

THE DEVELOPMENT OF THE UZBEK LANGUAGE IS THE MODERN BASIS FOR THE REALIZATION OF NATIONAL IDENTITY

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ABSTRACT

This article delves into the pivotal role of the Uzbek language in shaping and realizing national identity in the modern context. It examines the complex interplay between linguistic proficiency, cognitive development, and the assimilation of language into lived experience. The article highlights the distinction between language intimately linked to a specific national culture and that which remains outside this realm, emphasizing the importance of the former in fostering a genuine sense of belonging. Furthermore, it discusses the dynamic nature of language, its intrinsic connection to thought, and its capacity to forge spiritual cohesion. The article explores the evolving role of the Uzbek language in the quest for national self-awareness, cultural preservation, and creative nation-building efforts. It also touches on the impact of contemporary developments, technology, and the assimilation of foreign terminology on the national language. The study draws on philosophical and linguistic concepts to provide a comprehensive analysis of the relationship between language and societal transformation. It underscores the enduring significance of language as an integral part of human existence and its profound influence on cognition, thought, and interpersonal communication.

Keywords: *Uzbek language, national identity, linguistic proficiency, cognitive development, cultural preservation, language evolution, societal transformation, technology influence, philosophical concepts, societal communication.*

The contemporary spiritual context is marked by conflicting factors that raise the possibility that the acquisition of linguistic proficiency and the augmentation of lexical diversity may not necessarily align with an elevation in cognitive prowess. It is not uncommon for individuals, even when having achieved linguistic mastery, to exhibit minimal or negligible cognitive development. In the present era, individuals who adeptly employ a seemingly erudite lexicon in their discourse are readily encountered; however, beneath this veneer of linguistic sophistication, they often mask a deficiency in substantive thinking. An individual, undoubtedly, is not a mere parrot, capable of employing words fluently without an understanding of their meanings. Nevertheless, one can employ a language that has not been fully assimilated into the realm of lived experience.

Alienation persists as there exist certain aspects outside the sphere of the "world of life," elements about which individuals possess a functional knowledge, yet these elements do not resonate as integral components of their own lived reality. Consequently, the total linguistic repertoire within any subject matter can be delineated into two distinct segments, one that is intimately linked to a specific national culture (be it individual, communal, or folk), thus imbued with a sense of belonging to the "world of life," and the other segment, which remains situated outside this realm. While the former engenders a sense of belonging, the latter segment may indeed attain a high degree of proficiency but does not consistently foster a sense of genuine belonging.

A defining characteristic of the contemporary era is the substantial expansion of the domain lying beyond the boundaries of the "world of life." Individuals today are inundated with a ceaseless influx of diverse information, leaving them with insufficient time to fully assimilate this deluge of data into their own lived experiences. Consequently, it can be asserted that the scope of language perpetually surpasses that of thought.

Thought is an intrinsic property of the individual, intimately linked to life itself. As Gadamer has aptly articulated, "thinking always moves within the 'trace laid by language.'" ¹ Language, much like an entire culture, is an indispensable facet of human existence. A structural analysis of language facilitates the examination of the cultures of various epochs and societies, and this structural approach has gained widespread adoption in the humanities, simultaneously giving rise to numerous philosophical inquiries.

In the context of national self-awareness, an individual's exploration of their country's history and ancestral heritage is paramount. Furthermore, the creative endeavors of the Uzbek nation, in the context of its independence, are directed towards molding the consciousness and spirituality of the individual. The Uzbek language, as the native tongue, holds immeasurable value in guiding the creative and unifying efforts of the Uzbek nation towards a common objective. This value lies in its ability to assimilate the best practices from other nations and states worldwide, thereby shaping a novel historical and social landscape within the Uzbekistan populace. Of particular note is the vibrancy of the Uzbek language, emblematic of the unity and promising future of the Uzbek people.

The advent of independence has granted Uzbekistan ample opportunities for the cultivation of national identity, national spirit, and national culture. The approach towards the exploration of the wellsprings of our spirituality, rooted in our historical heritage, has undergone a profound transformation. Consequently, the utilization of the abundant cultural legacy and enduring philosophical values of Eastern peoples, notably those of Central Asia, to enhance our contemporary spirituality has emerged as a prominent facet of public policy today ².

Nations aspiring to attain statehood were acutely cognizant of their distinct national identities, gazing toward a future where they envisioned bequeathing a free and prosperous homeland to subsequent generations. To actualize their national identity, the Jadids meticulously fostered the realm of public education through their endeavors. In reality, this played a pivotal role in nurturing an enhanced awareness of national identity. The conception of national liberation and its translation into concrete actions were underpinned by both universal and national values. This was contingent on the maturation of society, coupled with the imperative of addressing the needs and interests of the indigenous population.

Theoretical considerations also underscore the dynamic nature of language, depicting it as a canvas of creative potential that undergoes continuous renewal. Language and thought are intrinsically interwoven, acknowledged not solely as a conduit for expressing preconceived ideas but as a tool for their very generation. Additionally, a salient attribute of the national language is its capacity to forge a spiritual cohesion.

It is a well-established tenet that language constitutes the noblest yet simultaneously the most potent instrument within the arsenal of human faculties. Its employment for virtuous purposes yields substantial rewards, while its misuse for malevolent ends invites censure. Language stands as the paramount determinant that can guide an individual toward eternal felicity, ushering them into the embrace of paradise, or condemn them to misery, leading to their descent into hell. The potency of words is so profound that a mere utterance can either convert one to or estrange one from a faith, or engender and dismantle interpersonal relationships.

A sagacious individual reflects judiciously before speaking, ensuring that words are articulated with care and contemplation. A judicious employment of language not only fosters sound verbal expression but also promotes the overall well-being of one's faculties. Indeed, the preservation of language is a commendable endeavor, as one's life is not imperiled by the restraint of one's tongue. Gossip, a practice that maligns individuals

¹ Каранг.: Гадамер Х.Г. Актуальность прекрасного. – М.: 1991. – С. 24.

² M.Imomnazarov. Milliy ma'naviyatimiz asoslari. (O'quv qo'llanma). – Toshkent: O'zbekiston faylasuflari milliy jamiyati nashriyoti, 2006. – B. 11.

in their absence through unfavorable descriptions, is one of the most pernicious manifestations of linguistic abuse. Presently, many individuals grapple with the consequences of this grave transgression. It is vital to comprehend that even if the content of such gossip is factual, it remains impermissible to disseminate information that tarnishes another's reputation, for it invariably constitutes an act of gossip. Should the information be false, it not only amounts to defamation but also to falsehood, compounding the magnitude of the sin. Hence, it is imperative to exercise utmost prudence in one's verbal expressions, reflecting prior to speaking, and ensuring that words are devoted to virtuous endeavors that contribute to the betterment of both worldly existence and the hereafter.

A national language, once established as the linguistic hallmark of a nation and perpetuating in usage over a specific duration, inherently undergoes a state of perpetual evolution. The evolution of a national language is gauged by its capacity for enhancement and resilience against external influences, all while accounting for temporal changes. Given that the national language is the medium of expression employed by the representatives of a given nation, any stride towards the autonomy, liberty, and freedom of that nation invariably commences with the emancipation of the national language³.

Comprehending the national ethos and identity draws sustenance from the historical, cultural, scientific, and philosophical foundations of Uzbekistan. This includes the rich tapestry of knowledge, erudition, philosophy, education, culture, and artistic expression hailing from Turkestan, as well as the ongoing evolution and refinement in alignment with the swiftly progressing global landscape. This trajectory, in turn, portends a promising future for the people of Uzbekistan, culminating in international recognition as a mature and accomplished nation. It is worth noting that another inference can be drawn, highlighting the genesis of great modern scholars whose contributions, steeped in historical and philosophical legacy, continue to serve the advancement of our nation. While their emergence can be traced to the period of Russian occupation, their demise can be attributed to a distinct, idealistic ideology, which carries a more humanistic tenor. This historical perspective should not be forgotten.

The process of individual socialization within a mass society is inextricably linked to what can be termed the "dictatorship of language." Society infiltrates an individual through the standardized and schematic language employed in mass communication. As one gains mastery over such language, they unwittingly become ensnared within the ambit of prevailing thoughts, ideas, and dogmas, internalizing pre-established criteria for evaluating various social phenomena. The poignant aspect of this scenario is that the public language is all-encompassing and pervades every facet of human engagement. Consequently, individuals are compelled to articulate their discontent with the existing order through the medium of public language or one of its variants. The dominion of language, it is important to emphasize, is a hegemony that remains impervious to subversion.

Simultaneously, it is imperative to exercise caution when dealing with language, as its intricate nuances can inadvertently guide our thoughts in directions contrary to our intentions. This phenomenon can manifest irrespective of our conscious will, influenced by the inherent nature and the specific linguistic framework chosen. Consequently, individuals are afforded the opportunity to retain their individual cognitive capacities, albeit not in an absolute sense. Although this potentiality does not culminate in a definitive triumph over the hegemony of language, it signifies a continuous struggle against its dominance. In 20th-century philosophy, a distinct trajectory

³ Xolmanova Z.T. Tilshunoslikka kirish. (O'quv qo'llanma). – Toshkent: Mirzo Ulug'bek nomidagi O'zbekiston milliy universiteti -2007. – B. 47.

emerged that actively resists and confines the overbearing influence of language, which holds significant implications for the philosophical orientation known as analytical philosophy.

Within the realm of 20th-century philosophy, the conceptual framework of the triad, exemplified as the interplay of "consciousness-language-society," assumed considerable importance in the philosophical examination of language. The intermediary component, namely language itself, garnered substantial attention in the ensuing century. Concurrently, language is recognized as a pivotal facet capable of both revealing and concealing the enigmas of existence. As previously mentioned, the quandaries associated with language have permeated not only the domain of analytical philosophy but have also extended into various other branches of philosophical inquiry. The profound consideration of linguistic issues is a hallmark of the prominent philosophers of the 20th century. The philosophical evolution of this era reflects a transition from an unwavering belief in the potency of science and technology to a burgeoning faith in the transformative influence of language.

Throughout history, language as a social phenomenon has captivated the human intellect, giving rise to a plethora of concepts in the realms of philosophy and linguistics. These concepts underscore the paramount role of language in the societal fabric. Notably, both epistemological and ontological approaches to language feature prominently in philosophical discourses⁴.

One of the domains profoundly affected by contemporary development and subject to significant transformations under its sway is the national language. Modern life continually exposes us to the pervasive influence of technology, resulting in a substantial integration of newly coined terminology borrowed from various languages into our daily lexicon. This assimilation of foreign terminology, exemplified by words like "smartphone," "android," and "gadget," has become an intrinsic facet of our existence.

Language stands as the preeminent attribute of humankind, distinguished by our rationality. Hence, references to the "language" of animals or birds are used metaphorically. Language is intricately intertwined with human cognitive processes, facilitating abstraction—the mental separation of specific qualities for independent study, irrespective of the object's other attributes. It is through language that individuals formulate abstract concepts, which, in turn, serve as vital tools for thought and comprehension.

Indeed, any transformation, whether positive or negative, that transpires within the social milieu has discernible repercussions on language. The origins of language can be traced back to the inception of human society, evolving from the necessity for interpersonal communication. Language, a product of societal development and human endeavor, bears an inherently social character.

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⁴ Ibrohim Yo'ldoshev O'lmas Sharipova. Tilshunoslik asoslari. (o'quv qo'llanma). – Toshkent: Iqtisod Moliya, 2007. – B. 6.

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