



Modernization Of Uzbek Language And National-Spiritual Heritage In National Culture

Farxodjonova Nodira Farxodjon Qizi

Teacher Of Namangan Engineering – Construction Institute, Independent Researcher Of National University Of Uzbekistan

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ABSTRACT

Development of science and education aspiration, as well as the international spread of the achievements of Science and technology contributed to the emergence of new technologies, which in turn caused the world to receive a new look.

Mankind lives under the influence of global changes. Global changes and achievements in the world are affecting all spheres of society's life. Economic life is globalizing. In social political life, too, global changes are taking place. At the same time, the sphere of culture and national culture is also experiencing certain changes, updates.

In this article highlights of modernization of uzbek language and national-spiritual heritage in national culture.

KEYWORDS

Modernization, integration, globalization, education, Uzbek language, national – spiritual heritage, national culture, tradition.

INTRODUCTION

There is a rich historical heritage of the Uzbek people. It contains the invaluable spirituality of our ancestors. About this Sh.Mirziyoyev says: "In great history, nothing goes without a trace.

It is preserved in the blood, historical memory of the peoples and manifested in their practical work. Therefore, it is also powerful. preserving, studying and leaving the historical heritage

from generations to generations is one of the most important priorities of the policy of our state".

Global changes in the cultural life of the world community and different peoples are first clearly manifested in the attitude of national culture and democratic universal culture. Taking into account the peculiarities in the culture of different peoples, the practice of studying culture as high, medium and low indicates that it is controversial. The harmony of the national and universal cultural environment in Bunda indicates that its main criterion is the one-sided of some views on the level of cultures. And some situations such as putting cultures above each other or trying to discriminate are taken for granted. Cultures have an impact on one another. Achievements in the economic life of societies, development of science, modern advanced technologies, ICT, Internet, social networks create conditions for its further acceleration.

The national culture of society is an important condition and guarantee of the development of the country. The same thing is known that any country can not rely on its national cultural capabilities, develop spiritual and moral values in the minds of people, raise the level of high development without awakening the national spirit of the people. It is known from history that our country has repeatedly been under dependence and oppression as a result of the attack on foreign invaders. As a result of this, the rich spiritual heritage and traditions of our people are doomed to degradation. Our native language, rich spiritual heritage were depreciated, many mosques, madrasas, national schools, historical monuments were destroyed and neglected. Since the day Uzbekistan gained State independence, the restoration and development of our rich

spiritual heritage in the country, raising the spirituality of society has risen to the level of state policy. The directions of spiritual and educational reforms, ensuring the restoration and promotion of the national culture of society, were determined.

MATERIALS AND METHODS

Spiritual heritage is a complex of spiritual riches, political, philosophical, legal and religious views, norms of morality, achievements of science, historical, artistic and works of art, which have reached us from time immemorial. Spiritual values, wealth is not a phenomenon that is formed in a revolutionary way, it occurs at all stages of the development of society because of its needs and reflect the life of itiradi, society changes, becomes an inheritance for subsequent generations. Not every generation creates culture anew, but relies on the existing spiritual heritage. However, in any case, he does not blindly accept it, he accepts and develops from the point of view of progressiveness, humanism, Justice.

Uzbekistan, which is the most active supporter of wide integration of the world, especially with European structures, pursues not only economic goals, but also cultural development of society. First of all, we are in favor of integration in the cultural sphere in science, culture, education and information. But this integration should be able to create conditions for adherence to universal values, restoration and strengthening of national traditions, religion and culture, development and enrichment of the spiritual heritage of our people, the use of the achievements of modern civilization and, finally, the free realization of human potential and talent.

All of them have created opportunities for the development of their culture, traditions, languages in Uzbekistan, where more than a hundred nationalities live. Although the main importance and role of the Uzbek language in the life of the people and the state has been restored in our country, we will still witness some discussions on some language. At the 4th session of the Oliy Majlis of the Republic of Uzbekistan adopted a law "on the state language". The law establishes that the Uzbek language is the property of the Uzbek people, its prosperity, application and protection are provided by the state. In Uzbekistan, accounting, statistics and financial activities of higher state power, local authorities and management bodies, enterprises, institutions and organizations are carried out in Uzbek language. The names of the administrative territorial units, squares, streets, geographical areas of the Republic are given a single national form and are written in Uzbek. And this is a sign of the strengthening of the national dignity of the Uzbek people and the status of our independent state. There are also languages and dignity of all nationalities living in Uzbekistan.

The cultural and spiritual heritage of our great ancestors, who made a huge contribution to the achievements of world culture, careful attitude to their past, education of each generation, noble national and religious traditions, at the same time, a clear understanding of the need for mastering and acquaintance with the cultural values of modern world civilization-this is a clear ground for our policy

The fate of the culture of each nation is determined mainly by its professionalism, morality, ability to adapt to a new dynamic environment. At the same time, the main thing

is the presence of material wealth and the strong influence of the Western propaganda company on the direction of the market economy, the value of which is based on the "mass culture", in the end, these also influence the national culture.

Every nation creates and maintains its national culture as a symbol of the realization of its social rights. Nationality, as a cultural reality, manifests itself in different areas, for example, traditions, mentalities, value, language, writing, art, poetry, religion, etc. It should always serve to strengthen the sovereignty of the state. The preservation and strengthening of self-sufficiency largely depends on the activities of the internal forces and the capacity of the national internal energy. This in turn passes from generation to generation in the form of spiritual inheritance. National cultural heritage is not a simple manifestation of individual cultures, it represents individual values, creative products and standards of behavior of the nation as a whole. Culture is the only force that shapes a person as a member of a particular society. If it communicates with many peoples of the world, the culture of preserving national characteristics becomes more diverse. Personal freedom, a high level of social cohesion – these are the basic values that ensure the viability of any small nations and realize national aspirations, ideas. Social life is, first of all, an intellectual, moral, economic and religious life. It covers all the features of people's lives. No culture exists without society, no society can exist without culture. But with the development of society over the centuries, the national culture, in turn, the national spiritual heritage, is also polished and improved.

The mystery of the glory of the creator as a tongue has not yet been opened. Too many

languages carry these secrets by themselves. As the languages die, along with the language, the psyche of the language owners, the mechanism of perception of existence, myths and legends, complications also disappear. And there is not much that mankind has begun to study languages. A certain part of the languages of the world are studied scientifically, but only. And most of the lost and lost languages have not been studied. Languages reflect existence differently. Some small and dying languages can express existence more fully, brighter, have better models of reflection of existence in them, which can give an opportunity to model the general language of humanity. Mankind has not yet identified such models.

Today, scientists are puzzling about how to identify languages that give excellent language models, their choice for artificial intelligence, limited, easy-to-use terminology subsystems. It can provide valuable information for a wide variety of theoretical, practical areas of study such as computer science, artificial intelligence, psycholinguistics, typology and many others, while retaining all kinds of constructional languages that are missing. Therefore, there is a strong need for relictolinguistics – a new field of linguistics that deals with the study of dead languages, their remains.

As already mentioned above, the security of languages is provided by factors such as the alphabet-spelling, the possession of a large number of speakers, the status of the state language and information and communication technologies, the fact that the Internet is a language. Of course, the fact that our native (Uzbek) language also has its own alphabet and spelling, the status of the state language,

the presence of more than 50 million speakers will please the person. However, it is bitter, but it should be noted that its lack of information and communication technologies, lack of access to the level of Internet language, in this regard, neither theoretical nor practical work, indicates that it is completely free from this risk.

Multilingualism is an important factor in the integration of national culture. Knowledge of the languages of different peoples and access to interaction makes them aware of different cultures. But it is important that the integration of national culture should not be only on account of the teaching of the native language. The integration of national culture should serve the richness of national culture, and not the loss of national characteristics.

ANALYSIS AND RESULTS

National culture is reflected in the formation of the main spiritual values and characteristics of behavior that characterize the people of a particular country, as well as community values, traditions, norms of behavior, national idea. National ideas are created on the basis of a certain integrity, size, norm. The choice of national characteristics begins with the experience of specific elements in language, culture, everyday behavior. Naturally, it is not possible to create other ideas on the basis of ideas created in one national culture.

In national traditions, too, not only national, but also some aspects of the traditions in the life of other peoples, which seem pleasing, attractive, can penetrate into national customs and be accepted. In this sense, today, there are no traditions inherent in pure or absolute national culture.

Any tradition is usually integrated into the national and universal tradition through specific features, certain rituals, as a result of its adoption. This can also be observed in the contemplation and lifestyle of citizens, dressing, household appliances, culture of communication and wedding ceremonies.

But the general law says that nation should not lose its identity in the reflection of the characteristics of the spiritual heritage of these peoples in the national traditions inherent and corresponding to that or that of that nation, which express the national culture itself. On the contrary, it is important to develop, become rich and modern. It serves both national and universal development.

In the development of national culture, "if national languages are discriminated against", "if peoples are left without free application of their national spiritual heritage and value, traditions, then national culture will suffer from this. This is a clear example of his experience under the influence of politics and ideological goals, which the former Soviet era dominated ideology. Therefore, in the years of independence of Uzbekistan, special attention was paid to the national spiritual recovery. On the threshold of independence in Uzbekistan, special attention was paid to the national-spiritual restoration and renewal of nations. Because this was an important socio-spiritual phenomenon associated with the development of independent democratic development. In the life of today's Uzbekistan people, tasks related to the national revival have been carried out. Uzbekistan is developing on the path of specific and appropriate democratic development. The national revival is taking important steps towards the rise of the National. The adoption of the law "on the state language" on October

21, 1989 is one of the obvious examples of this. "The law," he writes A.Muminov, - the national originality of the masses, the restoration of the history of the people, the sovereignty of the country and the independence of the movement from which it was launched became the first legislative document."

It is difficult to determine the impact of the globalisation process on national culture, it has a multifaceted feature. The international characterization of globalism, on the one hand, naraytiradi the national sphere, on the other hand, complements it in a cultural, foreign and standardized way, thereby extending its scope kengaytiradi. However, this process can not only be defined as globalisation, it is a general trend of the development of national culture, which, on the one hand, nurtures tolerance in various "different" aspects and on the other hand leads to the perception of universal values.

In the culture of each society, certain systems of value and the corresponding hierarchy are adopted. The world of human values, influenced by Global changes, has become very changeable and contradictory. The crisis of the value system means not only their complete destruction, but also the transformation of their internal structures. Cultural values do not disappear completely, but they are different from their level. The emergence of any small new element leads to the transformation of all other elements of the hierarchy.

No nation, region culture can exist without absolute separation from each other. In the process of interaction between cultures in different eras, elements of a different culture penetrate into the composition of each national culture. The following changes in the

field of spiritual heritage and language can be made in the National Police:

- Reduction and liberalization of international trade;
- International capital turnover and elimination of obstacles on its way;
- Wide dissemination of various information as a result of the electronic communications revolution;
- Activities of transnational corporations;
- Establishment of international financial and economic institutions;
- Media freedom and so on.

Through such factors, the process of interaction and enrichment occurs simultaneously with the development, acceleration of society, corresponding to it, that is, the process of integration takes place. But time has also shown that these processes are contradictory. An incredibly complex and contradictory, historic society, rich in victories and tragedies, has stepped into a new era. In particular, the international situation at the beginning of the 21st century is characterized by the fact that the processes of globalisation have intensified. Because "at the moment it is no secret to anyone that no matter what happens on the edge of the earth, a person will immediately find a message about this on the other side of the world."

It is worth noting that the civilization achieved by mankind today is becoming popular not only in the influence of globalism, but also in a certain sense, it is also fraught with a crisis. First president of our country I.A.Karimov pointed out:" the 21st century, as a century of great potential, thinking and spirituality, along with the opening of new horizons before humanity, is also generating sharp problems that we have not seen before." It is also the

struggle between these different interests and the fact that they are taking advantage of the achievements of civilization in a number of negative acts of evil, violence, immorality and a number of others that have arisen in their influence has reduced its prestige. He is exposed to the pressure of negative aspects of globalism rather than serving humanity by exposing its possibilities.

DISCUSSION

Unfortunately, judging by this aspect, the fact that people are deprived of their identity and mutual alienation as a result of the above negative behavior is manifested as a crisis of civilization. This is caused by the fact that the levels of aspiration of people towards the emergence of their own internal possibilities are lagging behind the speed level of the globalisation process, as well as the increase in their material needs, are not changes in the level of the requirements of civilization in consciousness, worldview and spirituality, but the impact of negative changes taking place

To eliminate the above-mentioned problems, it is necessary to perform several tasks:

First of all, "it is necessary to pay constant attention to the fact that young people from abroad do not follow any ideology, various foreign ideas that threaten us, as well as to the comprehensive support of young people with disabilities, the emergence of their talents and potential";

Secondly, to ensure information security, that is, to prevent the values of foreign culture coming through the flow of various information, to take the necessary measures in this regard;

Third, to prevent the destruction of our national culture in the process of integration along with the introduction into practice of positive aspects in the culture of other countries;

Fourth, to reduce the interest in foreign style by increasing the variety of products that reflect our national culture in the market economy, to prevent our national identity from being forgotten;

Fifth, in this regard, it is necessary to exclude everyone from the side and the state and society to work together, etc.

The aspiration of "Global culture " or culture to globalism from the point of view of geopolitical goals and interests is a phenomenon contrary to the rule of democratic development. This leads to the denial of the peculiarities of national culture.

Deintegration of national culture causes different cultures to move away from each other, peoples do not understand each other.

The processes of integration in national consciousness and thinking, the convergence of national languages with the languages of different peoples, literature, art, computer technology, sports also serve to enrich the national culture.

"We really understand well that life never stops in one place. If we take into account the fact that we live in the 21st century, at a time when increasingly volatile processes of globalisation, the Internet and global development play a decisive role, we feel particularly deeply that our lives are changing at an ever-increasing rate. Without admiring the results we have achieved in such conditions, not succumbing to the mood of the ventilation, we must clearly

imagine to ourselves that the path we have traversed so far is only part of the complex and difficult path that lies ahead of us." We still have a lot of work ahead of us to do in this regard, our tasks. In the process of modernization from the civilization in the field of national culture in the conditions of globalisation, it will be possible to achieve the desired result by harmonizing the intertwined relations on the basis of universal values and introducing them into practice in the life of man and society. In the "restoration of the great state of the future", which we have set ourselves the goal, of course, plays an important role in the development of these spheres and in the prevention of adverse events.

CONCLUSION

In conclusion, the modernization of national culture is carried out on the basis of mutual influence and inextricably linked relations of cultures of different peoples. No matter what culture is subordinated to, the use of its achievements will lead to the modernization of national cultures. It is possible that the appearance of culture, which today is inherent only in one nation, is manifested in its specific and appropriate aspects. In practice, it can be seen that in any national culture, the elements belonging to the culture of different peoples are harmonized or go away.

Secondly, it is necessary to recognize that in moderation of national cultures, the attitude to national languages and national languages are realized through interaction with other peoples and languages of Nations. Today in the languages of the peoples of the world there is a state of mutual integration in this process. It should be noted that mother tongue serves as the main factor in the modernization of every

national culture. It can be said that the aspiration of people belonging to this or that nation to know or speak the languages of other nations has become a specific requirement of the current globalisation era.

Thirdly, it is desirable that the study of the language of other peoples should not be on account of the native language. In this regard, language remains an important tool that shows the peculiarities of national culture. This will serve to modernize the national culture by enriching it with the achievements of each nation in the culture of other nations with the recognition of its specific features to its national culture. And the modality of national culture is an important condition that ensures it has its place in the culture of the peoples of the world.

Fourthly, the mod of national culture brings about significant changes in the field of national spiritual heritage. This can be seen primarily through the content and essence of the national spiritual heritage, its scope, its co-existence with the Times and various levels of spiritual elevation. In this sense, the national spiritual heritage the spiritual world of the people belonging to this or that nation is a peculiar manifestation of its national spiritual heritage and values, achievements and spiritual potential. This heritage represents the spiritual world of that nation in modal and spiritual forms, passing from ancestors to generations, or the wealth that manifests itself in the role and peculiarities of its achievements at that or that stage of history in the civilization of the world.

Fifthly, peoples of our country and in particular the Uzbek people have a rich national spiritual heritage. Register it by UNESCO more than 4000 thousand material and intangible written

and oral sources will be represented as samples of the oral works of the people, works and works of art, historical monuments, samples of oral creativity of the people, traditions and traditions, an integral part of the national spiritual heritage of our people. In the national spiritual heritage, the inner spiritual world of our people is embodied with the life ideals, dream hopes and it serves to enrich the national spiritual world of our youth.

Sixthly, the study of the national spiritual heritage and its further enrichment will serve to modernize our national culture. Therefore, the need for structural analysis of it in terms of structural functionality remains. The National Spiritual Heritage interacts with the universal spiritual heritage. By relying on the printouts of building a democratic society, we will be able to further enrich our national spiritual heritage and differentiate the samples of the national spiritual heritage that can meet the demands of the development of society in today's new era and feel that it is an important factor in the life and future of every person.

Seventhly, the change in the national spiritual heritage is inextricably linked with time and time. Examples of national spiritual heritage, which can meet the requirements of time and time, which exceed this requirement, can serve the whole of mankind, passing from ancestors to generations. This is not only the affiliation of the national spiritual heritage to that or that people, it is an integral part of the national spiritual heritage of the peoples of the world that is of universal significance and provides for the development of mankind the inseparable link between nationality and universality by serving to manifest the peculiarities of national cultures.

The process of globalisation from the octopus contains attempts to transform their consciousness and thinking into the transformation of the attitude of some young people towards the national spiritual heritage, such attempts have a deep historical root. The efforts to undermine the country from within by confronting young people with their national cultural heritage have pursued certain political goals. This continues even today. Preventing it, prohibits the integration of our national spiritual heritage into the minds of young people and the formation of spiritual high qualities, loyal to our national spiritual heritage.

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