields lie fundamental lexemes such as "Vatan" (Homeland), "yurt" (country/land), "ona zamin" (mother earth), "el" (people/nation), and "xalq" (people). Surrounding these is an expanding associative field populated by notions such as "defense," "loyalty," "sacrifice," "love," and "pride." In studying language as a cultural phenomenon, linguaculturology takes as its object of study the linguistic expression of a specific national mentality—perceived as a way of viewing the world through the prism of the national language. The notion of the cultural code becomes highly significant at this juncture, meaning the decoding of national mentality through the comprehension of signs, symbols, and imagery systems within a given culture.

The idiom "Boshini tikmoq" (literally, "to stake one's head") serves as a prime example within this series. The literal definition of the idiom entails placing or staking the head on something. Metaphorically, however, it denotes risking one's most precious possession—one's life—or sacrificing oneself in the service of the homeland. Within the hierarchical structure of the human body, the "head" is regarded as the highest and most essential organ. Thus, "staking" it signifies prioritizing the Homeland over one's personal existence—a metaphor that expresses the supreme value inherent in the Uzbek mentality.

A cross-linguistic comparative analysis highlights the national specificity of this idiom even more clearly. While the English phrase "to give one's life for the country" favors a direct, non-metaphorical expression, the phrase "boshini tikmoq" reflects a distinctive mode of national consciousness and thought. Furthermore, in Uzbek phraseology, patriotism is inextricably linked with the concept of "tuz-namak" (salt and bread). This connection stems from the symbolic meaning of salt in Uzbek culture, where salt stands as a potent symbol of affection, loyalty, and gratitude.

The idiom "Tuzini yemoq" (literally, "to eat someone's salt") embodies the moral dimension of patriotism-gratitude and loyalty. The underlying logic dictates that if an individual has consumed the salt of a country and benefited from its blessings, they must feel a sacred duty and responsibility toward that land. Betraying one's country is equated with "betraying the salt," which represents one of the gravest moral transgressions in the Uzbek worldview.

The expression "El etagini tut" (literally, "to hold onto the hem of the people") denotes the collective aspect of patriotism. Here, the primary value lies not in individual heroism, but in following one's nation and maintaining national solidarity. The word "etak" (the hem of a traditional garment) serves simultaneously as a symbol of connection and protection.

Similarly, the phrase "Vatanning bir hovuch tuprog'i" (a handful of the Homeland's soil) conveys the nation's sacred relationship to its land and soil. This idiom is rooted in nomadic traditions, where individuals embarking on long journeys would carry a pouch of their native soil with them. Soil functions as the synthesis of all that is sacred, being the ultimate resting place of ancestral spirits.



In conclusion, phraseological units encapsulating the concept of patriotism constitute a linguistic reflection of the centuries-old values, mentality, and worldview of the Uzbek people. This study has identified the unique linguaculturological characteristics of the patriotism concept within Uzbek phraseology.

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