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LANGUAGE AS A MEANS OF PRESERVING NATIONAL IDENTITY IN JAPAN AND UZBEKISTAN

Mahfurat Ravshanova*

*PhD Student,
 Department of “Eastern Philosophy and Culture”,
 Tashkent State University of Oriental Studies,
 UZBEKISTAN
 Email id: mahisha92@mail.ru

ABSTRACT

In the context of information and communication changes, the problem of intercultural and interethnic stability in the multicultural space of a digital society is the most important task of philosophy, sociology, cultural studies and other areas of scientific knowledge and empirical research. Unfortunately, today the process of unification has affected almost all spheres of human life, which naturally negatively affects the preservation of national identity.

KEYWORDS: *National Identity, Language, Japan, Uzbekistan, Nation, Loss Of The National Language.*

INTRODUCTION

In this study, the language is presented not only in socio-cultural processes, but in the conditions of an open cultural space, the susceptibility of language to a powerful transformation is shown, during which there is a rapid borrowing of words from a foreign language. The structure of modern society in the context of integration is rapidly changing, the dialogue of cultures is growing, cooperation with international organizations, as a result, the borrowing of the English language in the educational, business or cultural sphere occurs. Terminology used in cooking, education, engineering, sports, fashion, etc. became international. In particular, interest in linguistic globalization has increased. The term “linguistic globalization” or (globanglization) represents the rapidly evolving process of interpenetration of languages, the borrowing of foreign words, and an increase in the number of Anglo-Americanisms. In such conditions, the universalization of linguistic forms is taking place, which is a direct consequence of the formation of the national information and economic space [1, p. 45]. In addition, the problem of

depletion of vocabulary (creolization) leads to the loss of fundamental foundations, turning the language into a “substitute”. This process leads to the de-structuring of the language and the loss of identity. In this regard, the question arises about the importance of language in the formation of national identity. The study of identity (formation, boundaries) is necessary to understand the features of the dialogue of cultures in the context of globalization.

THE MAIN FINDINGS AND RESULTS

Considering language in the context of the theory of communicative action, Y. Habermas emphasizes the special role of language not only in preserving the social norm, but also in ensuring that a person conforms to this norm, due to which the socio-cultural interaction of individuals is carried out while maintaining the spiritual and moral foundations of relations between people. “A person's understanding of himself depends not only on how he describes himself, but also on the models that he follows. Self-identity “I” is determined simultaneously by how people see themselves and how they would like to see themselves” [2, p. 7].

Primordialists argue that peoples who have lost their ethno-culture and their historical language experience the painful experience of being “between life and death”. Together with the loss of the language, they lose their established ideas about morality, the significance of the past, present, and future. Constructivists continue to predict the coming of “a brave new world of single markets and closely related mega-values, mega-cultures and mega-languages” [3, p. 120]. Researcher E. Bertolazi notes that the unity of the state is expressed primarily through communication in one language, i.e. “One language - one culture” [4, p. 8].

In this context, we are closest to the statement of E. Bertolazi, language as an element of reproduction of certain information carries historical memory, cultural and literary heritage and serves as the main means of communication for each nation.

Language as an indicator of identity, when one speaks the “native language”, a certain way of thinking is formed. As a consequence, certain “mentality” and “national character” are associated with the respective languages [5, pp. 55-56]. In accordance with this, we define that the “native language” determines the way of thinking, social behavior, display or control of feelings and emotions. In this case, the comparison of languages turns into a comparison of mentality and national characters. From the above, we can conclude that it is the language that creates the differences between different societies, groups, ethnic groups, peoples, nations.

The language captures the cognitive experience of the people, its moral and ethical, social and aesthetic, artistic and educational ideals. The language keeps the history of the civilizational development of the people. It reflects national characteristics, accepted and maintained from generation to generation norms of relations with other people and standards of social behavior, communication with other peoples. The language has absorbed the peculiarities of the attitude of the ethnos to the surrounding reality, its perception in the system of values and assessments, and the motivation of behavior [6, p. 34]. In addition, language provides communication links in the synchronic and diachronic planes, that is, both within one generation and between them. That is, one of the main mechanisms for the consolidation and transfer of knowledge, social experience, cultural achievements, and norms of human behavior and is the main means of preserving ethno-cultural identity [6, p. 36]. Speaking about the relationship between language and culture, it is necessary to refer to such a concept as a picture of the world. Today, the linguistic picture of the

world is existing and transmitted using verbal symbolic means, i.e. language and symbols, a conceptual (scientific, religious, philosophical) picture of the world, formed on the basis of the accumulated historical and cultural experience of the people, which allows us to consider it in a cultural aspect [6, p. 47].

Each new generation, each representative of a certain ethnic group, learning a language, is included in a historically defined system of social relations, joins collective experience, collective knowledge about the surrounding reality, generally accepted norms of behavior, and sociocultural values [6, p. 48]. O.A.Kornilov claims that the linguistic picture of the world “captures the perception, comprehension and understanding of the world by a specific ethnos, not at the present stage of its development, but at the stage of language formation, that is, at the stage of its primary, naive, pre-scientific knowledge of the world” [7, p. 15], where the image of the world is reflected in the everyday consciousness of native speakers through the semantics of linguistic categories, thus the worldview of the people is carried out through the prism of language.

Nations in the modern world can be equated with "linguistic nations" consisting of people speaking the same language. In turn, the language provides access to the national cultural tradition. Together with its linguistic “shell”, its semantic “filling” is also being mastered - cultural traditions, value attitudes, ideals, norms of thinking and behavior, etc. adopted in culture. Language is not only a powerful means of expression, communication, socialization of a person, his introduction to culture, but also one of the main features of a nation and national identity. The loss of a national, unique language is identical to the loss of national identity as a whole. Language as a living organism and a basic element of culture, it becomes an object and means of transformation, sensitively reacts to all kinds of influences [8, p. 54].

Based on the above, we can conclude about the relationship between language and national self-awareness, the mentality of both an individual and the nation as a whole. The basic functions of the language together provide a unique property of the design of information received by a person, its storage and retransmission. This serves as the main mechanism for communicative interaction, reproduction and transmission of historical, social and cultural experience to future generations.

In this context, let us consider the role of language as the main mechanism for protecting national identity using the example of the Japanese and Uzbek peoples. The main impetus for the formation of the Japanese language was the Chinese writing, texts, philosophical and historical chronicles and vocabulary. Sh. Watanabe extols “the irrationality of the Japanese language, which is impossible for foreigners to comprehend” [9, p. 9]. The thesis of the Japanese researcher Sh. Watanabe that the Japanese language has a completely unique spirit and confirms the exclusivity of the Japanese people and Japanese culture in the world. The ambiguity of the Japanese language is a prime example, reflecting the peculiarities of the culture of the Japanese people.

Today, the Japanese language is considered popular and in demand, it is complex and multifaceted, mysterious and interesting, especially among the younger generation. It is important for the Japanese to preserve their language, since this is directly related to ethnicity. It is very indicative that on the basis of the hieroglyphs, the Japanese alphabet appeared, used in two versions –“hiragana” and “katakana”, reflecting only sounds, but not having the image that

is embedded in the hieroglyph. The contextual nature of the language influenced the formation of the national character and developed such qualities inherent in the Japanese people as collectivism and the ability to cooperate. The flexibility of the hieroglyph always leaves it simply for the interlocutors; they have the opportunity to talk about the same thing in different ways, while retaining the possibility of dialogue. In Japan, hieroglyphics are considered the main part of national identity and, despite the fact that the reproduction and translation of knowledge of hieroglyphs requires the use of colossal mental and cultural resources, the transition to the alphabetical system is seen as disastrous for the Japanese nation. This attitude to the word in Zen culture and Japanese culture in general contributed a lot to the hieroglyphic structure of writing, which prompted the Russian sinologist V. M. Alekseev to introduce the concept of “hieroglyphic thinking”: “The Japanese ... thinks hieroglyphically and admires everything that hieroglyphics gives original, irreplaceable (hieroglyphics is a picture, a picture is assimilated differently than talking about it)” [10, p. 205]. Currently, Japan, considering the issues of language policy related to the spread of the Japanese language in the world, is developing special programs for teaching the Japanese language, conducting large-scale studies of the Japanese language aimed at improving the language so that the modern Japanese language meets all the challenges of the global world, while maintaining individual traits [11, p. 442].

In this regard, Japan is pursuing a certain foreign language policy of “soft power” [12], trying to preserve the viability of its language, which could meet the modern challenges of the global world. The soft power of Japan is based on the image of a mysterious, hospitable, spiritual country, which is the embodiment of grace, beauty, wisdom, with an ancient culture and centuries-old traditions. One of the main tools for the implementation of “soft power” is the dissemination of the Japanese language and culture in order to show the historical significance of Japan for the world heritage and stimulate the interest of other countries in the depths of the Japanese language.

Speaking about the meaning of the Uzbek language in the modern world, it is defined as follows: it is the national language of the Uzbek people, which includes all the variety of lexical and grammatical means, having dialects of different regions. The Uzbek language began to form on the basis of the Karluk-Chigil group of the Turkic language family.

There were three main dialects - Karluk, Kipchak and Oguz. At the turn of the XI-XII centuries. The Old Uzbek language began to separate from the Old Turkic and developed during the subsequent historical development. The most ancient (VIII-X centuries) were the Karluk and Oghuz dialects. Historically, the Old Uzbek language in various scientific sources was called differently – “Turks”, “Turkic language”, “Chagatai language”, “and Chagatai-Turkic language”, “Sart language”.

In the second half of the 11th and during the 12th century, the Uzbek language separated from the ancient Turkic and continues to develop and improve as an autonomous language. At the time of Amir Temur and the Temurids, the Uzbek language was called the “Turkic language” [13, pp. 107-139], the “Chagatai language” [14, p. 42], and in Soviet linguistics it was called the “Old Uzbek language” [15, p. 464]. According to Professor Sh.Madaeva, the development of the Uzbek language can be divided into five main stages: 1) sources of the 15th century; 2. the period of Chigatai literature; 3. the period of Jadid literature; 4. the period of Soviet literature; 5.

literature during the period of Independence. These five periods include periods of progressive and regressive formation of the Uzbek language [16, p. 108].

A great contribution to the formation and development of the ancient Uzbek literary language was made by Alisher Navoi as a great thinker, writer, great poet and linguist. His creative, scientific and practical activities gave the Uzbek language the status of an official language both in state affairs and in poetry. He revealed the unique possibilities and charm of the Uzbek language, and in his scientific works, as a major linguist, he analyzed the ways of its development. Alisher Navoi, became “the poet of all the peoples of our country” (N. Konrad), “master of the Uzbek word”, “sultan of poetry” (V. Zakhidov) - statesman and public figure, poet, compositor and scientist [17].

Indeed, the language of Alisher Navoi is the language of an entire era, the literary language of an entire people. Just as Alisher Navoi founded the Uzbek literary language in the 15th century, the literary language he founded was used not only by the Uzbek people, but throughout Central Asia and some other Turkic peoples. In the work “Khazoyinul Maoniy” (Treasury of Knowledge), “Hamsa” (Five) demonstrated the refinement and splendor of this language. At the same time, in the scientific treatise “Muqakamat al-lughatayn” (The Dispute of Two Languages), he substantiated the phonetic, lexical and grammatical development of the Old Uzbek language, comparing the Old Uzbek language with Persian, which is in no way inferior to Persian and proved that his native language is a language fiction [18, p. 4].

During the period of creation of the Jadid enlighteners, at the end of the 19th - at the beginning of the 20th centuries, the Uzbek literary language manifests itself in some normative difficulties. At this stage, firstly, socio-political problems, secondly, educational and educational problems and problems of enlightenment, thirdly, complex theoretical and practical problems such as the national language, attitude to the literary language, adaptation of the language to the requirements of the time, the definition of its path of development as a national literary language formed a kind of collapse of common problems [19, p. 37]. Taking a short excursion into history, the first newspaper in the Uzbek language began to be published under the name “*Turkiston viloyatining gazetasi* - Turkestan regional newspaper” in 1892 in Tashkent. In the newspaper, the main importance was attached to oral speech, new turns, and expressions taken from various Turkic dictionaries. Another very popular publication in Uzbekistan was the “*Yer Yuzi magazine*” - Around the World, which was edited by Chulpon. The great Uzbek poet Abdulhamid Suleiman - Chulpon put forward a fiery motto: “As long as literature is alive, the nation lives!” [20, p. 7].

An important place in the formation of a new ethnic identity was assigned to the Uzbek language. Universal compulsory primary and then secondary education, the development of a higher education system in the native language, the development of printing, mass periodicals, radio broadcasting, television expanded the sphere of functioning of the Uzbek language, determined its formation as a single language of all groups of the population, contributed to overcoming significant differences in local dialects. After gaining independence, education in Uzbekistan was proclaimed a priority direction of the state policy. Uzbekistan is a multinational state, it included 130 nations and ethnic groups, and the Uzbek language serves as a means of communication between representatives of different nations and nationalities living on its territory for many reasons. The popularization of the Uzbek language in modern Uzbekistan is

part of state policy. In the process of educational renewal taking place in the country - on the occasion of the Day of the holiday of the Uzbek language, President Shavkat Mirziyoev noted: “The life-affirming power of our national language serves as an important support for us in building a new Uzbekistan, forming the foundation of a new Renaissance” [21].

In our country, which is confidently moving from national revival to national progress, in recent years, large-scale work has been carried out to improve the status and prestige of the Uzbek language as a state language. The adoption on the eve of the holiday of the decree of the head of state “On the wide celebration of the 580th anniversary of the birth of the great poet and thinker Alisher Navoi” and the Decree of the President of the Republic of Uzbekistan “On measures to radically increase the role and authority of the Uzbek language as the state language” [22] was an important step in the implementation native language development initiatives.

CONCLUSION

In conclusion, we can state that, firstly, language is an important component in the process of formation and development of national identity; secondly, language is understood as a product of self-identification and construction of the nation as a whole; thirdly, the language expresses cultural and value features that make up the basis of the nation and ethnos. Language is a powerful mechanism for uniting a nation and contributes to solving the problem of preserving national identity at the turning point of the formation of a new world order.

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