

## PRESERVATION OF LANGUAGE, HISTORY AND NATIONAL IDENTITY IN THE AGE OF GLOBALISM

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**Abstract.** *For every person, the motherland is the place where he was born and raised and lives. Being able to feel concerned for the present and future of this country determines the level of a person's spirituality. A person who can care for the future of his country has a high spirituality. The feeling of pride in one's homeland should be in the heart of every person. In multi-ethnic Uzbekistan, it is a historical necessity to instill the feeling of a single motherland in the heart and soul of every citizen. Because of national culture and spirituality, the awareness of national identity is considered a source that provides it with energy. Ideological immunity serves as a protective mechanism against various alien, harmful, and foreign influences.*

**Key words:** *Youth, motherland, national culture, language, high spirituality, national identity, identity, ideological immunity, customs and traditions, cohesion, identity, value, national statehood, history, past, duty, loyalty, and unity.*

### СОХРАНЕНИЕ ЯЗЫКА, ИСТОРИИ И НАЦИОНАЛЬНОЙ ИДЕНТИЧНОСТИ В ЭПОХУ ГЛОБАЛИЗМА

**Аннотация.** *Для каждого человека Родина – это место, где он родился, вырос и живет. Способность переживать за настоящее и будущее своей страны определяет уровень духовности человека. Человек, который может заботиться о будущем своей страны, обладает высокой духовностью. Чувство гордости за свою Родину должно быть в сердце каждого человека. В многонациональном Узбекистане историческая необходимость вселить в сердце и душу каждого гражданина чувство единой Родины. В силу национальной культуры и духовности осознание национальной идентичности считается источником, обеспечивающим ее энергией. Идеологический иммунитет служит защитным механизмом от различных чужеродных, вредных и чужеродных воздействий.*

**Ключевые слова:** *молодежь, Родина, национальная культура, язык, высокая духовность, национальная идентичность, идентичность, идеологический иммунитет, обычаи и традиции, сплоченность, идентичность, ценность, национальная государственность, история, прошлое, долг, верность, единство.*

**Introduction:** The territory of Uzbekistan, located at the crossroads of Central Asia, can be conditionally divided into four regions: Tashkent and the Fergana Valley; Samarkand and Bukhara; Surhondarya and Kashkadarya; and Khorezm, geographically, climatically, and ethnically. This regional division is: settlement, i.e., urban culture; oasis; steppe; and semi-desert; and the culture of herding, semi-settled; agricultural; and mountain; hunting peoples. This cultural affiliation has preserved its essence until now.

There is no nation in the world that did not mix with other ethnic groups in the region during its ethno genesis. Professor S.P. Toltoev, an expert on the history of the peoples of Central Asia, said: "None of the modern peoples of Central Asia are directly related to ancient ethnic groups." On the contrary, in their formation, land peoples and peoples who migrated from the surroundings were reflected in different proportions. [1, p. 340]. The Uzbek people are no exception.

The cultural evolution of our country was formed and developed from the economic, cultural, spiritual, and social influence of the "Great Silk Road." Due to its location at the crossroads of Central Asia, representatives of different tribes, religions, and languages were in close contact. Awareness of national identity means belonging to a specific ethnic group or national state and being aware of one's duties and responsibilities towards it. It is an expression of generalized theoretical views and practical actions aimed at protecting and developing the material and spiritual values and interests of the individual's people and nation, ensuring national unity and solidarity.

The most important responsibilities in our society are following: perfecting the young generation as it comes of age, instilling a national idea and a national ideology to their heart and cultivating a sense of unity, self-realization and national and universal values [2, p 24].

National culture and spirituality are viewed as a source of self-energy, while ideological and cultural immunity acts as a mechanism that is damaged by various foreign, harmful and external harms. National identity is the perception of belonging to the common cultural basis, language, culture, historical heritage, spirituality, customs, and traditions of the nation and the representatives of each nation. Ethno-differentiating, that is, the signs that distinguish this ethnos (nation) from others, can be different: language, values, and norms; historical memory; religion; ideas about the motherland; historical legends about ancestors; national character; folk art; and national professions. [4, p. 29–32]

Linguistic analysis of the ethno genesis of the Uzbek people

Language, which is an important factor of national identity or national culture, is a socio-historical category that constitutes a nation along with the common territory, economy, and spiritual wealth. Language is a means of communication, forming a database from passing the communication function, which essentially has an oral and written form. In particular, the Uzbek language, which according to its structure belongs to the Turkic language family, has aspects in common with related Kazakh, Kyrgyz, Turkmen, Uyghur, and Karakalpak languages but also has its own differences. Language's existence compared to other species is determined by the people who speak it, the nation's attention to it, and the respect and dignity of the language. In particular, the Uzbek language, which according to its structure belongs to the Turkic language family, has aspects in common with related Kazakh, Kyrgyz, Turkmen, Uyghur, and Karakalpak languages but also has its own differences. Language's existence compared to other species is determined by the people who speak it, the nation's attention to it, and the respect and dignity of the language. [3, p. 21]

After all, understanding of ethno identity is people's understanding of their ethnicity, which changes significantly depending on whether they live in a poly ethnic or mono-ethnic environment. The situation of inter-ethnic communication gives an individual more opportunity to acquire knowledge about the identity of his own and other ethnic groups, helps ethnic groups understand each other, and develops communication skills. The lack of experience of interethnic communication, on the one hand, weakens the desire for such communication, and on the other hand, the interest in the ethnic group to which he belongs. [5, p. 113-115]

**Attitudes towards national languages** Limiting the possibilities of the language of the brotherly nations, an attempt was made to raise the Russian language to the level of a single language, which is a means of international communication and relations. Therefore, restrictions on the language, which is a cultural symbol of the nation, mean that the rights, will, and freedom

of the nation are also limited. From 1933 to 1945, the systematic persecution and extermination of Jews by the German Nazis was part of the general policy of the Nazi allies. The horror of the "anti-Semitism" policy conducted by Stalin in the former Soviet Union against a small number of nationalities, Jews and Bukhara Jews, was no less than the Nazi policy, and the righteous forces of the world still cannot forget this incident. [6, p. 138–260]

In the history of the world, no nation has suffered such a severe disaster in terms of writing as the Uzbek people. In 64 years, the Uzbek people experienced the spelling revolution three times, maybe four times. The Arabic script was used from the 8th century until 1929 of the 20th century. As the Old Turkic (Uzbek) script, it was used from the 11th century to 1929. The Arabic script was used for twelve centuries and the old Turkish script for ten centuries. The most honorable, the greatest, and the most immortal scientific and creative works of our people in world history were written in this book.

From 1929 on, it was switched to the Latin script. In the schools of Uzbekistan, the transition to the Latin alphabet was implemented gradually beginning in the 1927–28 academic year. Since 1940, under the pressure of the language policy, as in other republics, the alphabet based on the Cyrillic-Russian script was introduced in Uzbekistan. The fact that the Uzbek language alphabet has been changed several times can be considered a policy of depriving the nation of its past heritage and value.

Language is the mirror of every nation, its true reflection. We can quote the speech given by the President of the Republic of Uzbekistan, Shavkat Mirziyoev, on the occasion of the 30th anniversary of the Uzbek language being granted the status of the state language: "Let him hear our immortal statuses; let him listen to the magical songs of our bakhshi and hafiz."

As long as there is a language, the nation is alive. It is not for nothing that language is compared to Mother; a person cannot live without seeing his mother or without feeling her pure love and affection. After all, as our great enlightened grandfather Abdulla Avloni wrote, "The mirror of every nation's existence in the world is its language and literature." "To lose the national language is to lose the soul of the nation."

Just here, let's recall the fact given by the representatives of the UN about language: "Once upon a time, the number of languages spoken by people reached from seven thousand to eight thousand, but today there are six thousand languages on our planet, and 90 percent of them are on the verge of extinction." These are mainly the languages of a small number of nations that are losing their culture due to civilization. Some of the people who speak these languages have writing, while others do not. For example, 80 percent of the African language-speaking population still does not have its own writing. According to linguist scientists, after another 25 years, one out of every ten languages that are in use today will be preserved.

One of the characteristics that express the high spirituality of the members of the society is their relationship to their mother tongue, along with their relationship to their spiritual heritage. The ability to understand each person's identity, the national mentality, and the spiritual and spiritual connection between ancestors and descendants has always been manifested through language. As soon as a person is born, in the process of reaching adulthood, all the good qualities and qualities enter the heart of a person through the mother tongue of his people. [7, p. 420–423]

Our forefathers recited adhan to the ear of a newborn baby during the works, and he heard it in his mother tongue as a baby. Every nation has its own mother tongue, and this language is their soul and pride. A nation that has lost its language and its pride will lose its

pride. After all, in order to understand and value our national identity, each of us must first express it not only in words but also in practical actions regarding our mother tongue, past history, and national culture; make it a rule of life to consider respect and loyalty to the language as respect and loyalty to the motherland; and feel it with our whole being. [8, p. 676–688]

As soon as we all start such a patriotic movement within ourselves, our families, and our communities, we will make a direct contribution to the realization and development of national identity. One of the qualities that express the spiritual maturity of a person and the factors that ensure the renewal of society is the ability to feel love for the motherland. [9, p. 420–423] The feeling of love for the motherland is not innate but is a quality that is formed in the process of growing up and is deeply embedded in the human heart.

In conclusion, one of the qualities that express the spiritual maturity of a person and the factors that ensure the renewal of society is the ability to feel love for the motherland.

The feeling of love for the country is not innate, but it is a virtue that is formed in the process of growing up and is deeply embedded in the human heart. Speaking about the fact that feeling a sense of belonging to one's homeland is a sacred feeling and a sign of high spirituality, the President said: "Our national values, our language, our language. I think that it is enough to remember the things that have been done in terms of restoring our religion and raising a perfect generation."

In the era of globalism, it is necessary to pay special attention to the following aspects of ideological influence on young people:

1. To explain to young people the attitude towards national languages, the importance of preserving history, and national identity
2. Let the youth understand the ideological nature of the current era, the current ideological threats, and the intended goals.
3. To explain to the youth that independence is the eternal dream of our people and how it was achieved with vivid examples from the history of our national statehood.
4. In the matter of education, what about the lives of our national heroes who sacrificed their lives for the country's peace, welfare, and freedom? To strengthen the sense of patriotism among young people by giving examples.

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