

<p><b>LANGUAGE AND FORMATION OF NATIONAL IDENTITY: CULTURAL AND HISTORICAL ASPECT</b></p>		<p style="text-align: center;"><b>Linguistics</b></p> <p><b>Keywords:</b> language, national identity, cultural diversity, linguistic phenomena, globalization, nationalism, ethnic uniqueness, multiculturalism, language policy, primordialism and constructivism.</p>
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**Abstract**

This paper is devoted to the role of language in the formation of national identity. The author discusses the opinions of various experts from the fields of philosophy, sociology, political science and history, with a focus on the relationships among the nation, national identity and the national language. Various points of view concerning how linguistic processes and phenomena influence the formation of national ideology and self-identity are highlighted. The author analyzes how historical, political and social changes affect the linguistic and cultural aspects of nations. Special attention is given to the interaction between globalization and the preservation of linguistic and cultural diversity, as well as issues related to the integration and preservation of national uniqueness in the modern world. Ultimately, the author concludes that preserving existing linguistic and cultural diversity as a key element of maintaining and developing national identity is necessary.

**1. INTRODUCTION**

Research into national identity in recent decades has emphasized the role of language in its development. Many experts in the fields of political science, cultural studies and history have argued that the presence of a national language is the foundation for national ideology. However, there was also an opinion that national languages were not original but rather formed among people in the process of developing national ideology and self-awareness. An example of this is the linguistic diversity of the British Isles, where for centuries; there was a fusion of local dialects of Germanic or Celtic origin. Only in the Renaissance and Modern Times were written (literary) forms of English, Irish, Scottish and Welsh created. Notably, in Scotland, the coexistence of two languages—Gaelic and Scottish—rather hindered rather than contributed to the development of linguistic nationalism and national self-awareness. The connection between a national language and the formation of national identity is obvious. For example, the question of what a nation is became relevant in the second half of the XVIII century. J. Joseph noted that the concepts of “nation” and “nationalism” began to take shape in the complex political situation between the XVIII and XIX centuries [1, pp. 4-32], and this time is also marked by questions about language. In 1806, J.G. Fichte, in his “Speeches to the German Nation”, proposed language as a key element of the nation.

E. Hobsbawm's approach to the study of nationalism links it with socioeconomic aspects and changes that occurred during the “Cold War”. Although E. Hobsbawm acknowledges the importance of national languages in nationalist discourse, he also emphasizes the importance of other factors. He describes the standard (national) language as “a kind of Platonic idea of language hidden behind all its imperfect forms” [2, p. 173]. Joseph does not fully agree with this statement, pointing out that although the language at the initial stage of its creation belongs to intellectuals, its dissemination in the field of education makes it widely accessible.

## 2. MATERIALS AND METHODS

Like E. Hobsbawm, M. Silverstein recognizes the complex dialectical interaction between national languages and identities. However, he makes a clear distinction between the linguistic and political spheres, believing that the main element of nationalism is politics and economics and that language reflects only these aspects of reality [3, p. 71]. We do not agree with this position, since there are examples when research in the field of language and linguistic myths contributed to the strengthening or weakening of nationalism. Myth-making plays a key role in preserving the ethnocultural uniqueness of people. Myths unite society, strengthen faith, increase life potential and form self-awareness. A special place is occupied by linguistic myths when each nation perceives its language as beautiful, perfect and useful [4, p. 165]. For example, the myth of the Japanese language arose against the backdrop of Japan's unique position due to its geographical isolation and belief in the origin of the imperial dynasty from the goddess of the Sun. The Tokugawa policy of secrecy since the 16th century reinforced these ideas. Japanese scholars such as N. Motsuo and Sh. Watanabe asserted the uniqueness of the spirit of the Japanese language, which is incomprehensible to foreigners [5, p. 9]. The language emphasized the uniqueness of the Japanese people and their culture.

The Turks also created an extensive mythology around their language. Scholars have sought connections between Turkish and ancient languages, including Sumerian. Notably, “solar theory”, which presents Turkish as the most ancient and culturally advanced language in the world, is the source of all other languages.

Another example of “linguistic” chauvinism is the myth that the Slavic language is the source of all world languages [1]. M. Drastikh claims that the ancient Slavs already existed in Atlantis; whereas A. Horak believes that the Slavs formed the basis of Egyptian civilization and that the language of the original population of Mesopotamia was Proto-Slavic.

Language myths are usually intertwined with historical ones and seek to increase the status of the culture of their people, thereby forming or strengthening ethnocentrism. However, no ethnic community has ever existed in complete isolation from others; most ethnic groups have always been open to cultural influences and exchanges with other peoples, which ultimately enriched their culture. The relevance of the relationship between the national language and national identity today is due to several reasons. It is important to distinguish between the concepts of nation and ethnicity, especially in the context of the modern confusion of the concepts of "state" and "nation", which can lead to dangerous confusion.

As E. Hobsbawm emphasized, in modern times, countries have strived to create a society united by a common language, culture, and ethnic origin. The ideal was considered to be a population homogeneous in ethnic, cultural, and linguistic terms. However, in the modern world,

where globalization, migration, and political processes of the XX century have radically changed the political and linguistic-cultural map, the desire for such “ethnic cleansing” is unrealistic and dangerous.

This factor is the second important aspect that determines the importance of studying language and national identity. In addition, the third aspect is the multidimensionality of the linguistic personality and the multiculturalism of the modern world, which allows us to assert the existence of multiple, rather than homogeneous, identities. This may concern both national and cultural, ethnic, and linguistic identities. For example, historically, there are known cases in which a person was ethnically Jewish but culturally, nationally, and linguistically identified himself as Russian (for example, B. Pasternak). Language conflicts in the modern world are quite common and are often associated not only with the struggle for language but also with its help. In this context, the global and international aspects of nationalism acquire special significance. Here, the dispute between *primordialists* and constructivists is worth mentioning. *Primordialists* are confident in the uniqueness and originality of the local sociocultural reality, especially in its cultural and political aspects. However, constructivists believe that national and ethnic groups are formed under the influence of social, political, economic and historical factors. They argue that in a modern rational society, social identities based on the “myths” of cultural identity are losing their relevance.

*Primordialists* believe that the connection between language and ethnicity is obligatory and indisputable, arguing that genuine ethnic identity cannot be preserved without the traditional language associated with it. For example, the disappearance of people in the past was often accompanied by the disappearance of their languages (Sumerians). Constructivists point to examples where the loss of connection with language did not lead to the loss of ethnic identity. For example, the disappearance of a people (Romans) while their language (Latin) continues to exist in educational institutions, cultural artifacts, and other languages.

The attitudes toward roots and traditional values differ between *primordialists* and constructivists. *Primordialists* tend to support and preserve ancient traditions and sacred objects, whereas constructivists tend to reject old sources in favor of new ones. *Primordialists* argue that people who have lost their historical language and the ethnoculture associated with it are experiencing a painful process, are in a state between life and death, and are losing their established ideas about morality and the significance of the past, present and future. On the other hand, constructivists predict the advent of a “wonderful new world of single markets and closely related mega-values, mega-cultures and mega-languages” [6, p. 120], suggesting that the European Union and other global structures will contribute to the reduction of the number of active languages and ethnocultures. We live in an era of the formation of a new world linguistic order, conditioned by political events (the collapse of the USSR, Yugoslavia, and the unification of Germany), the creation of new communication channels and demographic and migration processes.

Some researchers, such as D. Graddol, believe that in the XXI century, English will not be a dominant language, as English was in the 20th century, but several languages will play a key role: Chinese, Urdu, English, Spanish, and Arabic, and they will function not only in geographical space but also in virtual space.

M. Fett, in his work “The Geostrategy of Interlinguism”, noted that since the end of the XV century, a linguistic political strategy has been developing in tandem with the theory of nation and state, aimed at using a single language in public administration and education. However, in the XX century, this strategy can no longer be an adequate instrument of national policy. National economies are integrating into the world economy, the mobility of capital and labor is increasing, and the information and communication network is expanding. Each linguocultural community faces the task of preserving its ethnocultural uniqueness and language while maintaining active participation in the integration and globalization processes. The European Union has already proposed the concept of learning three languages by each individual. This initiative, if widely disseminated, can lead to significant changes in the national education systems of different countries and entail consequences at the political level. This emphasizes the need for language for international communication, with English already being integrated into educational and social structures, penetrating everyday life and becoming increasingly popular among highly qualified specialists, as well as dominating in information and communication systems.

M. Fett expresses the opinion that, in the future, Europe may see a combination of “consumer” English with “*elite plurilingualism*”, where national and regional languages will occupy economic, technical and cultural positions previously held by English.

### 3. CONCLUSION

Language serves as a tool for collective thinking and reflection. Integration is important not only as a generalization of social and spiritual experience but also as a means of collective reflection, which at the present stage requires a single superethnic language. This concept is not new since human society initially did not imagine itself outside the planetary context, which is reflected in the biblical myth of the Tower of Babel and the confusion of languages. However, for the effectiveness of collective reflection, it is important to preserve all existing ethnic languages, which are the bearers of the spirit of each person, to avoid cultural equalization and the creation of a universal mass culture.

According to Humboldt, all language forms originate from one, and the entire human race speaks one language, but each person has his own language [7, p. 184]. Preserving all existing languages in the world will help to preserve cultural diversity, while the creation of a common language can contribute to integration and globalization processes.

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