

The Role of the Communicative and Cognitive Consciousness in the Development of National Languages

Akrom M. Kuldashev^a, Mukhiddin M. Mukhtorov^b and Otabek Y. Yusupov^c
Uzbekistan State World Languages University, Tashkent, Uzbekistan

Keywords: Anthropocentrism, Mind, Language, Linguistic Representation of the World, Logic, Speech, Internal, External, Culture, Psychology, Globalization, Linguistic Suicide, Convergence, Divergence, Language Policy.

Abstract: The anthropocentric paradigm which has become dominant in the world of linguistic thought made reconsider many hypotheses, statements, and theories existing in present-day linguistics. So was the problem of language evolution, development of the structure, and functional aspects of the languages. One of the problems to be reconsidered was the history of the national language and the role of mental structure and psychological factors in language development. The next problem to be discussed in the article is the significance of the historicism principle to the investigation of language history. The factors related to the External History as suggested by F. De Saussure have not yet lost their significance in analysing the formation of national languages. This theory helps to find parallels with the facts of the social history of the nation and the changes in the structure of the language. The hypothesis put forward by the authors is illustrated by the material on the history of the Uzbek language.

1 INTRODUCTION

Since antiquity, there have been eternal questions in the field of linguistics that science has been attempting to find answers. There have been such questions as What is language? What is the structure of it? How does it operate? How does it evolve and change? Even after linguistics has advanced for millennia, those problems remain unanswered. These questions appear even more unanswered now than they did, say, at the start of the 20th century. Linguistics has never developed smoothly or progressively. There were quiet times in between revolutions, during which scientists merely gathered data and refined their techniques. Issues of priority also shifted. In many cases, issues that were viewed as “unscientific” or “non-linguistic” in one century became the main area of study for most academics in another. Even while linguists may not be aware of a key issue for a while, none of the once-discussed issues permanently vanish from research. Linguistics explores these issues at a deeper level by tackling issues that have been neglected for a while. Thus,

linguistics is developing in a forward-moving manner, much like other sciences—almost like a spiral.

The realization of the diversity of languages as well as their unlimited variety existed even before the 19th century, and this realization prompted the development of techniques for classifying and comparing languages. Efforts were put into applying the universal grammar conceptual apparatus for a comparative examination of various languages along with establishing related connections between languages. The principle of historicism, which emerged at the end of the eighteenth century and declared that language's capacity for historical development and its variability across time (and space) constituted its most fundamental attribute, was responsible for a profound shift in the understanding of language's nature and essence. Scientists started to focus less on understanding the unique traits of a certain language that gave it a unique place among a specific linguistic community and more on figuring out each language's developmental route. Around that time, linguistic studies began to place more

^a <https://orcid.org/0000-0002-9668-1087>

^b <https://orcid.org/0009-0009-4177-222X>

^c <https://orcid.org/0000-0002-8755-8220>

emphasis on the distinctions between languages than on the parallels, generalizations, and universalities among them.

2 METHODOLOGY

The realization that historical-genetic linguistics, with its arsenal of concepts and methods for characterizing languages, had reached the end of its useful life at the turn of the nineteenth and twentieth centuries, as well as the fact that sticking to the rules of antiquated, conventional logic did not advance linguistic theory, dawned on scholars. The need for a fundamental shift in our understanding of language, its nature, and its essence was becoming increasingly apparent. This shift would adequately account for the most recent advances in mathematics, physics, reasoning, anthropology, ethnography, cultural studies, psychology, sociology, and the physiology of higher nervous activity.

The reaction to the crisis in linguistics at the end of the 19th century, as well as to the entire humanitarian, technical and philosophical crisis that affected almost all layers of culture of the 20th century, was the emergence of a new direction in linguistics – structural linguistics, which largely determined not only the philosophical and cultural paradigms of everything XX century. Structural linguistics is based on the concept of structure as the systemic interconnectedness of linguistic elements.

The first and main work of structural linguistics is considered to be the “Course of General Linguistics” by the outstanding linguist from Geneva Ferdinand de Saussure (1857-1913). The Course of General Linguistics is often called the most important linguistic work of the twentieth century. Saussure’s book contains three fundamental ideas necessary for the further understanding of language by twentieth-century linguistics: the distinction between language and speech, language as a system of signs, and the difference between synchrony and diachrony.

One of the first scientists to attempt to develop a universal theory of language was Ferdinand de Saussure. But first, it was important to provide a solution to such question as: "What is language?" Saussure used the generic word "speech activity" (language) to refer to any phenomena connected to the speaking and listening activities. Speech activity is highly varied and intersects with different fields of science as: physics, physiology, and psychology. Language (langue) and speech (parole) are the two polar qualities that Saussure recognizes in the entirety of speech processes. According to Saussure, language

is simply a small—if not the most significant—part of speaking action. Language, in Saussure’s view, is just the accumulation of the essential social norms. However, it is exactly because of this that speaking is possible. Language is made up of vocabulary and grammatical systems, or an inventory of linguistic tools that are necessary for verbal communication to take place.

Among people who share the same language community, language might exist in the form of a lexical and grammatical system. Language is a social product that allows individuals to comprehend one another regardless of the speaker. On the other hand, achieving complete mastery of the linguistic system requires a great deal of work.

Speaking is the act of using language to convey one’s ideas to another; it is the application of language to communicate; speaking and listening are separate acts that are performed in a communication cycle. Language and speech “are closely related and mutually presuppose each other: language is necessary for speech to be understandable and to produce its effect; speech, in turn, is necessary for language to be established: historically, the fact of speech always precedes language” (Saussure). As a result, speech reveals how language develops; living speech is a manifestation of language's existence and evolution. Despite acknowledging this, Saussure contrasts language with speech, saying that “all this has nothing to do with the fact that they are both entirely distinct things”.

Just as speech is different from language, so is language from an individual phenomenon. Language is a type of code that society enforces as a need for all of its members. It is a social product that is fully digested by each individual. Speech is invariably personal. Every speech performance has a creator, the speaker, who chooses to improvise their words. Language is implicitly absorbed by the speaker, who “by itself cannot create nor change it.” It is not a component of the verbal topic. Conversely, “speaking is a personal act involving will and comprehension.” Speech is erratic and ephemeral, but language is steady and long-lasting. According to Saussure, language is "the vital from the accidental and somewhat accidental," setting it apart from speech. The distinctions Saussure made within speech and language are true, but they do not provide justification for absolutizing them. Instead, these two facets of verbal activity in each unique instance represent an unbreakable dialectical unity, neither of which can be imagined apart from the other and both of which are dependent on the other because language is general and speech is unique and private.

In many respects, F. de Saussure just made clear what linguists were really interested in. However, linguists did not traditionally distinguish difficulties with language from other problems. This now outlines the set of issues that linguistics should address initially. F. de Saussure made a distinction between “external linguistics,” which analyses what is “alien” to its body, its system, and “internal linguistics,” which deals with language. The field of external linguistics encompasses several issues related to language dissemination across different regions, culture, history, politics, acoustics, physiology, and speech psychology. While the scientist acknowledged the need of researching exterior language difficulties, he saw them as unrelated to the primary concerns of linguistics. Although Ferdinand de Saussure restricted the field of language research, this was a first step in elucidating and defining the main duties of language. He offers the following conclusion at the end of his “Course”: “From the excursions we have made into areas adjacent to our science, the following principle of a purely negative nature follows, but all the more interesting because it coincides with the main idea of this course: the only and true object of linguistics is language, considered in itself and for itself.”

For fifty years following de Saussure, linguists devoted their attention to the study of language in a new, Saussurean sense, with a particular emphasis on sound structure and morphology. And they made great progress. If the restoration of proto languages was the only domain in which linguistics was precise in the past, then many linguistic techniques became more accurate in the twentieth century, and a methodical approach to language study emerged.

F. de Saussure remarked that “Language can be likened to writing, the alphabet for those who are deaf and dumb, symbolic ceremonies, manners of etiquette, military signals, and any other system of signs that represent concepts, and it is only the utmost significant of these systems.”

What do a linguistic unit (such as a word or sentence), a military signal, and a form of politeness such as a bow have in common? In each case, some action - human speech, the sound of a drum or trumpet, a certain body movement - in itself has no special meaning. What matters is what information it carries about something else, not directly related to sound or movement. This is the essence of a sign: it always informs about something else. In particular, sounds contain information about certain events, the speaker’s feelings, and his attitude towards the interlocutor.

F. de Saussure considered linguistics to be only a part of the not yet created general science of signs - semiology (from the Greek “semeion” - sign and “logos” - teaching) or semiotics. Each linguistic sign, according to Saussure, is two-sided and includes both a signifier (sound image) and a signified (meaning). That is, language is a form, a means of expressing all content, and language and the meaning of what is being expressed ought not to be confused. A linguistic sign is required by the linguistic community even if it is both arbitrary and customary (the choosing of a sign is discussed here).

Another famous opposition of Ferdinand de Saussure is the opposition between synchrony and diachrony. The simultaneous presence of language, a fixed feature of language in its system, is called synchrony. Diachrony is the temporal order of language elements; it is a dynamic or historical feature. Saussure contends that this calls for the separation of synchronic and diachronic linguistics into a separate, autonomous field. When historical context is removed, the synchronic feature enables the researcher to understand the connection between concurrent facts, or to study language “in itself and for itself.”

Of all of Saussure’s ideas, the distinction between synchrony and diachrony was the most controversial. However, scientists of a younger generation have picked up this distinction. The time has come to develop new, more accurate methods of language learning, and the best “testing ground” for such methods is modern languages, which can be studied as fully as possible using experimental methods.

After Saussure, of course, historical, and comparative historical research did not stop, but the focus shifted to synchronic linguistics, primarily to work with modern languages. It was in this area that the most significant results were achieved in the twentieth century.

3 DISCUSSION

Since the processes of globalization are all-encompassing, they are studied by various sciences. It is noteworthy as well that each of these sciences is not limited to the study of its own part of the problem, but also uses the system of concepts related to this science. That is why until now there has been no universally accepted definition of the concept of “globalization”.

Globalization makes it possible for universal culture to settle. This requires not only common beliefs,

values and principles, but also a sharp increase in caring for the local cultures that are preserved.

In some places, the death of languages is accelerated by the speakers of this language. This phenomenon is called “linguistic suicide”. Globalization in the field of language is not such a simple phenomenon as it seems on the surface. The hegemony of the English language is not accepted similarly in Europe today.

Experts note with concern that French, German and some other languages accepted as official languages of the UN are becoming more and more popular. The development of these processes, especially in the revival of small languages, has a negative impact on the reforms in the field of education and culture, which are carried out in accordance with the needs of the main mass of the indigenous population. Currently, the Welsh, Basque, Catalan, Scottish, Gaelic-speaking peoples of the world are constantly fighting for the development of their languages [27]. In the last 10 years, languages such as Baloch, Gujarat, Domaaki, Kalasha, Phamura have been dying in Pakistan itself (Times, 2005, January 24, p. 8.) In 1990, Reg Hindali published a book called *The Death of the Irish Language*. Although Ireland gained independence from Britain in 1922 and the government established the Irish language as the language of education, socio-economic development caused these efforts to disappear. Currently, the number of Irish speakers is only 10,000. The English language has become a necessary condition for Ireland's economic and social prosperity. At present, the Irish language has become a sign of backwardness and illiteracy.

It is natural that we Uzbeks are primarily interested in the fate of the Uzbek language, because it is certain that the process of globalization will not bypass the Uzbek language. The fact that the Uzbek language survives the huge process, does not lose its position and, on the contrary, continues to develop functionally, depends only on the speakers of this language and the responsible persons who determine the state policy on the language in our country.

The current Uzbek literary language is the highest form of the development of the only Uzbek language that has been used for centuries and is a refined form of the national language. Modern Uzbek literary language is the scientific and cultural language of the state and social organization, science and school, mass media, in short, the Uzbek nation.

The current unified literary language of the Uzbek people was created based on the living spoken language of the nation, and found its reflection, grew and developed in the unified writing system and pronunciation of this national language. The

formation and development of the Uzbek people as a nation means the formation and development of the national literary language at the same time.

Nowadays, the Uzbek language, including the Uzbek literary language, is the only national language of the Uzbek nation. The Uzbek national language is a higher and improved stage of the national language.

In the 20th century, the single national language of the Uzbek people grew and improved in every way, some changes were made to its phonetic system - the vowel structure was condensed, the consonant structure was enriched with some new words and phrases, the word their meanings have expanded, obsolete words have gone out of use, and the grammatical construction of the Uzbek language has improved. The Uzbek national literary language grew, strengthened and matured in the principled struggle against various currents.

Some people who think in a reactionary spirit recommend building the modern Uzbek national literary language based on the old literary language and try to push back the development of the language. The representatives of this reactionary struggle tried to replace the words and terms accepted by the masses and some grammatical forms with the words and forms used in the written monuments of the 11th-15th centuries and out of use. This kind of “theory” was widespread among certain layers of the society in 1917-1922.

After this “theory” was exposed, they were forced to change their tactics and took a different route. Among them, some representatives of this group aim to preserve the main features of the old Uzbek literary language, which is called “Chigatoy language”, but to make some changes to it, and the second group is the mask of bringing the literary language closer to the living spoken language. Under it, they put forward the idea of “reforming” it. “Reformists” claim to take the local Uzbek dialect, which is known as the Kipchak or using [dʒ] in the context when others use [j] as the basis of a single national language and create a unified pronunciation based on this dialect.

Independence was given to each existing Uzbek dialect, creating a separate literary language on the basis of each local dialect, newspapers, magazines and books in the literary languages that arose on the ground of local dialects, thus a group of scholars claimed to open a wide path to “dialect autonomy”. Different views on the issues of the formation and development of the modern Uzbek national language, especially in 1922-1929, among groups of Uzbek “linguists” scientists were put forward.

When the Uzbek writing was transferred from the Arabic alphabet to the Latin alphabet, i.e., in 1929-

1933, as well as when the number of vowels in this alphabet was reduced to five, i.e., in 1934-1937, the Uzbek literary year was somewhat unknown. and they wanted to see based on a vague "dialect".

However, no matter how hard these elements tried, fortunately for the Uzbek-speaking people, they could not achieve their goals and were not successful. The modern Uzbek literary language, without deviating from its main path of development, developed, and brought out all its potentials in the direction of convergence and rise of a single national culture.

In the 20th century, the Russian language had a great impact on the development of the language and writing system of many nations on earth, including the Uzbek nation. Behind the effective influence of the Russian language, new phenomena took place in the construction of the single national language of the Uzbek nation, in its phonetic structure, the vocabulary was enriched with words and terms that entered directly through the Russian language, and in the construction of the grammar of the Uzbek language. According to the morphological composition of words, some grammatical forms - new word-forming affixes, word combinations, free use of words in sentences and some new patterns of sentence structure appeared.

At the same time, various concepts, words and terms about the Uzbek country, culture, customs, clothes, and lifestyle spread to world languages through the Russian language. Uzbek words spread to English, German, French and other languages of the world through Russian pronunciation.

Nowadays, in the Uzbek national literary language, word-changing affixes, for example, possessive and agreement affixes, as well as adjectives, have become basically homogeneous. It differs from the dialects with more phonemes, as well as from other Turkic languages. This fact means that the literary language is condensed in terms of some grammatical forms. In this regard, the grammatical and orthographic rules have also become compact and precise, smooth and fluent.

Many such facts related to the semantic features of words in modern Uzbek literary language show ways of growth of the universal Uzbek language lexicon.

Another fact that characterizes the development of the Uzbek national literary language is that the universal Uzbek language, while preserving its centuries-old grammatical construction, polished it, improved it, and enriched it with new laws and regulations.

In the grammatical construction of the Uzbek language, a huge process that began in the 90s of the 20th century, that is, as a result of the process of its gradual development from simplicity to complexity,

from a lower state to a higher state, appeared during the period of some changes and innovations, is one of the changes corresponding to the new structure of the national literary language.

The stylistic features or different genres of the literary language clearly show that the grammatical construction of the modern Uzbek language has been improved, that it has been enriched with new grammatical rules and various idioms.

The rise of written monologue and dialogue forms; the development of various correspondences between individuals; Internet websites, newspaper and magazine articles; the emergence of some new speech idioms including terms related to various branches of science in textbooks and manuals; slogans and appeals new forms; fax modems, orders, telegrams, orders, instructions, business papers and other documents; speaking through a telephone and microphone; announcers, artists, lecturers, and speakers, improvement of speech, development of different forms in oral and written form and others testify to the considerable growth of the Uzbek literary language in terms of style. This indicates that new qualitative elements are gradually entering the structure of the Uzbek national language and that it is gradually accumulating. But the transition of the language from one quality to another quality is has not happened by the sudden formation of the old quality, but by the accumulation of new quality elements, the new structure of the language slowly and over an extended amount of time, the old quality elements gradually it happened by way of slow death. It is known that now Uzbek language accomplishes 7 social functions, which should be performed by developed countries, out of 10 namely: 1) the official working language of the UN; 2) regional language; 3) state language; 4) the official language of a certain part of the country; 5) the language of science; 6) fiction and mass media language; 7) language of education; 8) language recently used in the area; 9) the language of communication in the family; 10) the language of religion and religious ceremonies [26]. 3 functions (namely, tasks 1, 2, and 10) are not fulfilled by the Uzbek language. Putting functions 1 and 10 aside, we need to talk about function 2 since we can't even think about functions 1 and 10 at all. If we talk about function 1 if everything is clear, the Uzbek language has been granted the chance to perform the 10th function for 5-10 centuries.

Therefore, the only possibility is to take the Uzbek language to the level of a regional communication language in Central Asia. However, the Uzbek language performed this function until the events of 1917, and the demarcation of the newly founded

nation-state in 1924 made all nations to have their states. It reduced the need to communicate in Uzbek to a minimum by driving the nations and other ethnic units to their homes.

At present, restoring the Uzbek language to its former position requires the implementation of major and significant work in the field of organizational, political, economic and spiritual education. Because this is a very delicate step for a country in Central Asia that has its own state system, may be misunderstood by other peoples, that is, it may be accepted in the form of “great Uzbek chauvinism”. Therefore, in the development of the state strategy in this field, it is necessary to use the recent achievements of the modern sociolinguistics and to apply it to everyone at the same level, an appropriate action strategy should be developed.

For this, in our opinion, the following tasks should be performed:

1. It is necessary to increase scientific research works written in Uzbek language and ensure that they do not become a repetition of works in other developed languages of the world. Because only original research can attract the attention of foreign scientists and experts.
2. The teaching and learning of the Uzbek language in countries other than Uzbekistan should be supported by the state, and this work should be made an integral part of interstate educational and cultural-educational relations.
3. It is necessary to further expand the opportunity to provide education to foreign citizens who wish to learn the Uzbek language or to study in higher education institutions of Uzbekistan, and prepare higher education institutions for this complex task.
4. It is necessary to further improve the teaching of the Uzbek language in Uzbekistan itself, to modernize the existing SES (state educational standard), programs, textbooks and training manuals of new generation.
5. It is necessary to establish a permanent working control commission in the field of monitoring the compliance of the Uzbek literary language spoken version in the mass media and in cinema, theatre, advertising publications and preventing violations of the language norms, and fight for the purity of the Uzbek language. because if the Uzbeks themselves do not appreciate the Uzbek language, what can be expected from others.
6. Increasing the amount of information in the Uzbek language in the Internet system leads to an increase in interest in Uzbekistan and the Uzbek language.

The purpose of turning over these pages of history, which have been obscure for us, is to learn about the past in order not to repeat the mistakes made in the era when the current inter-ethnic relations are tense, when various large and small nations are giving a new value to the place of their ethnic unity in history. In the period that is true to the historical role of the Turkic languages, which is a means of communication between people of different religions and sects, more precisely, the language that served as the language of communication between Christians in the west, Buddhists in the east, Muslims in the south, and pagans in the north, helped peoples to understand each other and to jointly solve various international problems that have arisen and may arise. It is known from historical sources that in the 15th-17th centuries of our era, many nations and peoples who confessed the Christianity, more specifically Greek, Armenian, Goth, Tat, Vlach, Ukrainian, Lak, Alan, Avar, Kumyk and others lived there.

There is nothing surprising about this fact, of course. However, what is intriguing is that according to the memories written down by people who travelled to this country, lived here for several years, and saw the country with their own eyes, all these peoples those who know the Turkic language to one or another level and actively use this language as a means of daily communication in one or another social situation, or rather, those who can speak Turkic, and the Turkish language serves as the main language of ethnic communication in these places.

The first information about this fact, which is somewhat unexpected for the current stage of our history and source studies, was given by the missionary John Galifontius (died 1412), the ambassador of the French king Charles VI in the kingdom of Amir Temur, and this message belongs to 1404.

At this point, it ought to be mentioned that this Turkic language has been called differently by different nations, i.e., in Western Europe it is called “Tatar language”, in Southern Europe and North Africa it is called “Kipchak language”, and in the East and China, this language was called by the name of its real name in Central Asia, “Turkic language”.

The famous medieval Polish historian Jan Długosz (1415-1480) wrote the following in his work entitled “History of Poland”, “The Tatar clan and people” initially originated and developed from the Armenians, as proof of this two we can cite similarities in facial structure and language between peoples. Of course, we will not argue about the degree to which this opinion is incorrect, and we will draw attention to an important detail that served as a basis

for Jan Dlugosh to think that “Turkic tribes originated from Armenian tribes”, i.e. Let’s look at the fact that the Armenian people who spoke the Turkic language really lived in the Russian lands at that time.

Since the 16th century, the language used by the Armenian people living in this territory in mutual communication and religious ceremonies has aroused the interest of many people, especially Polish authors. Their main goal was to bring the Armenian Gregorian Church, which the Armenians in Ukraine confessed under the control of the Pope. Italian ecclesiastic and diplomat Antonio-Mario Graziani (1537-1611) was Cardinal J.F. Commendone’s secretary. A.M. Graziani and J.F. Commendone were traveling together in Poland and Ukraine, and in 1564 they met the Armenian community living in Lviv.

Graziani expresses his impressions of those meetings as follows. "Armenians have their own codes and hymns that are sung in the church, which are in the Armenian language and are given in the Armenian script. But only a few, only a group of old priests, can read them. Armenians communicate in Turkic or Scythian language. "(Scythian language means the language of the Kipchaks of that time, or more precisely Turkic, and linguists and historians who consider Scythian to be an Iranian language somehow ignore this fact)".

Valentin Espry, a French writer and historian, translating the above-mentioned memoirs of Flechier Graziani from the Latin original into French, translated the passage we quoted as "... Armenians speak Turkic and Tatar".

Jan Dmitria Solikowski (1539-1403), a representative of the Polish Catholic priests, in his memoirs written in 1597 ("Some Thoughts on Polish Affairs") says that the language of the Armenians is the same as the language of the Turks.

In 1597, there was a mutual agreement between the Polish and Armenian residents of Lviv, and in the text of this agreement, there was also a separate chapter about preserving the social position (of the Turks). According to Solikovsky, all Armenians knew Turkish, which greatly helped them to establish trade relations with Turkey. The draft agreement contained the following words: Armenians lived with Poles and performed religious ceremonies in their own language. Solikovsky saw a great danger in the union of Armenians and Turks. That is, with the support of the Turks, the Armenians could soon take over the city of Lviv.

We can also find some information about Turkish-speaking Armenians in Russian literature. For example, in the chapter "A word about Armenians", a specifier about various titles and positions created

in the 16th century, it is written that Armenians are Muslims with Muslims, Tatars with Tatars. Later, i.e., we can find about Turkic-speaking Armenians who existed in the 16th century in the work "General Relations" (1591) of the famous Giovanni Botero, who was an Italian geographer (1533-1617), said that religious rituals were carried out by Armenians in their own tongue. In different settings, they spoke in different ways. However, in Jerusalem, people were so accustomed to speaking Turkish that many Armenians found it difficult to say "a word" in their own language.

Johann Anpech, a German chronicler from Lviv, described the city of Lviv in 1603-1605 and wrote that "Armenians hold religious ceremonies in Armenian, but speak only Tatar at home."

The well-known Polish philosopher Szymon Petritsi (1554-1626) dedicated a separate paragraph to the Armenian language in his comments to the translation of Aristotle's work "Politics". The paragraph begins "Armenians speak the language of Pagans." Here is an excerpt from this paragraph. "For Christians, those who speak the language of their enemies, that is, Turkish, Tatar, and Dahri, are more suspicious and unreliable as opposed to people who don't speak these languages (...). But Armenians do not know their Armenian language either. They know how to use (it) and learn it like we learn Latin and Greek at school." In another part of the work, Petritsi says: "... Armenians live in friendship with our enemies, the Turks, due to the homogeneity of their language, ... Armenians preserve their foreign language."

Earlier, in 1578, the Lviv City Council appealed to King Stephan Batory and asked to cancel equal rights with Poles in relation to Armenians because they spoke a foreign language.

Martin Zeiller (1581-1661), a German geographer, authored "A New Description of the Kingdom of Poland and the Grand Duchy of Lithuania" in 1657 that "the language spoken by the Armenians and that of the Turks' are the same." Another geographer who lived at that time, Dutchman Adreas Tsellary, writes in his work that "Armenians living in Ukraine in 1659 speak Turkish."

At the beginning of the 16th century, the code "Lviv criminal code" was translated into Turkish. In 1562, Constantine's son and priest Mikhail wrote that "Revelations of St. Paul" was translated into Kipchak (Turkish). In 1591, the calendar and the Book of Prayers were translated into Turkish. In 1618, the renowned Armenian explorer Semion Dpir Leatsi Martirosovich (1585-1639) remarked that "the Lviv Armenians do not speak Armenian." They speak either Polish or Turkish. In the poem "Nicol's

History” written in 1634, Semeon laughs at the Armenian priests from Lviv and says that they do not know the Armenian language and do not comprehend what they are reading during the lecture. Astvatsatur (Deodat) Nersesovich (1644-1709), one of the students of the Armenian collegium in Lviv, writes an interlude. It talks about the fact that the elderly representatives of the community do not know the Armenian language (that is, they speak Turkish), and the young people, that is, the college students, teach it to the older generation who returned home after taking Armenian lessons at school. Armenian archbishop of Lviv Vardan Unanyan (1644-1715) wrote in 1703 that the Armenian clergy and the whole people did not know the Armenian language until the 60s of the 17th centuries. It ought to be mentioned that Armenians used the ethnonym “Kipchak” in the meaning of “Scythians, Huns, Khazars, Seljuk Turks”.

From the 16th to the 17th centuries, the word Kipchak was completely replaced by the word Tatar. Now let’s move on to a few drawbacks. The first issue is how did the Armenians who lived as a community in Ukraine and Russia come to these places and where did they learn the Turkic language? At this point, we will limit ourselves to citing the following facts. In 1222-1237, the Mongol-Tatars organized a massacre in the lands north of the Black Sea. Campaigns to the North Caucasus and Crimea ended with the same result. The peoples who fled from the oppression of the Mongols went to the west and north. After the first wave of Mongol-speaking peoples passed away, the second wave came as Turkic peoples, who were allies of the Mongols and made up the vast majority of Genghis and Batu’s army. They began to occupy the lands left by the Kipchaks, who were linguistically related to them, but did not get used to alliance with the Mongols, and as a result were persecuted by Genghis and Batu. Many other peoples who lived together with the Turkic peoples and had various trade relations with them also began to speak the Turkic language. One of them, the Armenians, brought the language they learned and spoke, that is, Turkish, with them to the north, to the Russian lands and the lands around the Black Sea, which they used for several centuries, and by the 18th century they completely forgot about it. The reasons why Armenians went to the above-mentioned areas were the conquest of Northern Ukraine by Khan of the Golden Horde Tokhtamish in 1379-1380, Amir Temur’s conquest of Georgia and Armenia in 1392, and finally Amir Temur’s defeat of Tokhtamish in 1395, and the resulting ethnic caused by migration processes.

Another question arises. Perhaps the spoken language is Crimean Tatar. There are several reasons why we disagree.

1) The people speaking this language called themselves Armenians and believed in the Gregorian sect of Christianity.

2) Only the Armenian alphabet was used in writing.

3) At the end of the 17th century, it was transferred to the full Armenian language. The norm of the Crimean-Tatar language began to be formed as an independent language in a completely different geographical area only in the 16th century [26].

So, the language used by the Armenians as a means of communication is not the language, we now call the Crimean-Tatar language. If we look at history, in the 15th and 16th centuries, in a very large area, that is, from the border of peoples who speak Slavic and Ural-Altai languages in the North to Hungary and Yugoslavia in the West, Copper, Iraq, India in the South, and Xinjiang, Great Britain in the East. The people who lived in the vast territory up to the Great Wall of China spoke a single Turkic language. This single language, which has its own literary norm, eased social, economic, political, and educational relations between peoples. The Armenian communities mentioned in the article lived near the center of this huge area, and speaking Turkish was natural for that time.

From the 17th-18th centuries, the Turkish dialects, which served as a means of ethnic unity or international communication in this vast area, gradually developed into independent languages. Despite the fact that Uzbek, Azerbaijani, Kyrgyz, Uyghur, and a number of other national languages have already separated from it, the difference between them was not yet significant. This is the topic of a separate conversation.

4 CONCLUSION

The Uzbek people have achieved unprecedented success in all spheres of activity, production, economic relations, politics, and culture, thanks to the single universal Uzbek language and the help of this language. All these in turn strongly influenced the development of the Uzbek national language.

The modern Uzbek national literary language has grown along the path of the development of national culture and has reached the highest level of its development. Uzbek scientists, poets and writers, translators, and journalists made a great contribution to the development of the modern Uzbek literary language; in particular, the central mass media of the

republic played an important role in the development of the literary language. Thanks to the modern Uzbek national literary language, uniform literary pronunciation norms, and uniform scientific and technical terms, unifying and generalizing some grammatical forms of all Uzbek dialects have been created.

The development path of modern Uzbek literary language:

- The single national language and its relation to local dialects.
- The phonetic system of the main and leading Uzbek dialects.
- The number and quality, scope, and content of the vocabulary of the national language.
- The size and essence of grammatical rules.
- 5) Various determined according to stylistic principles.

As a result of the fact that the Uzbek national literary language, which includes this common feature, has a positive effect on other dialects, it is experimenting with some dialects with the common phonetic features of the dialects of the central city.

The characteristic of the modern Uzbek literary language is not limited to the innovations in its sound system. The national literary language as a result of the economic, political, and cultural growth of the Republic of Uzbekistan become so rich due to words and expressions based on the main vocabulary of the Uzbek language, as well as words and terms borrowed from the Russian and English languages and introduced through the Internet websites that the number of new words evolved per year was much greater than the words that had gone out of use.

Due to the achievements of the Uzbek people in all sectors of the national economy of independent Uzbekistan, the vocabulary of the Uzbek language has been enriched. There appeared words related to the most important and main branches of industry: ferrous metallurgy, non-ferrous metal production, aircraft construction, automobile construction, mining, electrification, oil industry, gas industry, electrification, oil industry, gas industry, coal industry, chemical industry, forest industry and words and phrases related to others; words and phrases related to the growth of agriculture, the development of all kinds of agricultural crops and livestock, and others; in the field of exchange, transport and communication words and phrases related to the development of business, trade and transport, important types of transport - railway and road transport, river and sea fleet, air fleet, communications business, export-import operations; Words and phrases related to the further development

of the cultural and spiritual level of the people, school and education, science and science, literature and art, computers, modern information and educational technologies.

Summarizing the above points, the following can be said as a general conclusion:

1. It is necessary to thoroughly study the negative effects and consequences of the globalization process on the Uzbek language, develop the principles of the appropriate constructive language policy, and define a specific strategy.
2. The main factor determining the survival of any language in the process of globalization is the expansion of the functional scope of the language because the language must work like any mechanism, if it does not work, it becomes useless. More precisely, if people do not speak Uzbek, do not create works of art, if do not write scientific work or state documents are published nor education is carried out in school then it is not surprising that the Uzbek language will slowly turn into a dead language like Baloch language, Gujarati language, Damaaki language, Kalasha language and other languages mentioned.
3. Lifestyle, dress culture, music-art, scientific-technical achievements, unity, and similarity of things that are the main attributes of globalization can be adopted from developed countries, but we should not rush to do it at the sacrifice of national spirituality and language. Because in the conditions of globalization, language becomes the only attribute of the nation that preserves its identity.
4. It is necessary to learn foreign languages, let every citizen know 3-4 foreign languages, use them fluently and without difficulty when traveling the world, leave a positive impression on foreigners, but do not change the attitude towards the Uzbek language, despise it and spoil it. However, no one has the right to speak with various barbarisms, substandard forms, and elements of dialect.

In the process of full use of all the positive moments of globalization, and at this stage of socio-economic and spiritual-educational development, to provide appropriate and correct guidance to ordinary people, to improve their language culture, communication, Uzbek philologists and language teachers should

understand the great responsibility they have in the field of improving linguistic literacy, providing objective information about world languages and their development, and, accordingly, in this way, they should perform their work following world standards. This is the main requirement of globalization.

REFERENCES

- Jenkins J. The spread of English as an International language. – Oxford: Oxford University Press, 2000.
- Jenkins J. Global intelligibility and local diversity: Possibility or Paradox? In: Sacarini M. and Ruby R. English in the World: Global rules, global roles – London. Continuum, 2006, p.32-39.
- Joseph J. Language and Identity. – Mills, Basingstoke: Palgrave, Macmillan, 2004.
- House J, Misunderstanding in Intercultural communication: interactions in English as a Lingua Franca and the myth of mutual intelligibility. In: Gnutzmann(ed) Teaching and Learning English as a Global Language. – Tübingen: Stauffenberg, 1999.
- Foley J. (ed). English in New Cultural Context. – New York: Oxford University Press. 1999.

