

## CULTURAL STUDIES

### THE CONCEPT OF MOTHERLAND IN OLFACTORY CULTURE

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Olfactory perception of the world around us, as an indispensable way of knowing and evaluating, has been going on for many centuries of human existence. Many odors permeate human life on different levels: physical, psychological, social. Olfactory sensations, influencing the human consciousness can evoke autobiographical memories, forgotten moments of life, make a person think about their own existence, «feel the time», «recognize the place».

It is well known that smell is a property of something that is perceived by the sense of smell, and therefore has a natural essence. However, its decipherment is culturally conditioned. Once in the cerebral cortex, the smell is understood in the human mind, based on cultural attitudes, and then causes a variety of reactions at the level of behavior. So, capturing the surrounding reality through a diverse palette of scents, a person gives them meaning.

In modern culturology, odors are traditionally divided into natural (environmental reality) and artificial («cultured»), each of which is a system of codes, symbols. Based on the data of odors, the world is divided into «own»/«foreign», integrated images of social objects are created (smell as a symbol of home, city, region, country, etc.), outlines a spatially defined position of man in life, where the main in his attitude to the smell of the Motherland/Homeland remains in the world.

Analyzing the concept of «Motherland» in the olfactory field we must pay attention to the ambiguity of the term itself. Most often, the concept of Motherland refers to the country of ancestors (parents) of man; the historical place of origin and residence of the ethnic community, the place of birth of specific people with whom they identify their social existence. Appealing to the philosophical dictionary, this definition is considered as «a historically established sphere of existence of the human community; the place of birth of a person (or the origin of the people) as a bearer of certain cultural, spiritual and moral potentials» [1, p. 47–48]. A large explanatory dictionary of the modern Ukrainian language explains the concept of Motherland as «a country

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in relation to people who were born in it and were their citizens» [2, p. 125]. It follows that the human need for existential support of one's own existence requires a specific, relatively small space in which «*one's people*», «*according to one's own*» laws and with «*one's own system of values*» live and within which a person can separate from the rest of the world.

As it is well known, in the scientific literature there are the concepts of «big» and «small» Motherland/Homeland or native land. The first determines the existential rootedness of man in the context of notions of state or national unity; the second captures the experience of perception of the immediate local integrity, which is associated with the life path of the individual. The concept of «great Motherland» or «Motherland» appeals to a general ideological understanding, while «small Homeland» reproduces the specific objective reality of human development. A person's ability to personally determine the place of his own entry into the world is manifested in the concept of «second Homeland», «spiritual Homeland». The author in scientific research uses this term in its generalized interpretation.

Using the definition of «concept» in scientific research, it should be understood as «psychomental education that reflects the idea of the world through images, associations, concepts and attitudes to them. This is a dynamic unit, characteristic of both the individual and the team of a particular cultural group» [3]. Given the above, the cultural concept of «Motherland» has its own associative field with conceptual, figurative, perceptual, value components. For example, in the Ukrainian ethnocultural environment, the concept of «Motherland» is correlated with the concept of Country, associated with Ukraine (meaning «country of birth», «native land», «father's land»), figuratively correlated with «home» («small Homeland»), «nanny», «mother», symbolically identified with viburnum, cornflowers, chestnuts, sky, steppe, field. In the current ideological time-space in the aspect of the «great Motherland» is associated with independence, power, steadfastness, freedom, will, patriotism, where the perceptual component – pride, devotion, shame, joy, tears and more. Thus the above concept contains figurative-semantic and value-reflexive layers due to the relevant realities of today.

Representing the concept of «Motherland» through the olfactory portrait of the country, it should be noted that the figurative and semantic meaning of «native land» is quite different in the cultural picture of the world. Thus, the question of what the «Homeland»/»Motherland» smells like is quite rhetorical, and involves a wave of memories, feelings of nostalgia, sadness, excitement, sadness, grief, emotional awe, joy, love and so on. The mental nature of the sense of smell encourages various associations of «nanny» in different parts of the world.

Most often, «mother earth» in the aspect of «Homeland» is correlated with a certain natural environment (land with its forests, meadows, rivers and lakes, adjacent areas). The olfactory landscape of Ukrainians is determined by the aromas of flowering estates: sweet cherries, cherries, apple trees, pears, plums, lilacs, cherry trees. Favorite hearts are the scents of mint, nettle, lovage, chamomile, thyme, oregano. These fragrant herbs always washed the hair, and to attract the attention of the guy, the girls bathed in lovage. It is understood and perceived as «own», «native» – the smell of steppe, wormwood, field grasses, sunflower, black soil. Instead, the British evoke nostalgic memories of the «native land» smells of cut grass, lavender, violets, daffodils, fog, drizzle, wet asphalt. For most Germans, the «Fatherland» or native land is associated with various scents of greenery (shrubs, trees), oak groves are especially sad, because the oak is a symbol of courage, heroism and immortality of the nation. In the minds of the Spaniards «native land» is associated with flowering mandarin plantations, cypress, verbena, tea rose, salty wind. The aromas of the «Homeland» of Greece are the scents of pine needles, laurel groves, olive groves, the sea, white and golden beaches. Awaken memory, cause a wave of olfactory experiences in Brazilians scents of rainforest, jasmine, salt water, freshness, wet sand. For Chileans, the «land of ancestors» is captured by the variety of landscapes from endless deserts to lakes, evergreen forests, the symbol of which are countless volcanoes with the stinking smell of rotten eggs, burns and ashes.

Another semantic meaning of the concept of «Motherland» is given to Asian peoples: the Japanese associate it with the ocean, algae, green tea, sakura blossoms (cherries), Japanese cypress Hinoki (from which temples are built, famous baths ofuro); Chinese with traditional incense of Buddhist temples; Koreans with pleasant plant scents of spring, morning freshness.

The concept of «Motherland» covers the social environment – a set of people who are assessed as «their» through cultivated customs, rituals, traditions, rituals, holidays, perception of sounds, consumption of food and drink. For the Germans – «home» is a fun feast in a brewery, bar, pub with a taste of fragrant fried sausages with stewed cabbage, mashed potatoes and a fragrant glass of beer. For the residents of Foggy Albion, «home» is the smell of toasted bread (toast), cold coffee, rum, scented candles, air freshener, washing powder, as well as the smell of street food – Fish and Chips, bacon, eggs and curry. Brazilians seize «their places» by the aroma of fragrant coffee Bourbon Santos, banana plantations, clubs of smoke from Colombian cigars, rum cocktails, the ability to turn any gathering place into a loud party. Instead, Scandinavians cannot imagine a home without hot chocolate, tart coffee, aromas of fresh pastries, the smell of cinnamon in the air, a soothing candle flame, a quiet family dinner, outside the noisy company of friends and a lively

feast. The cozy-house is filled with various sounds: the crackling of firewood in the fireplace, the creaking of the floorboards, the rustling of leaves outside the window, the «conversation» of the second hand of the clock.

Thus, the odorous sphere of human existence is quite diverse, the palette of scents associated with the human mentality (Ukraine, Motherland, Fatherland, Homeland, native land etc.) is quite ambiguous, evokes various associations, images, ideas, memories, fantasies and more. Therefore, each ancestral country contains its own range of scents, photographs of memories that a person can find in different parts of the world, so it is not the smell itself that matters, but what is behind it.

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