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## THE ROLE OF CODE-SWITCHING IN UZBEKISTAN'S DIVERSE SOCIETY: IDENTITY AND CULTURAL EXCHANGE

### ABSTRACT

This paper explores the role of code-switching in Uzbekistan's multicultural society, focusing on its significance in identity negotiation and intercultural communication among diverse ethnic groups. Code-switching is viewed not only as a linguistic practice but also as a strategic social resource that allows speakers to navigate multiple languages and social contexts. The study highlights its particular relevance in urban settings influenced by the Soviet linguistic legacy, where language choice is closely associated with social status and identity formation. The article discusses how code-switching facilitates communication and enhances learning in educational settings, promoting an inclusive environment and contributing to a shared sense of community. Furthermore, it examines the broader implications of code-switching for social cohesion, cultural exchange, and the dynamics of community relations.

Keywords: code-switching, multiculturalism, identity, language, ethnicity, education, social cohesion, bilingualism.

### KO'P MADANIYATLI O'ZBEKISTON JAMIYATIDA "CODE SWITCHING" HODISASINING ROLI: O'ZIGA XOSLIK VA MADANIY MULOQOT

#### ANNOTATSIYA

Ushbu maqola O'zbekistonning ko'p madaniyatli jamiyatida "code switching" (kod-almashinuv) hodisasini tutgan o'zni hamda uning turli etnik guruhlar o'rtasida o'zlikni anglash va madaniy o'zaro ta'sirni boshqarish ko'prigi sifatidagi vazifasini tahlil qiladi. "Code switching" hodisasi nafaqat lingvistik vosita, balki so'zlovchilarga bir nechta tillar va ijtimoiy vaziyatlar o'rtasida erkin muloqot qilish imkonini beruvchi strategik amaliyot sifatida talqin etiladi. Ushbu tadqiqot, ayniqsa, sovet tilshunoslik merosi ta'sirida shakllangan shahar muhitida muhim ahamiyatga ega bo'lib, ijtimoiy mavqe, o'zlikni anglash, ijtimoiy maqom va identitet shakllanishi bilan o'zaro bog'liqdir. Shuningdek, maqolada ta'lim jarayonida "code switching"-kod almashinuvning samarali muloqot, o'qitish va inklyuziv ta'lim muhitini yaratishdagi o'zni yoritiladi. Bundan tashqari, natijalar kod almashinuvning ko'p tilli jamiyatda ijtimoiy-uyg'unlik va madaniy almashinuvni mustahkamlashini, shuningdek, ijtimoiy-madaniy va tarixiy jarayonlarga jamoatchilik munosabatlarini aks ettiradi.

Tayanch so'zlar: "code switching", kod-almashuv, ko'p madaniyatlilik, identitet, madaniy o'zaro ta'sir, til, etniklik, ta'lim, ijtimoiy birdamlik, ko'p tillilik.

### РОЛЬ КОДОВОГО ПЕРЕКЛЮЧЕНИЯ В МНОГООБРАЗНОМ ОБЩЕСТВЕ УЗБЕКИСТАНА: ИДЕНТИЧНОСТЬ И КУЛЬТУРНЫЙ ОБМЕН

#### АННОТАЦИЯ

Данная статья исследует жизненно важную роль переключения кодов в мультикультурном контексте Узбекистана, рассматривая его функцию как моста для навигации идентичности и культурного взаимодействия между различными этническими группами. Переключение кодов представлено не просто как лингвистический инструмент, а как стратегическая практика, позволяющая индивидам перемещаться между различными языками и диалектами, отражая культурную идентичность, ведя переговоры по социальным отношениям и выражая солидарность. Это явление особенно значимо в городских районах, находящихся под влиянием советского лингвистического наследия, и оказывает влияние на социальный статус, формирование идентичности и сохранение культурных элементов меньшинств. В статье обсуждается, как переключение кодов облегчает общение и улучшает обучение в образовательных

учреждениях, способствуя созданию инклюзивной среды и внося вклад в формирование чувства общности. Кроме того, рассматриваются более широкие последствия переключения кодов для социальной сплоченности, культурного обмена и динамики общественных отношений. Опираясь на различные исследования и наблюдения, статья подчеркивает, как переключение кодов отражает социокультурный ландшафт, исторические факторы и продолжающиеся переговоры по идентичности в многообразном обществе, а также реагирует на них. В конечном счете, переключение кодов в Узбекистане определяется как критически важный показатель лингвистического разнообразия и культурного богатства, предоставляя понимание сложного взаимодействия языка, идентичности и социального взаимодействия в мульти-культурном полотне.


**Ключевые слова:** переключение кодов, мультикультурализм, идентичность, культурное взаимодействие, язык, этническая принадлежность, образование, социальная сплоченность, двуязычие.

### INTRODUCTION

Code-switching is an important conceptual framework in understanding Uzbekistan's multicultural landscape, where multiple ethnic groups communicate and coexist with one another. Code-switching in this case refers to individuals' ability to transition between languages or dialects and may be representative of an individual's cultural identity (blend) or background. In Uzbekistan, with its population of Uzbeks, Kazakhs, Russians, Tajiks and others, code-switching is not simply a linguistic strategy but a means by which to traverse social relationships and cultural connections. It exposes a certain degree of linguistic fluidity and interaction between linguistic and cultural or ethnic identity. Code-switching is a common expression when interconnected with solidarity and also as a means to navigate social circumstances. This can be seen both with Xinjiang Uighurs in Tashkent and in other metropolises in Central Asia. Individuals often come together to communicate in Russian and/or utilizes varied code-switching strategies. Individuals draw from a backdrop of cultural experiences not solely from their ethnic community's language, but concerning language based historical influences from colonial occupation not in the distant past. As a result, code-switching can be thought of as a tactical maneuver which diminishes cultural boundaries and furthers social connections. The significance behind code-switching is not restricted to language or simple communication but reaches toward societal implications related to status and formation of an identity. Language as an attribute within a multicultural society like Uzbekistan provides a demarcation of identity or belonging. The ability to switch codes easily allows individuals to situate themselves within different narratives of the culture. To analyze code-switching as a complex communicative practice, we must

understand this form of communicative practice in relation to identity construction in an ethnically diverse context like Uzbekistan. The consequences of this linguistic maneuver also illuminates the intricacies of ethnic relations within, and an understanding of the flexibility of cultural identities; shaped by history and influenced by social conditions today. Recognizing the influence of code-switching in Uzbekistan both affords a contribution to the linguistic discussion, and also contributes to the understanding of the social condition of the multicultural identity present in the country. Analyzing these concepts will further contextualize the complexities of identity, communication, and cultural interplay that takes place among the disparate ethnic groups in Uzbekistan.

Literature Review. Studies indicate the value of code-switching in situations comparable to the multicultural nature of the study in Uzbekistan. For example, Chernyavskaya and Zharkynbekova emphasise the significance of code-switching in hybrid forms of language practices, including Kazakh-Russian language switching, in the context of daily interpersonal communication (1, pp.9-19). We also note studies about code-switching phenomena in multilingual and multicultural educational contexts. For instance, Xudayberdiyevich S.J. conducted a study which explored the role of code-switching in an Uzbek context (2, pp.46-53). Utegenova et al., in studying university students in Kazakhstan, similarly highlighted code-switching whereby students code-switch as a means of overcoming a language barrier, facilitating learning in a multilingual classroom context (e.g. English-Dari-Uzbek) (3, <https://doi.org/10.30564/fls.v6i6.7338>). Kizi Y.I.D. investigated emerging linguistic practices in educational contexts (eg a school) that allow students the opportunity to code-switch in their practices and how this interaction is linked to



them mediating their identities (including their cultural identity) when language switching (4, pp.6-14). Ongoing work, including Kuzembayeva et al., is looking at issues of multilingualism, and the notion of interference in terms of the language performance of youth in Kazakhstan (5, <https://doi.org/10.48371/PHILS.2023.71.4.012>). Aktamova also recognizes how different language variations exist in these multilingual communities (6, <https://inlibrary.uz/index.php/issues-language-training/article/view/33098>).

Omorov et al. discuss the connectivity of linguistic and literary features that exist in the cultural diversity of Turkic peoples in Central Asia (7, <https://www.degruyterbrill.com/document/doi/10.1515/culture-2024-0041/html>). His work further suggests that code-switching contributes to cultural exchange and interaction in interpersonal relationships when multiple languages are in use.

Mambetaliev discusses language policies, attitudes, and beliefs in Kyrgyzstan (8, [https://konyvtar.unipannon.hu/doktori/2023/Askarbek\\_Mambetaliev\\_dissertation.pdf](https://konyvtar.unipannon.hu/doktori/2023/Askarbek_Mambetaliev_dissertation.pdf))

Bezborodova specifically studies language practices in English-medium higher education in Uzbekistan (9, <https://doi.org/10.34737/w4642>). Zharkynbekova et al. look at the ethno-linguistic identity of student youth in Kazakhstan in a multicultural setting (10, P-33). Tursunova also investigates characteristics of English bilingualism and considers regional and global contexts (11, pp.652-657). These studies collectively highlight the intricacies of linguistic and sociocultural functions of code-switching across diverse spaces in Central Asia, laying the groundwork for thinking about the role of code-switching in identity, interaction, and education in the case of Uzbekistan.

**Methods.** The understanding of code-switching is based on observations and studies focused on code-switching in Uzbekistan, as well as related contexts. These included the study of: Kazakh-Russian “mixed” language practices; multilingualism and multiculturalism in Uzbek educational settings; multilingualism and language interference in Kazakhstani youth; language practices in English-medium higher education in Uzbekistan; language acts and variations in multicultural and multilingual settings; code switching in multilingual classrooms in Kazakhstan from a university students’ point of view; ethno-linguistic identity of Kazakhstani student youth; the comparative typological analysis of speech culture in Russian and Uzbek languages; interaction of linguistic and literary aspects of behavior in relationships with


Central Asian Turkic peoples; language policies, attitudes, and beliefs, which have been examined in Kyrgyzstan. These studies and observations on the influence of code-switching as an instrument in practice have led to the recognition of code-switching as a social tool in the context of identity negotiation and cultural interaction in multicultural contexts.

**Results.** The term “code-switching” refers to the use of different languages and dialects, based on an individual's identity with a culture. As a term it describes a process of negotiating cultural affiliation and occurrences of social relationship negotiation, but also securing either affiliations through certain forms of code-switching. In most instances, this form of switching varies in its use based on context of use, particularly common in cities where the influences of Soviet languages remain. Code-switching illustrates an amalgamation of launch expressions, as part of a greater strategy to also build social relations and political affiliations, while decreasing degrees of cultural divide. In the language and linguistics field of study, code-switching refers to the notion of assigning social status and cultural power or situation affiliations through use. Similarly, code-switching is an indication of one's identity and fairly stereotypically, but communities typically experience that each community might code-switch fluently through a variety of different linguistic strategies. For example, if I am Uzbek and I am Russian, I might be seen as cosmopolitan. In a smaller regional community that identification might be uncertain and differ because of show contextually. Through linguistic enabling with a type of glowing through a community, they are capable of accessing larger meanings within secondary, or dominant conversations, while simultaneously asserting their cultural identities as a minority, in essence reverse discourses at times, or evaluate cultural lapses of relation through code-switching. Since certain parts of culture can be fixed within one idiomatic expression, combining cultural references as part of code-switching allows the preservation of those socio-cultural elements in a minority position in two attempts - continuing idiomatic expressions, and simultaneously inspiring or giving immediacy of less frequently used languages through incorporation in this cultural exchange. Happy is a language and idiom and less-expressed decodes (in practice). In educational environments, code-switching assists students in negotiating shared meaning with each other, despite their linguistic diversity. For university students

engaged in collaborative learning in multilingual classrooms, code-switching helps students fill the gaps caused by language barriers and facilitate their learning. Furthermore, code-switching offers students a way to reconcile their multiple identities when transitioning between languages, while also fostering a sense of community in various ethnicities. The ability to code-switch between a language such as Uzbek, Russian, and other languages can be considered an important identity marker for students from diverse ethnic backgrounds. Students often code-switch to signal engagement with the course material, their cultural affiliations, and their participation in class discussions.

Furthermore, no matter the language that students speak, code-switching can help with overcoming inner linguistic barriers and promote a collaborative, inclusive learning environment. In fact, utilizing strategic code-switching can increase learning opportunities by allowing students to explain course content in a language they are more comfortable with. Furthermore, by understanding students' multilingual and multimodal language repertoires, instructors can enhance their academic engagement, particularly of underrepresented ethnic groups in higher education. During group assignments, discussions or peer work, code-switching creates an inclusive space where students feel represented. As a collaborative strategy for meaning-making, code-switching enables students to participate in intercultural dialogue as they share knowledge and discuss different perspectives. Code-switching enriches social interactions and community relations by creating opportunities for cultural exchange to occur, and for interpersonal connections to be created across language boundaries. Finally, code-switching adds richness to conversations while demonstrating students' respect for diversity, especially through sharing languages, meanings, and resources. Strategic code-switching during every day interactions allows individuals to better negotiate their identity. In my case, stating "на здоровье" (for your health) incorporates a Russian phrase and expressing to the others that there is reputational identity from our shared culture. This language offers the inclusion of our socio-cultural networks into the process. It is also important to address how code-switching can potentially mitigate ethnic tensions and promote cooperative behavior among the members of the community. Code-switching is a signal to others I have linguistic capabilities with sensitivity into my own culture - a vehicle to communicate,

and obtain a shared sense of identity where we shared 'linguistic practice' promoting a sense of belonging. Code-switching consists of more than just in situ linguistic practice within a sociocultural interplay of an historical, political, and economic context: In my view, the "Russian influence" from the Soviet period provides enduring reminders of our language practice. Switching languages indicates the existence of dual identity simultaneously. The code-switching process is fluid; it provides its speakers an ability to negotiate different social contexts and deliver language to fit the social context of the audience. Code-switching is an access bridge, the (burden) bearer of the co-operations of harmony expression of unique cultural identity and allows individuals to express the acceptance of language and cultural frames of others. Thus codeswitching is especially critical to preserving cultural norm and values. The act of switching languages or choosing a language carries the potential of some measure of connotation relating to an appreciation of cultural heritage. A minority term can invoke cultural narratives relevant to our membership to maintain a sense of belonging. Code-switching encourages mutual intelligibility with which speaker's are creating relationship and building understanding. Essentially, code-switching offers speaker's, in a non-formal environment, a way to generate a communicative space that normalizes polylinguism. Code-switching recognizes the entangled identities and performances of citizens in Uzbekistan while simultaneously addressing the intersectionality of language and power. Discussion. Uzbekistan's multicultural society exemplifies the linguistic diversity and cultural plurality of the country. Code-switching is the manifestation of the multilayered and complex identity of ethnic groups as it's a marker of deeper sociocultural engagement, which is distinct from just observing a bilingual or multilingual landscape. This phenomenon is emblematic of historical and current socio-political concepts which value unity and diversity. Code-switching brings cohesion to sociocultural interactions as it allows individuals and speakers to navigate their cultural identities while acknowledging the legitimacy and validity of others' linguistic and cultural frameworks. The concept of code-switching is tied to adaptation and cultural survival where the speaker convenes identities while invoking their other history. Code-switching not only makes a difference in communication expression but suggests patterns of communication styles from the perspective of



mutual intelligibility in understanding multiple cultural societies. In this context, code-switching is a culturally situated phenomenon which emphasizes achieving overlapping identities and experiences. In education, code-switching has been made a different meaning: developing students' learning and furthering language skills from the language that students have already been using through social interaction. The widened definition of multilingual competence and the individuals' capacity to maneuver in a linguistic repertoire in ways that maximize its cultural potential thus provides students agency and belonging in understanding their position in Uzbekistan holistically. Analyzing code-switching, therefore, informs the critical lens through which it appreciates human interaction and culture in a globalized world. Largely, its fact holds on as an evidence to the resilience of cultural identities and proof that language is a key instrument for building social cohesion as well as cultural dialogue among the various ethnic groups in Uzbekistan. Code-switching impacts beyond the classroom, influencing social relationships and community ties, and acts as a cultural barometer for measuring the salience of social interaction dynamics. It allows cultural and personal relationships while enabling the individual to keep their language identity. This practice enhances the participatory environment that can allow speakers of various ethnic origins to engage in beneficial conversations. Therefore, code-switching works as an identity-affirming and mutual appreciation mechanism. In a substantial way, it affects the social fabric; tensions are diffused and cooperation is encouraged.

Such engagements are a key to nurturing interpersonal relations and shaping a collective identity that fosters belonging among various ethnic groups. Code-switching could be viewed as working against this larger background, socially, which has been impactfully defined by varied elements of history, politics, and economics, by fancying a sense of dual identity, that is, ethnic origin as well as the larger sociopolitical setting. The other implications of code-switching go beyond the choice of language; it is a major facilitator of the process of negotiating identities and cultural exchange. These exchanges, through the medium of code-switching, nourish sociability and affirm a community identity that supersedes ethnic divides, thereby fostering solidarity. In this regard, code-switching is an important focus on the larger implications of language as a social tool and the particular character of

communication in a multicultural context. In this respect, code-switching is the avenue through which multilingualism is purposefully combined with education to generate effective teaching-and-learning outcomes, and great respect for Uzbekistan's cultural heritage is engendered.

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