



Language Policy Issues in “High Spirituality-Invincible Force” by Islam Karimov

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Abstract: Speeches, speeches and works of the President of the Republic of Uzbekistan Islam Karimov are the scientific, methodological, ideological, political, economic and spiritual-cultural basis of many social disciplines. In many works of Islam Karimov questions of spirituality and the national idea are of particular importance. In his work "Yuksak manaviyat - yengilmas kuch" (High spirituality is an invincible force) (2008), President of the Republic Uzbekistan talks about the essence of spirituality, its role and importance in the development of society, the problems of reviving national identity and convinces readers that a people with high spirituality will never depend on anyone and achieve their good goals. If people treat these issues irresponsibly and lose vigilance in educating young people in the spirit of love for great Motherland, respect for sacred and spiritual values, and historical memory, then people may be away from the path leading to the universal human progress towards which people strive. The experience of mankind over the years has shown that states with invasive and violent goals, in order to subordinate "another nation or nation, their wealth, first of all, try to deprive them of their national values, history and spirituality. If I were asked," the head of state, what needs to be done in order to preserve spirituality, and how people can resist alien ideas that are dangerous, I would say that first of all every person living on land should have consciousness, to study ancient history, the rich spirituality and the priceless heritage of the great ancestors.

Keywords: Spiritual World, High Spirituality, Invincible Force, Development of Society, Multinational People, National Language

1. Introduction

One of the main goals of the day is to ensure the spiritual world, including the struggle for the language, preservation of national identity, national values, their protection against external factors. In this regard first President of the Republic Uzbekistan writes in his book of "High spirituality-invincible force": If we lose awareness and sensitivity, determination and responsibility in this matter, leave the situation to its own state, we may lose spirituality based on sacred values and inspired by them, historical memory and finally most wanted worldly development. The peculiar way of Uzbekistan to achieve independence is primarily based on the national-historical lifestyle of the population, traditions and customs of them [1].

In the current situation, studying distinctive features of the spirituality, analysing issues related to mother tongue in forming spiritual figure of the youth has significant

importance. "The most terrifying thing in the world is dependency of thought and opinions" [2]. In this regard, the book "High spirituality-invincible force" serves as a valuable resource. In fact, it is important to analyse language policy issues of this book and its influence on forming spiritual figure of the nation.

Nowadays, in order to be more aware of the conceptual ideas of the language mentioned in the book of "High spirituality-invincible force" deeper, in opinion, the following should be paid significant attention:

- (1) summarise First President's remarks on the role of language in human life and in the development of society.
- (2) analysis of the process of the development of language in the years of independence based on the book.
- (3) observing the book from methodological approach gives opportunity to comprehend the ideas about the language in detail mentioned above [2].

In the book of "High spirituality-invincible force", ideas for the development mother tongue were put forward. "Where will position be when humanity steps into the 21st century?" [3]. The love of Islam Karimov towards mother tongue was expressed in his work. The author explains the nation's rich spiritual heritage and values by illustrating the words in the language: «...if we look at the way of life and thinking of people, we can see a number of peculiar features, they have been formed thousands of years and are not only the part of our manners of speech, but also the indispensable part of our life. Take for instance expressions of love and mercy, kindness and friendship, kindness and love in our language that enriches each other with deeper meanings. No matter how strange it seems, translating these phrases into another language word for word is difficult task»[4].

2. Materials

Evidently, realizing the self-consciousness, national thinking and the expression of intellect, the spiritual-mental connection between generations are expressed in the language. Our First President Islam Abdug'anievich Karimov spoke about the great significance of his native language in the people's life: "All good qualities are grown in the heart of a man, first of all, with mother's lullaby, the unique charm. The mother tongue is the spirit of the nation. Indeed, one of the main features of the independence of every nation is defined by its mother tongue and respect and attention for it. In the late 1980s, the aspiration for the independence of Uzbek people started, at first, with demanding respect for its people. At the end of the 1988 and the beginning of 1989 the issue on the state language was raised sharply in the media. At the beginning of 1989 with our First President's initiative, a working commission was set up. The first law project developed by the Working Commission was announced in the media.

According to the enrolment of the population in 1989, the 3rd of 4 of them is uzbek, and among the population of the republic about ten percent of russian, tajik, kazak, turkmen, armenian, korean and other nations' representatives know the Uzbek language well. So, giving the status of state language of the Republic of Uzbekistan to the Uzbek language and appropriate legalizing was well-grounded. But in our country where more than 130 nations' representatives live the social-political situation before independence was very complicated. When giving the status of state language to the Uzbek language there was so intense, sometimes sharp and disagreeable. There were also political groups that were striving for self-interests by using language related problems. About that critical condition in the process of adopting law on "The state language" our First President in his book of "High spirituality-invincible force" wrote: "If we got sensitive even, lost our awareness even for a moment, little sparks could easily become big fire. That was exactly what the imperialist forces who were looking for excuse and waiting for opportunity in the central government and in our country wanted. However, we did not act in that way. In a

calm and reasonable way, we managed to choose the right way that satisfies all political and social groups, most importantly the decision that meets the interests of our people and Motherland.

When President Sh. M. Mirziyoyev said: "The greatest and most valuable wealth we have achieved during the years of independence is the ability of our multinational people to overcome any difficulties and trials, the modern world outlook, political consciousness and social activity of the people, the atmosphere of mutual respect and harmony in our society. He also mentioned about the peaceful and friendly life of our multinational people [5].

Finally, on October 21, 1989, about one and half century later, the Uzbek language was announced as the state language. Our mother tongue, one of our nation's sacred values finally owned its legal status and protection. Our First President defines this in his book of "High spirituality – invincible force" as "Literally, it was the great event in our history". Indeed, although the position of the Uzbek language fluctuated, this language did not gain the status of "State language".

Article 4 of the Constitution of the Republic of Uzbekistan stipulates that the State language of the Republic of Uzbekistan is the Uzbek language and the status of the state language was legally established and strengthened. In this regard, our First President mentioned in his book: "In this way the Uzbek language has become one of the symbols that stands in the line of the flag, the emblem, the anthem and the constitution and is protected by the law".

So far, much works has been done to implement the law. The hours of teaching the state language have been increased, new textbooks and manuals, academic-methodological materials have been published, work at enterprises and organizations has been carried out in accordance with this law, mentally inappropriate geographical names given by the old totalitar regime has been changed, the selection and use of terms started to be regulated, the freedom to choose and use the language in interacting with people and learning has been realised. Free study courses and extra classes for learning the state language as well as the new Uzbek alphabet based on Latin script has been organized in firms and organizations. "When learning language facts, historical facts and language facts are different"[6]. Islam Karimov emphasises that the position of one of our great value of our nation, the sacred symbol of our Motherland, our mother tongue is growing worldwide and proves the high importance of the language by expressing the idea of our great predecessor Abdulla Avloniy: "The language and the literature shows the existence of the nation. Losing the national language is the loss of the national spirit". "The words, the scope of use, the written and oral forms of everyday social, political, economic, cultural, spiritual, legal and scientific conversions change and expand [7].

3. Discussion

The author in his work presents many definitions of the

concept of “spirituality” in scientific, philosophical, literary or ordinary language. In his opinion, it is natural for any well-educated person to give different definitions to the concept of “spirituality” which has a very deep and comprehensive meaning according to their philosophical approach, political views, beliefs and thinking. For this reason, when people come across various opinions on this issue in scientific literature and in everyday press, instead of being surprised at them it is reasonable to admit them as distinctive expression of every author’s own outlook and thinking. I. Karimov studied that in the recent, years our researcher scientists had been giving unique definitions to the concept of “spirituality” and its principles in their scientific monographies, textbooks and dictionaries and wrote: “I do not disagree with the idea that the essence of the concept of “spirituality” is not limited to the words like “meaning” and “sense”. Because, this concept which is closely connected with the human mind and spirit has incomparable importance in every person’s, society’s, nation’s and people’s life”.

By logically continuing the idea, if people think that spirituality is the force that clears the mind, grows morality, strengthens the inner world and will of a person, makes his beliefs complete, promotes his conscience, the criterion of his all views, in my opinion, people would clearly demonstrate the truth in our history and today’s life. In my point of view, the idea of “spirituality” fully embraces ideological, educational, cultural, religious and ethical views. That is why when we consider this subject, we can summarise all these points and express the idea of “spirituality” with broader meaning. Islam Karimov once again said, Who were we yesterday and who are we today? [8].

Like any social phenomenon, national values have a specific law of development. It has been proved many times in life that the fact of forgetting this truth, trying to glorify national values unilaterally and unnatural way and idealizing them, using them for political purposes have adverse consequences. Especially, in such a multinational, multi-confessional country as Uzbekistan, such actions can eventually lead to disastrous consequences such as interethnic conflicts, nationalism and religious instability. Based on the wisdom, consistent will, tolerance and humanism of our nation, a number of works have been yielding positive results today.

4. Result

I. Karimov claims that it is necessary to protect our mother tongue, constantly work at enriching it and increasing its prestige and says: “...using our mother tongue in a larger scale in such important areas as fundamental sciences, modern communication and information technologies and banking and finance system, publishing etymological and comparative dictionaries, developing essential terms and phrases, concepts and categories, in a word, comprehensive development of the Uzbek language undoubtedly serves for noble goals such as realizing the national self and the sense of Motherland. It is important to be form Uzbek internet

publications [9]. It is evident that the Uzbek language has been developing on the basis of the Arabic alphabet. As spirituality and enlightenment are the main factor to develop our society, people should concern about them and provide state support on this matter” [10]. At the same time, I think it is evident from our historical sources that our great ancestors, taking into account of the unique grammatical features of our language, have always considered to create writing system that is suitable for the great potential of the language”. Along with the great achievements of the Uzbek linguistics today, there are still many areas not yet studied” [11].

It is known that with the initiative of the First President on September 2, 1993 the law “On Introduction of the Uzbek alphabet based on Latin script” was adopted.

It should be noted that over the last period a great deal of works to ensure the implementation of this law. First of all, the spelling rules of the Uzbek language based on the Latin alphabet was developed and implemented. Nowadays, in our country, all the stages of education are carried out on the basis of this alphabet. At present, books and textbooks, manuals, newspapers-magazines, advertisements and announcements and state documents published in Latin script shows that this writing has become an integral part of our cultural life. As well as this, with the logical outlook on this issue, and most importantly considering the multinational people of our nation, some ethnic groups use Cyrillic alphabet and so in the law above it is mentioned to create opportunity to use this writing as well. “The half-century view of our tongue today also reflects what we have to do” [12].

In his book of “High spirituality-Invincible force”, our President I. Karimov emphasizes that the names of geographical objects should be in accordance with our national ideology. He expresses his opinion with several examples:

“Nowadays, young people see the Uzbek names, slogans and slabs that decorate our streets and parks, subways and bus stops, large squares and buildings and admit this as usual. However, this situation was completely different in the recent history. By reading the names of the streets in Tashkent, you would never know where you were going: Lenin, Marx, Engels, Lunacharsky, Kirov, Voroshilov, Lopatin and so on. It is surprising that none of these people who were leaders of Bolshevik Party had come to our country in their lifetime and had nothing to do with our history and values. Or remember that the names of the residential areas in the city were called with such abstract names like “S-1”, “S-2” and “S-15” which gives no sense to a person and reminds of nothing”. As Navoiy said, “if you want to hear it, you are neglected” [13].

It is not difficult to realize and understand that all these are the embodiment of Soviet ideology and the destructive intentions to deprive humanity of historical memory and the sense of Motherland. However, our ancestors paid great attention to the selection the names of their neighborhoods, towns and villages and parks. Take, for example the meaningful and beautiful names of twelve gates of Tashkent. Names such as Samarqand, Beshyogoch, Kukcha, CHigatay,

Saghbon, Labzak, Tahtapul, Qorasarai, Kamolon, Qoymas, Kokand, Qashqar gate are firstly distinguished by their definite historical geographical profile. These ancient names represent the way of life and thinking of our ancestors." For instance, the names of the neighbourhoods in Tashkent in the part of Old city such as Pichoqchilik, Charhchilik, Kunchilik, Degrezlik, Takachi, Egarchi, Uqchi, Zargarlik, Parchabof which mean the types of craftsmanship indicates that the craftsmanship was highly developed and shows the longevity of our nation and high cultural life [9]. From this point of view, it should be noted that, in the following years, the original names such as Mirabad, Rakat, Mingurik, Darhanariq, Shayhontohur, Yakkasaray, Zarqaynar, Uchtepa has been restored instead of artificial, political names mentioned above, and most importantly these works have been implemented in all regions and areas of our country. At this point, it is enough to mention the words of our great ancestor Abdulla Avloniy that "losing the national language is the loss of the nation's spirit"[14]. If we take this idea into account, we write mistakes in the name of our spells, our respect for our past, our respect for our past, and the restoration of our national values, our history and our ancestors [15].

5. Conclusion

People believe that our efforts to strive for further development of our national language and the desire to enjoy the unique beauty of our language should be reflected in the activities of each of us, just as Islam Karimov has done in this regard.

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