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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2023 Issue: 03 Volume: 119

Published: 30.03.2023 <http://T-Science.org>

Issue

Article



Berdiyev Baltabaevich Saparov

Chirchik high tank Command engineering knowledge institution
Professor, PhD, Department of Humanities

Larisa Sunnatovna Khaydarova

Tashkent State Agrarian University
Senior lecturer, Department of Humanities


STRUCTURAL DEPENDENCE OF NATIVE LANGUAGE AND NATIONAL IDEA IN SELF-AWARENESS

Abstract: *To the article of: "The structural interrelation of native language and national conception in national self-awareness" the problem of mutual structural connection between native language and national idea of every nation, exercising, nation entity, incarnated in native language as important factor, increasing spirit, nation spirituality was elucidated from scientific and theoretical points of view.*

Key words: *native language, state language, national idea, nation, customs, traditions, value, national spirituality, national consciousness, mentality, structural connection, national self, awareness.*

Language: English

Citation: Saparov, B. B., & Khaydarova, L. S. (2023). Structural dependence of native language and national idea in self-awareness. *ISJ Theoretical & Applied Science*, 03 (119), 301-304.

Soi: <http://s-o-i.org/1.1/TAS-03-119-39> **Doi:**  <https://dx.doi.org/10.15863/TAS.2023.03.119.39>
Scopus ASCC: 3300.

Introduction

Any nationality – without native language will not exist. Language is the basis and criterion for the existence, living and functioning of a nation. The language of each nation has had a great influence on the perception of the national identity, providing spiritual connections between different generations over the centuries. Through the medium of language, people living in the same region have shaped their way of life, livelihood, traditions, customs and values. Our President Sh.M.Mirziyoev noted, "the mother tongue is a solid foundation of nation spirituality" [1].

The role of the native language in the development of the nation is extremely important. Because in the native language-the spirit of the nation is reflected. As the first president of Uzbekistan Islam Karimov wrote,- "consciousness, expression of national consciousness and thought, spiritual-moral connection between generations is manifested through language. The noble qualities are absorbed into the human soul, first of all, with the unique charm of the mother Alla, mother tongue. Mother tongue is the spirit of the nation"[2].

In the spiritual life of our society, the granting of the status of the state language to the Uzbek language has become of great importance. Our mother tongue, Uzbek, had fallen to the level of the local language by 1989. On October 21, 1989, the passage of the law "On the state language" raised Uzbek from the local language, to the level of the state language. The law "On the state language of the Republic of Uzbekistan" is instrumental in the development of the national consciousness of our people, the realization of the national identity, the rise of the national idea. First of all, each independent country must have a state language. Since the state language is made up of Uzbeks, more than 72% of the indigenous population of this country, the Uzbek language has been given the status of the state language for the fact that this people have long settled in this area and are the owner of rich cultural, spiritual resources. The decree of the first president of the Republic of Uzbekistan Islam Karimov "On the establishment of the Tashkent State University of Uzbek language and Literature named after Alisher Navoi" gives an opportunity for further development of our native language. About this, our

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first president Islam Karimov said that if we call ourselves a real free people, a free nation, first of all, we need to be truly proud of our native language, preserve it as an eyeball, deeply know the history of our language and trends in development, and protect it from the dangers in this regard. "Love for the mother tongue, the tuigus of understanding its incomparable wealth and greatness, is also our consciousness and consciousness, entering our hearts first of all with the works of Navoi. The more we enjoy this priceless legacy of our people, especially our youth, the more powerful spiritual weapons we have in raising our national morale, maturing noble human qualities in our society"[3]. This spirit gives life to our national idea.

Measures not to underestimate the interests and language of other nations living in our country at the same time as the granting of state status to the Uzbek language are taken into account in this law.

It is known that for thousands of years during Central Asia has become a center where incredibly diverse religions, cultures and lifestyles are adjacent and lived peacefully. It has become a tradition to respect the customs, culture, language, lifestyle, religion and values of the various ethnic groups, the rings. Therefore, ethnic patience, tolerance became a necessary natural heritage for survival and development from the vortex of life. This is the basis of our national idea. Even those who conquered these territories did not bow before the culture of the rings of Central Asia, but avidly accepted its most valuable traditions, the traditions of statehood that existed in this area[4]. The equal protection of the rights of all nationalities and elates in Uzbekistan is expressed in the Constitution of the Republic of Uzbekistan: "the Republic of Uzbekistan ensures that the languages, customs and traditions of all nationalities and elates living on its territory are respected, creates conditions for their development"[5].

The culture of any nation, the development of the national culture of the chunonchi Uzbeks is largely associated with the problems of the alphabet. It is known that during the reign of shohra, our Alphabet changed several times: in 1929, instead of the Arabic alphabet, the Latin alphabet was introduced, in 1934 it was partially reformed. From 1940, the Cyrillic script - based Alphabet was switched. At that time, the old Uzbek script was removed from consumption and first introduced Latin and then Cyrillic. By itself, it is known that literacy in the newly introduced writing does not immediately exceed. At the same time, words and phrases such as "Uzbeks are illiterate", "end illiteracy", "halfeducation" were distributed, which were all a deliberate discrediting of the Uzbek people and its spirituality, culture and enlightenment. This should be assessed as the impact of an alarming socio-historical event and phenomena. During the years of former Soviet power, our national spirituality and the notorious kulfat that fell on the head of the Uzbek

language indicate how terrible the dominant communist ideology was. The main goal of this policy was to sink the people's psyche, depriving it of the opportunity to think independently. True, the more languages he knows in addition to his native language for every citizen, this is a great fortune. But, forgetting his own language and adopting a language other than his native language was to turn the people into mangroves. Today, the need and opportunity for accelerated study of foreign languages has increased. Since September 2013, foreign language has been taught to students from the 1st grade of all secondary schools in Uzbekistan. Today, knowledge of a foreign language has reached the status of one of the qualities that everyone strives for. In our opinion, it is good to know a lot of languages, but it should not be at the expense of the native language. It is necessary not to forget that not knowing the native language or forgetting it leads people to alienation from the basis of a national idea from the realization of their identity.

Our first president, Islam Karimov, said in "Uzbekistan is on the verge of independence" that "it is very true that a person who does not know his native language knows his genealogy, a person who does not know his roots, a person who does not have a future, and a person who does not know his language does not know his language."[6]

When we analyze the structural dependence of the native language and the national idea, it is necessary to take into account that in today's ideological struggle there are also a number of problems regarding the indication and enhancement of the capabilities of our national language. For example, it is still a pity that among some layers the Russian language is considered a sign of "culture", that some young people deliberately distort the national language.

By losing language, the genetic code of a nation can also be altered. Scientists Z.Kadyrova, A.Sharipov, E.Karimova correctly wrote, "suppose an individual has mastered the language, customs, value system of another culture, or another paradigm of cognition. Through this, however, one ceases to live in the system of one's own values. In one world of culture and cognition, it is possible to move to the other, but at the same time there is no possibility to live in two different worlds (like one)"[7].

Taking into account this situation, the president of the Republic of Uzbekistan Shavkat Mirziyoyev notes, "to be a real diplomat, it is not enough only knowledge and experience, knowledge of foreign languages, for this it is necessary, first of all, an innate talent. The most important thing is that the diplomat must be a true patriot, a true devotee of his people, of his land.

... But tell yourself, How can an ambassador make Uzbekistan known to the world if a person does not know closely the rich history, culture, national values of the Uzbek people, the troubles of his

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compatriots, does not let them out of his heart? Let's say how to become a real ambassador if cannot say two lines of poems from Alisher Navai, Babur, Abdulla Oripov, Erkin Vohidov, and at worst, if he does not know our native language perfectly?"[8].

At this point, the following views of our first president Islam Karimov are noteworthy. "Any nation, regardless of whether it is older or younger, respects its native language. While Uzbeks respect Uzbek, Tajiks respect Tajik, Kazakh Kazakh, let's say, a representative of another nationality, their language, despite being large or small. But in order to unite all these peoples, the Russian language is an important tool in their harmony, like the members of one family. This language can provide invaluable assistance to the development of peoples united into a single family without underestimating the prestige of the language of any other nation, to move ties between people of different nationalities, to achieve the goals set. ... if a person of Russian nationality knew the Uzbek language, and Uzbek knew the Russian language, and on top of that, if our current youth also knew a third language, would there not be an excellent light on the light?"[9].

In the words of our great enlightened grandfather Abdulla Avloni, "the life of the oyinai, which shows the existence of each nation in the world, is language and literature. To lose the national language is to lose the spirit of the nation"[10]. Continuing these thoughts and seriously warning us of the dangers to our language, he wrote: "We Turkestanis keep the national language on one side, forgetting and losing day by day. The Arabic-Persian is connected to half of our language, and we glue the Russian language to one end of it. Until they get it from your good neighbor, they say, grieve your bad house. The sacred language and literature, which are Etung and broken to our forefathers, are not inferior to us. When we look for our own home, we will also find those lost. It is necessary to keep the language between our mouths, private, as well as to keep the national language"[11] in this regard, the following views of our first president, Islam Karimov, are noteworthy. "And the people will never agree that national identity will disappear"[12]. Such views are also supported by Mahmudhujja Behbudi in his time. In his opinion, "the scientist issued children, first of all a Muslim letter and literate, to be modern ... it is necessary to give the language of our own nation to the regular schools of our government after knowledge" [13].

It is quite appropriate that the right of people of different nationalities living in our country to choose the language of interethnic relations according to their wishes is established in Article 3 of the law "On the state language" in the new edition of the Republic of Uzbekistan "citizens have the right to choose the language of interethnic relations according to their wishes"[14].

It is especially noteworthy that the state language is becoming an active means of communication even internationally. In particular, we are all proud of the growing role and importance of the Uzbek language in meetings and conversations with leaders of foreign countries, negotiations, signing of relevant documents, prestigious summits, official press conferences.

In this regard, the fact that the Uzbek language also began to be widely used in fields that require special terms and concepts such as computer and the Internet, exact sciences, medicine, economics indicates how great its capabilities are. Also, special attention is paid to the further development of the native language and its role and role in ensuring the spiritual perfection of society, raising the psyche of peoples, nations.

Based on the analysis of the above points, the following conclusions can be made:

First, language is an important base of the national idea. The nation traces its national – cultural heritage, customs, traditions in various forms (written, oral, conversational, communicative, argumentative v.h.) transmitted from generation to generation, embodied in the national idea. It passes the tests of the period and serves social progress.

Secondly, through language, the psyche of the nation, features inherent in it is embodied. Diversity in the psyche of different nations and peoples is manifested through its language. In the world, the role of peoples, nations, their balance, the ability to manifest themselves and be able to reach are also determined by the degree to which their language has become a means of circulation.

Thirdly, in the national idea of peoples and nations, the knowledge of not only the native language, the languages of other peoples and nations, serves to make it more rich and perfect for the realization of the national identity of a particular nation. In the national idea, only one native language cannot be limited.

Fourth, the feeling of belonging to a national idea is a phenomenon associated with the perception, feeling of belonging to a particular nation, respect for national-cultural values, it has a transformative, renewing character. It is natural that this is also influenced by many factors, views on spiritual life, socio-economic life changes, the universal level of the nation, the worldview, life goals and interests.

Fifth, the realization of the national and universal essence of the national idea of people is objective in nature. But, in the life of different peoples, nations, it is manifested to different degrees. The fact that peoples or nations have a deep sense of national identity through their native language and come to confess to it remains a determining and guaranteeing factor for the native language in the perception of national identity. The existence of a nation is

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embodied in its national idea through the language of its spiritual being.

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