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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**IN RUSSIAN CULTURE, THE EXTRALINGUISTIC CONTENT OF  
THE IDEAS ABOUT THE HOMELAND****Zulfiya Karimova***Jizzakh State Pedagogical University named after A. Kadiri**Jizzakh, Uzbekistan**E-mail: [karimova@mail.ru](mailto:karimova@mail.ru)***ABOUT ARTICLE**

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**Abstract:** The article deals with the extralinguistic content of the idea of the native land in Russian culture, which is reflected in the works of Russian folklore as a reflection of "folk speech-thought", in authoritative cultural texts - artistic, religious, scientific, journalistic, in encyclopedic and ideographic dictionaries and etc.

**INTRODUCTION**

In philosophical texts, the problem of the native land is considered as internally polemical, and the content of ideas about the Homeland differs significantly in different historical periods and depends on the speaker's belonging to certain socio-political forces, on the socio-political situation, on ideological attitudes and value priorities of society in a particular era. It is no accident that the philosopher A.A. Skvortsov believes that the modern scientific intelligentsia considers the most important values of life such as family, national culture, traditions and customs, while the Motherland remains "something of little importance, something that can easily be neglected in their theoretical research" [Skvortsov 2006: 5].

**THE MAIN RESULTS AND FINDINGS**

In the works of modern philosophers, the problem of the Motherland appears in different angles. Thus, the work devoted to the consideration of the ontological significance of the Motherland indicates the extreme importance of the Motherland for the life of the state, society, personality, its primary status in comparison with social, religious, professional, age, gender, etc. belonging: "The motherland is a spiritually organizing whole in which a person merges as much as possible with his language, culture, history, values, territory, with his people, despite the entire social network in which the population of our country and any other country is "distributed" [Khvatova et al. 201:184]. The

motherland acts as the only basis for the integration of a society divided geographically, politically, ideologically, confessionally, etc., while its image is rooted in a person from childhood and forcibly affects the models of his attitude to the world, to people and behavior. The sense of Homeland for individuals, in turn, acts as an essential and replenished "vital resource" for the community of compatriots: "The vital force of the Motherland lies precisely in the fact that on its basis a person and society itself retain their ontological authenticity, never turning into a means in other, albeit global, but instrumentally constructed systems and programs" [Ibid., 186].

Similar ideas are expressed in another philosophical work under the remarkable title "Motherland as a spiritual concept of Russian social philosophy". Its author, T.A. Chikaeva, objects to the material-natural understanding of the Motherland, because such an understanding does not take into account the axiological, value aspect. Based on the study of the heritage of the Russian philosophical thought of the "silver Age" (E.N. Trubetsky, I.A. Ilyin, etc.), the author comes to a reasonable conclusion that the Motherland acts as "the spiritual essence of the existence of the nation, the embodiment of its mental and moral system, value system. The motherland consists of individuals with easily recognizable and distinctive features" [Chikaeva 2016: 204]. A value-based approach to understanding the category of Homeland necessarily leads to understanding the Motherland as a kind of model of relations between people, between a person and society, between a citizen and the state, etc. This is a dynamic, regularly renewed, active model, which aims to "create and transmit from generation to generation the key values and goals of its existence" [Ibid., p. 205].

The evolution of ideas about the Motherland in different cultures and in different historical periods is considered, for example, by S.N. Artanovsky in the work "Homeland as a cultural and historical phenomenon". The philosopher emphasizes three aspects of the Motherland - its objective reality for a person, its "naturalness" and its "culture" (the Motherland is experienced and mastered in the life experience of a person as a cultural phenomenon). The subjective perception of the Motherland as an objective reality for a person is justified by the dialectic of historical variability and stability: "The motherland is historically changeable, but at any stage of historical growth it retains its quality, i.e. it always remains the Motherland, without which, let us add, neither human history nor the life experience of an individual is possible" [Artanovsky 2012: 12].

In the sociological model of the Motherland constructed by S.N. Artanovsky, 9 aspects are distinguished: "1) national-historical; 2) territorial; 3) cultural-transformative; 4) state; 5) geopolitical; 6) sacred; 7) cultural-cognitive; 8) psychological; 9) socio-historical" [Ibid same, 14]. At the same time, the philosopher quite rightly points out that the most important thing in understanding the category of Homeland is its understanding as a value, as a benefit for the ethnic community and for the individual as its member.

The aspects of the philosophical understanding of the Motherland highlighted above naturally lead to a problem that is covered in another work of the philosopher T.A. Chikaeva - the problem of the functions of the Motherland. Understanding the Motherland as "the unity of ontological, cognitive and axiological aspects" [Chikaeva 2017b: 193], the author identifies the following functions: "Firstly, the Motherland is a condition and prerequisite for the existence of a person, society and culture. This function is the main one, it is similar to the function of the mother. <...> The second function of the Motherland is to reveal the peculiarities of the national culture, mentality, giving the national way of life the character of universal value. <...> The third function of the Motherland is to be the highest, key value, having priority over others, and, consequently, to be the basis of collective identity. <...> The fourth function is inextricably linked with the value-integration function - to be the highest goal of the existence of a person or a social community as a subject of culture. <...> The fifth function of the Motherland is to be a factor in the spiritual self-determination of the individual, his worldview. <...> The sixth function of the Motherland is to maintain the physical health of a person ..." [Ibid., 193-195].

For the purposes of our research here, it is important for us to identify stable associative links of the Homeland category with the categories of the highest value, national culture, mentality.

In journalistic texts, the reflection of various aspects of ideas about the Motherland has more than two hundred years of tradition, starting with the works of writers and publicists of the "Pushkin era" about the essence of patriotism, the middle of the XIX century, when the polemic between "Slavophiles" and "Westerners" arose, the second half of the XIX century, the period of discussions about nationality, the first half of the XX century., when different socio-political camps were rigidly divided over the different understanding of the Motherland, and it continues to this day.

Russian Russian writers can see in the works of modern authors on the reflection of the Motherland in journalism of different historical periods and different socio-cultural and literary trends (for example, in the articles of B. Zaitsev, I.A. Ilyin, authors of the Russian Diaspora, modern Russian writers) a kind of continuation of the arguments about the Motherland in philosophical works. Thus, in the work "The Image of the Motherland in the journalism of Russian emigration (based on the article by I.A. Ilyina "Motherland and we")" the spiritual, value, moral and emotional component of the idea of the Motherland is noted first of all: "Homeland is a sense of oneself in one's own world, in the system of one's own values. <...> the evaluative-emotional component is connected with the image of the Motherland. <...> Homeland is not something inexpressible and difficult to explain logically, it is smells and sounds, symbols and images associated with something "own", familiar and close" [Vojvodina 2016: 160].

The article by S.N. Gladysheva characterizes the theme of the Motherland in the journalism of the Russian abroad during the Great Patriotic War (based on the works of M. Aldanov, M. Osorgin,

M. Slonim, etc.). The author points out that in the articles of these authors the theme of the Motherland is not identified with the ruling system in Russia. Russian publicists paid special attention to the cost of winning victories on the battlefields, invariably noting the steadfastness, courage and heroism of the Russian people" [Gladysheva 2020: 16].

### CONCLUSION

The current state of the Motherland problem in political discourse is presented in the work of E. Postnikova, dedicated to the archetype of the "Motherland" in the polemic between A. Prokhanov and D. Bykov. The material of the work focuses on the different interpretation of the archetype of the "Motherland" in the polar political discourses of modern Russia: "In modern political discourse, the archetype of the Motherland is in demand for legitimizing the image of the ruler through the connection to it of the archetype of the tsar-father, who "owns" Russia" [Postnikova 2018: 1177]. For the purposes of our research, it seems important here to point out the enduring importance of the stable image of the Motherland as a mother for modern linguistic consciousness, which allows the representation of 'Homeland - mother' to claim the status of a cognitive feature of the concept of HOMELAND.

These essential features of the concept of "Homeland", in accordance with the accepted concept of the study, can be included in the aggregate semantic content of the concept of "Homeland" already as its cognitive features at the next stages of analysis.

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