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CODE-SWITCHING PATTERNS AMONG UZBEK SOCIAL MEDIA USERS: SOCIOLINGUISTIC ANALYSIS

ABSTRACT

This article presents an examination of code-switching, a phenomenon frequently observed in bilingual or multilingual societies, within the discipline of sociolinguistics. Code-switching, in the context of a single discussion, refers to the frequent alternation between various languages or dialects. The study focuses on informal and digital contexts, exploring the types, purposes, and social implications of code-switching in Uzbekistan. Specifically, the research seeks to understand how language is employed to shape identity, negotiate social status, and tailor communication to diverse audiences. The article aims to explore how terms such as bilingualism and multilingualism describe the evolving linguistic landscape of Uzbekistan.

Furthermore, despite extensive research on code-switching globally, there is limited understanding of its function in multilingual cultures in Central Asia, particularly in the context of digital communication. This paper investigates code-switching practices on Telegram, a platform integral to daily communication, thereby addressing this gap.

The research employs a mixed-methods approach, incorporating statistical analysis of sociolinguistic trends, linguistic corpus study, and qualitative conversation analysis. Data were collected from Telegram chats among Uzbek bilingual users and actual exchanges. The findings indicate that code-switching serves several communicative functions, including social role accommodation, identity expression, and interaction with broader audiences. The practice is prevalent among young people, social media influencers, and individuals in education,

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O'ZBEK IJTIMOY MEDIA FOYDALANUVCHILARI ORASIDA KOD (TIL)LARNI ALMASHTIRISH USULLARI: SOTSIOLINGVISTIK TAHLIL

ANNOTATSIYA

Ushbu maqola sotsiolingvistika doirasida ko'p tilli yoki ikki tilli jamiyatlarda tez-tez uchraydigan hodisa – kod almashtirish (code-switching)ni tahlil qiladi. Kod almashtirish bitta muloqot doirasida turli tillar yoki lahjalarning navbatma-navbat ishlatilishini anglatadi. Tadqiqot norasmiy va raqamli kontekstlarda kod almashtirishning turlari, maqsadlari va ijtimoiy oqibatlarini o'rganishga qaratilgan bo'lib, ayniqsa, O'zbekiston sharoitida bu hodisani tahlil qiladi. Xususan, til vositasida shaxsiylikni shakllantirish, ijtimoiy maqomni belgilash va auditoriyaga mos muloqot yuritish yo'llari o'rganiladi. Maqolaning asosiy maqsadi O'zbekistondagi o'zgaruvchan til muhitini tasvirlashda ikki tillilik va ko'ptillilik atamalarining qanday qo'llanilishini ochib berishdan iborat.

Shuningdek, kod almashtirish bo'yicha xalqaro tadqiqotlar ko'pligiga qaramay, Markaziy Osiyodagi ko'p tilli madaniyatlarda, ayniqsa raqamli muloqot kontekstida, bu hodisaning funksional jihatlari yetarlicha o'rganilmagan. Shu bois, mazkur maqola Telegram platformasida kod almashtirish amaliyotini o'rganadi – bu platforma O'zbekistonda kundalik muloqotning ajralmas qismiga aylangan.

Tadqiqot aralash metodologiyani qo'llagan bo'lib, sotsiolingvistik tendensiyalarni statistik tahlil qilish, lingvistik korpusdan foydalanish hamda sifatli suhbat tahliliga asoslanadi. Ma'lumotlar Telegram'dagi o'zbek ikki tilli foydalanuvchilari ishtirokidagi muloqotlar asosida to'plangan. Natijalar shuni ko'rsatadiki, kod almashtirish bir nechta kommunikativ

business, and IT sectors. The increasing influence of English and Russian alongside Uzbek reflects broader globalization trends.

In conclusion, the article underscores the necessity of understanding code-switching to fully comprehend how individuals in multilingual settings utilize language to construct their social reality. Indeed, studying the cognitive mechanisms of code-switching, its impact on language acquisition, and its function in shaping linguistic landscapes is crucial for future research, as it allows sociolinguists to gain a deeper understanding of language diversity, change, and multilingualism in an increasingly globalized society.

Key words: bilingualism, multilingualism, sociolinguistics, code-switching, markedness model, dialect, language interaction, borrowings, inter-sentential code-switching, intra-sentential code-switching, tag switching.

funksiyalarni bajaradi, jumladan: ijtimoiy rolga moslashish, shaxsiylikni ifodalash, keng auditoriya bilan muloqot qilish. Bu amaliyot asosan yoshlar, ijtimoiy tarmoq bloggerlari, ta'lim, biznes va IT sohalaridagi mutaxassislar orasida keng tarqalgan. O'zbek tilining yonida ingliz va rus tillarining tobora ko'proq ishlatilayotgani esa globallashtirish jarayonlarining mahalliy tilga bo'lgan ta'sirini aks ettiradi.

Xulosa qilib aytganda, maqolada ko'p tilli muhitda yashovchi insonlarning ijtimoiy haqiqatni til orqali qanday shakllantirishini to'liq tushunish uchun kod almashtirish hodisasini chuqur o'rganish zarurligi ta'kidlanadi. Zero, kod almashtirishning kognitiv mexanizmlari, til o'zlashtirishga ta'siri hamda til manzaralarini shakllantirishdagi funksiyasini o'rganish kelajakdagi tadqiqotlar uchun muhim bo'lib, bu orqali sotsiolingvistlar globallashtirish jamiyatda til xilma-xilligi, o'zgarishi va ko'ptillilikni chuqurroq tushunishga erishadilar.

Kalit so'zlar: ikki tillilik, ko'ptillilik, sotsiolingvistika, kod almashtirish, belgilanganlik modeli, lahja, tillararo o'zaro ta'sir, qo'shimchalar, gaplararo kod almashtirish, gap ichidagi kod almashtirish, teg almashtirish.

INTRODUCTION

According to sociolinguistics, code-switching is an important phenomenon that occurs when individuals transition between two or more languages or different languages within the context of a single discourse. According to J.J. Gumperz and E.Hernandez, code-switching manifests the volatile and unpredictable nature of language use in communities that are mostly multilingual and multicultural [Gumperz & Hernandez, 1969]. C.Alvarez-Cáccamo, however, highlights that code-switching frequently has conceptual motivations. In addition to this, O.Mantiri considers that language relations are typically influenced by historical, political, and geographical variables, resulting in changes due to either mutual influence or the dominance of one language over another. The way speakers deliberately select their linguistic resources to produce meaning in specific social interactions is more important than just alternating between languages or dialects [Alvarez-Cáccamo, 1990; Mantiri, 2010].

Researchers in the field of sociolinguistics examine code-switching to get an understanding of the ways in which social, cultural, and environmental factors drive the choice of language [Blom & Gumperz, 1972; Gardner-Chloros, 2009]. People frequently jump between languages depending on the conversation's topic, environment, interlocutor, and emotional tone [Sangia, 2018]. According to C.Myers-Scotton, this type of linguistic activity is particularly prevalent in communities that are bilingual or multilingual. This is because numerous languages overlap with

one another and provide distinct communication functions [Myers-Scotton, 2002]. Examining code-switching elucidates wider sociolinguistic issues, including identity negotiation, power dynamics, language status, and the functional roles of multiple languages in communication [Auer, 1998]. This phenomenon serves as a strategic instrument for speakers to navigate social relationships and articulate intricate facets of their personal identities [Gal, 1988; Gardner-Chloros & Weston, 2015]. C.Nilep offers a framework for examining language use that takes into account the social and cultural aspects of communication by characterizing code-switching in terms of its function in contextualizing interaction [Nilep, 2006].

Code-switching allows researchers to acquire a better understanding of language interaction, borrowing, and the ways in which speech communities evolve over time in response to shifts in society and interactions with other languages [Riparip, 2025]. Additionally, B.E. Bullock and A.J. Toribio characterise code-switching as a complex bilingual process encompassing profound linguistic, cognitive, and social characteristics. They advocate for understanding simplicity while offering a comprehensive overview of theoretical frameworks and empirical studies across several disciplines [Bullock & Toribio, 2009].

Code-switching is a feature of multilingual populations in contexts of language encounter, is intrinsic to contemporary speech practices. The concepts regarding the makeup of languages spoken in a specific location, their status, and their societal functions have evolved during the past century in the context of advancements in contact linguistics [Muysken, 1995]. Traditionally, monolingualism serves as the baseline in the examination of a multicomponent linguistic context, leading to instances of bilingual usage within a single communicative act being perceived as a divergence from the standard [MacSwan, 1999]. In addition to this, speakers of multiple languages regularly engage in code-switching, which is the activity of switching from multiple languages within the context of a single discourse [Heller, 1988]. This is especially common in the modern era of digital communication. Linguistic behavior between bilingual people has become more dynamic and hybrid with the spread of instant messaging systems like Telegram and social media platforms. These virtual platforms offer a rich ground for exploring the way languages are exchanged, mixed, and used in casual digital encounters. Code-switching has become a prominent characteristic of online communication among Uzbek-English bilinguals, reflecting not only language ability but also cultural identification, social cooperation, and communicative intent. Though more worldwide research on code-switching in web pages exists, there are still few studies focus on Uzbek bilingual groups. Furthermore, little research has been done on the socio-pragmatic roles and structural code-switching patterns in private chat environments like Telegram.

This study explores code-switching as a significant topic in sociolinguistics, analyzing its different forms, interpersonal functions, and sociocultural repercussions. Using an interdisciplinary approach, it shows the two roles of code-switching as a kind of communication and a social marker of being associated with a group and identity.

METHODS

This paper uses a mixed-methods approach to explore the phenomenon of code-switching between two languages, such as Uzbek and English, in the framework of Telegram chats using combining qualitative discourse analysis with statistical corpus-based techniques. Based on the sociolinguistic framework, which places an emphasis on the significance of researching code-switching as both a linguistic strategy and a socially oriented activity, this design is in accordance with the theory. Four main elements make up the methodological design: corpus construction, discourse analysis, sociolinguistic variation analysis, and statistical interpretation.

Analysis based on corpus: a focused corpus was built using naturally occurring Telegram messages from bilingual Uzbek-English users. Naturally occurring Telegram chats from bilingual Uzbek-English users were used to create a targeted corpus. From three different Telegram groups and private chats predominantly utilized by university students, young professionals, and expats, data was gathered over a two-month period, February-March 2025. Every participant in this research granted explicit permission for the anonymized use of their messages in the course of this study. To guarantee lexical and contextual variety, the last corpus comprises around 15 distinct chats of those who participated, covering a range of subjects including academic, personal, amusing, and political. Every message was coded for the kind of code-switching: intersentential, intrasentential, and tag-switching.

Analysis of discourse: qualitative discourse analysis on a chosen portion of the corpus-about 150 code-switched occurrences, was used to investigate the pragmatic and interactional roles of code-switching. Every case was examined in its conversational context to understand its communicative goal-such as emphasis, clarification, citing, topic management, identity signaling, or humor. This approach reflects J.J. Gumperz's focus on investigating how speakers employ code-switching to negotiate social roles and discourse objectives, particularly in informal and digital environments. Thematically grouped examples are backed by quotes showing typical usage patterns.

Analysis of sociolinguistic variation: following the variationist tradition in sociolinguistics, this paper looks at how extralinguistic factors, such as age, gender, education level, and communication context, affect the frequency and kind of code-switching. Sixteen people finished a brief online survey, and their messages were examined. The purpose was to determine whether some groups, such as female users and younger participants, exhibited different preferences in code-switching patterns, supporting the idea that social identity and interactional objectives influence language choice in multilingual discourse.

Statistical examination: Descriptive statistics were utilized to measure code-switching patterns to augment the qualitative results. This covered cross-tabulations, percentages, and frequency counts of code-switching kinds by individual category and situation.

These techniques provide a thorough and triangulated perspective of Uzbek-English code-switching in Telegram conversations, allowing the researcher to explore

how users switch codes and why and under what sociocultural circumstances.

RESULTS AND DISCUSSION

The investigation of code-switching in sociolinguistics, which encompasses several topics of language functioning in society, is contingent upon the specific approach taken towards the examination of code-switching in the study. When people use different languages, dialects, or linguistic variations in the same sentence or discourse, it is called code-switching in sociolinguistics [Gumperz, 1964, 1968, 1992]. This phenomenon manifests in multilingual groups and can fulfill diverse social, cultural, or pragmatic goals, including signaling group identification, accommodating multiple audiences, or addressing lexical deficiencies.

Code-switching, a feature of multilingual populations in contexts of language encounter, is intrinsic to contemporary speech practices. The analysis of an individual's multilingual usage, irrespective of their geographical location, necessitates consideration of contemporary globalization processes. These processes, influenced by economic and political migration, facilitate the infiltration of ethnic and national languages into atypical regions, where they are utilized by members of diverse diasporas alongside the language of the host country.

Examining code-switching is crucial in sociolinguistics and associated disciplines since it offers significant insights into language utilization, identity, communicative strategies, and social frameworks. Code-switching is prevalent in multilingual societies, and its research aids linguists in comprehending how speakers maneuver through different languages in everyday interactions. It demonstrates the influence of languages on one another and their evolution in contact scenarios [Riparip, 2025].

M.Meeuwis and J.Blommaert argue that this concept represents an idealized sociolinguistic situation in which code-switching implicitly reflects the range of linguistic codes available to speakers in a bilingual society [Meeuwis & Blommaert, 1998; 76]. Communicators can strategically select from available linguistic resources to achieve specific objectives. Language resources include language codes and their corresponding identities. In bilingual cultures, socialization enables speakers to understand the connections between languages, prompting an examination of code-switching through the interaction of two separate language repertoires and competencies.

Code-switching may indicate group affiliation, cultural identification, or social inclusion. It illustrates speakers' bilingual or multilingual identities and their negotiation of social roles across many contexts. Examining code-switching might enhance language policies, particularly in educational contexts, where multilingual students frequently alternate between languages [Adiah, 2024]. It assists educators in formulating successful bilingual pedagogies and comprehending student learning in multilingual environments.

It was C.Myers-Scotton who provided the interpretation of the Markedness Model. The Markedness Model states that any linguistic code is indexical in character, denoting a set of speakers' rights and obligations, and has a social meaning that influences speakers' interpersonal interactions [Myers-Scotton, 1998a; Myers-

Scotton, 2002]. So, by choosing a linguistic code, the speaker declares the starting positions and rights of those engaged in conversation he intends to maintain. Participants in communication learn to identify an unmarked language choice that fits the community's expectations and standards for a given communicative situation. Their level of communicative competence determines this capacity. The scientist distinguishes between two distinct types of switches depending on this. A marked decision to change the dynamics of a discussion by choosing a linguistic code that is unusual for the circumstances, code-switching is. This decision suggests a wish to start talks on defining new roles for the conversation participants as the rights and responsibilities given to them.

From a sociolinguistic and psycholinguistic angle, the results of ethnographic studies on bilinguals' views on code-switching, particularly in their speech patterns, are fascinating.

When it comes to code-switching, the Gardner-Chloros framework emphasizes the social aspects thereof. It is argued in this perspective that code-switching is not merely a personal or cognitive is also impacted by the social roles, identities, and relationships that multilingual speakers have in certain circumstances. This indicates that social expectations are frequently the driving force behind the decision to transfer languages. For example, to align with a specific group, demonstrate solidarity, or proclaim a separate identity distinct from others. From this perspective, code-switching can be understood as a technique that establishes a connection between language and broader society dynamics. According to P.Gardner-Chloros, three aspects should be given emphasis. First, those who are likely to switch codes and those who avoid using it agree that laziness is one of their motives for switching [Gardner-Chloros, 2009]. Code-switching is considered a way to conserve speech effort when choosing a word that is contextually required in one of the many languages available [Chambers & Schilling, 2013]. The sociolinguistic point of view questions whether it is suitable to say how much less speech effort a bilingual needs when one compares speaking in one language to code-switching. Second, it is noteworthy that even those who practice code-switching often criticize it; survey participants have said they dislike their conduct while speaking. Younger generation members are more likely to have a positive view of code-switching. People of this generation often take the standards of speech behaviour and public authority less seriously. Furthermore, speakers of two languages have a quite low awareness of the switching process; answers cannot objectively assess the degree of code-switching in their speech [Altman et al., 2018].

It is frequently emphasised in S.Gal's work that the use of language, particularly switching between languages, is not merely a neutral communication instrument but rather a site for the negotiation of power and social connections. There are bigger socioeconomic challenges that can be reflected in code-switching, according to S.Gal. These issues include inequality and altering power dynamics. For instance, when people transition between languages or dialects, they may be indicating that they belong to distinct social groups or that they are reacting to the pressures that they are under from society. S.Gal posits that code-switching commonly occurs in contexts

where one code within a linguistic community is recognized and endorsed at the state level, whereas another code is marginalized. In these circumstances, choosing a less prestigious language, including the practice of code-switching, may be viewed as a form of resistance to the dominant language or group. Language practices involving code-switching not only affect the current linguistic and sociopolitical context but also serve as a reflection of it [Gal, 1988; 245].

In a notable switch, “the speaker deliberately contravenes certain conventions recognized within a specific speech community and intentionally alters their speech in a manner that the interlocutor perceives as a deviation” [Golovko, 2001]. Although a pronounced selection contravenes the anticipated distribution of roles, it may possess both detrimental and beneficial attributes. In the initial instance, it “arguments social distance, signifies irritation or a wish to highlight significant (salient) inequality” [Myers-Scotton, 1998b; Myers-Scotton, 2002]. In the second instance, it mitigates the disparity between communicants and conveys a sense of solidarity with the communicant who generally employs a version of lesser social value. The designation of code-switching as an unmarked choice signifies that “the speaker adheres to the speech behavior norms established within the linguistic community and adjusts in alignment with the listener’s expectations” [Golovko, 2001].

The identified issues are critical, as they raise the question of whether code-switching consistently pursues specific goals and is a conscious action by the speaker. To classify code-switching, Y.V. Golovko suggests dividing it into two categories: code-switching that is motivated and code-switching that is not motivated [Golovko, 2001]. Motivated code-switching will encompass both marked and unmarked switching, as defined by C. Myers-Scotton [Myers-Scotton, 1997; 20]. The author categorizes the scenario in which bilingual individuals switch languages according to societal conventions or in contravention of them as a motivated choice [Isaeva, 2013]. Conversely, when the listener’s expectations are disregarded and bilingual communicants cannot consciously differentiate between the two codes, resulting in code-switching functioning as a “intra-group method of communication in a bilingual community”, the author classifies this as unmotivated code-switching. Simultaneously, for individuals outside a specific linguistic community, such a practice functions as a unique identifier of the group [Golovko, 2001; 307].

Russian academic G.N. Chirsheva notes that this theory holds that when analyzing events like code-switching, code-mixing, bilingualism, and multilingualism, one must consider not only language structures but also the attitudes of language communities toward the languages they use [Chirsheva, 2008; 69].

S. Poplack’s research, especially her 1980 analysis of Puerto Rican Spanish-English bilinguals, significantly influenced the examination of code-switching by illustrating that bilinguals adhere to grammatical standards from both languages instead of switching arbitrarily [Poplack, 2001; Poplack, 2018]. The categorization of inter-sentential, intra-sentential, and tag-switching in code-switching was established by S. Poplack, a sociolinguist recognized for her research on bilingualism and language contact:

1. **Inter-sentential switching** transpires between sentences or phrases [Poplack, 1980]. For example: easiest languages for Uzbeks are Turkish/Kazakh/Kyrgyz and other Turkic languages – Manimcha xitoy tili eng qiyini bo‘lsa kerak (*For Uzbeks, the easiest languages are Turkish/Kazakh/Kyrgyz, and other Turkic languages. I think Chinese is the most difficult one*).

2. **Intra-sentential switching** occurs inside a single phrase or sentence [Poplack, 1980; 589]. For example: Agar retake qilgan skilliz 0.5 ga bo‘lsa to‘lagan pulizni qaytaradi agar o‘zgar masa pullik bo‘ladi (*If you raise your skill by at least 0.5 score, you will be refunded. If it does not change, you will be charged*).

3. Adding discourse markers, fillers, or tags from a different language is known as **tag-switching** [Poplack, 1980]. For example: O‘zim ham o‘ylagandim shuni, you know?

By examining code-switching characteristics between English and Uzbek on Telegram, we primarily focused on the languages predominantly used by users in their daily lives. In conclusion, a significant percentage of Uzbek and Russian-speaking youngsters in Uzbekistan are proficient in both languages, with some also exhibiting fluency in English. They frequently alternate between various languages in social media postings, comments, and messages, contingent upon their audience and context.

Second, code-switching is used by social media influencers to interact with a broader variety of followers, particularly those who are aiming to reach a global or diverse audience.

Research results show that more young people in Uzbekistan generally use intra-sentential code-switching. This is when they alternate between Russian and Uzbek or English and Uzbek. We can see via their examples that:

- *Penni ham eraseri bormikan?* (Is there an eraser on the pen?)
- *Teacher American pronunciation kitobizni full pdf audiosini qachon tashlaysiz, examim yaqin?* (Teacher, when do you send me the PDF version of the book “American pronunciation with audio? My exam is close).
- *Speaking partner kerak! Speaking Darajam 6.5 (IELTS)* (Wanted a speaking partner! My score is 6.5 from Speaking).
- *Assalom aleykum, ustoz. Yaxshimisiz. Bir narsa so‘ramoqchi edim. CD IELTS listening part 3 da matching questionslarni highlight qilib bo‘lmas ekan shunda qanday maslahat bera olasiz?* (Assalamu alaykum, teacher. How are you? I wanted to ask something. What advice can you give me if I can’t highlight matching questions in the CD IELTS listening part 3?).
- *Great! Examineriz yaxshi edimi, meni examiner har doim halaqit berib turdi* (Great! Was your examiner good? My examiner always interrupted me).
- *Speakingda idea topish yo‘llari bo‘yicha ham workshop bo‘lsa yaxshi bo‘lardi* (It would be good to have a workshop on ways to find ideas in speaking).
- *CDI har kuni. Paper based on Sundays* (CDI exam is held every day. paper-based exam is held on Sunday).
- *CDI mock resultlarini kanalga tashalmiyaptimi yoki lichkaga tashlanadimi har bitta kandidatni va necha kunda chiqadi?* (Are CDI mock results released on the

channel, or are they released privately for each candidate and in how many days?).

■ *Agar retake qilgan skill iz 0.5 ga bo'lsa ham ko'tarilsa to'lagan pulizni qaytaradi agar ozgarmasa pulli bo'ladi. Lekin adashmasam 600 ming so'm edi retake exam* (If the skill mark you retake increases even if it is 0.5, you will get your money back, if it does not change, it will be paid. But if I am not mistaken, the retake exam costs 600,000 sums).

■ *Paperda tushadigan savollar CDI da toje tushadi* (Questions that appear in the paper-based exam will be considered in the CDI too).

While we are analyzing Uzbek-English code-switched elements we mostly rely on S. Poplack's typology, that is, intersentential code-switching, intrasentential code-switching and tag-switching. Most of the instances in the dataset show insertional code-switching, in which mostly Uzbek phrases include individual English lexical elements. Usually, these insertions are technical or instructional words like "eraser", "exam", "PDF", "highlight", or "retake". Consistent usage of single-word switches shows a dependence on English terms when Uzbek counterparts have become unavailable or less generally utilized inside the community of practice.

Intrasentential switching also shows up as bigger portions of English are mixed into the Uzbek grammar, as evident in phrases like "Speakingda idea topish yo'llari" or "American pronunciation kitob". In such situations, the structure-based flexibility between the two languages indicates a great degree of multilingual competence and contextual awareness.

There is also some inter-sentential switching, albeit less common. One such instance is using distinct phrases in Uzbek and English back-to-back to preserve clarity or support a point.

These messages' usage of English has obvious practical purposes. To start, it improves referential clarity. Used to describe particular ideas related to the IELTS testing system, terms like "highlight", "CDI", and "mock result" might not have clear-cut Uzbek equivalents.

Second, group solidarity and topic specification are achieved by means of code-switching. Particularly with technical language, the widespread adoption of English among these Telegram users strengthens a feeling of solidarity around a shared objective-in this instance, IELTS preparation.

In certain cases, particularly when focusing on teachers or group administrators, English is used to underline politeness or urgency. This shows an awareness of setting and status, with English applied as a tool for negotiating social norms through online interactions.

Although there is no direct demographic data, the type of communication and language choices imply that these individuals are young, tech-savvy people involved in academic or professional growth. Their dual schooling and involvement in English-language testing settings impact the frequency of code-switching.

Their language use shows functional bilingualism, in which English words are utilized intentionally rather than ornamentally. The language behavior seen obviously reflects social context, including digital communication standards and the purpose-

driven character of the groups (exam preparation).

Mostly from academic, technical, and digital sectors, the lexical fields are shown by means of English insertions. The repeated use of exam-related terminology emphasizes the task-oriented character of these encounters. Moreover, the regular inclusion of English into typical Uzbek conversation emphasizes the practical flexibility of the speakers.

This investigation reveals that code-switching in communication based on Telegram among Uzbek applicants for the International English Language Testing System is both structured and contextually driven among these candidates. Code-switching works concurrently as a linguistic tool and a societal practice. In this sense, it becomes a deliberate communication tool enabling people to precisely express themselves, fit with group standards, and easily negotiate hybrid language areas.

The information that was used for this study was gathered from conversations that took place in a natural setting on Telegram and involved individuals who were bilingual in Uzbek and English. In order to select individuals who are competent in the languages Uzbek and English, as well as actively participate in code-switching while communicating online, a strategy known as purposive sampling was utilized. The chosen chats span two months in informal, non-professional settings and include group discussions as well as private one-on-one talks.

The discussions were neither prompted nor directed by inquiries from interviews or assignments; rather, they reflect naturally occurring digital communication, therefore capturing genuine language use. Focusing on cases of intra-sentential and inter-sentential code-switching as well as tag-switching, the talks were then coded and transcribed. The switches' pragmatic functions-including importance, explanation, quotation, and identification signaling, further classified the data.

As we can see from the examples that were given above, Uzbek youth tried to use English and Uzbek words in their conversation, and some of them used Russian, English, and Uzbek languages. According to the findings of our research that examined the use of code switching in the talks of Uzbek teenagers, language alternation is a dynamic and essential component of their communication. Based on the data, it appears that code-switching serves several purposes, including the facilitation of expression, the building of identities, and the adaptation of social behavior in multilingual environments. The influence of globalization and technological advancement is reflected in the fact that English and Russian, in particular, are becoming increasingly significant languages in shaping the discourse of young people. Examples taken from the Telegram channel “Diyorbek IETLS”), Sirojiddin’s blog”, and “Speaking for IELTS” are shown here. These examples are based on real-life situations.

Additionally, code-switching is not only a linguistic inclination but also a cultural and social phenomenon that illustrates the shifting character of language usage among young speakers. This behavior is sometimes referred to as “code-switching”. It marks bilingual ability, social affiliation, as well as authority within social circles. Contextual elements including environment, interlocutors, and communicative purpose influence the rate and patterns of code-switching.

Eventually, code-switching among Uzbek young people is a complicated but common language phenomenon that represents personal expression as well as more general socio-linguistic trends. Understanding and recognizing these trends will enable linguists, politicians, and teachers to negotiate the changing language environment in Uzbekistan.

CONCLUSION

Code-switching, in summary, is a strong and intricate linguistic phenomena that goes beyond simple language alternation. It serves not just as a pragmatic communication tool but also as a sophisticated means of expressing identity, signifying group membership, and negotiating social interactions. Code-switching, which shows the sociocultural dynamics, power relations, and past traditions of language interaction, is profoundly ingrained in the social framework of multilingual cultures like Uzbekistan, as this study has demonstrated.

In addition to this, code-switching remains a significant topic of study in the field of sociolinguistics since it helps to understand bilingual and multilingual communication. It reflects linguistic flexibility, social identity, and cultural connectedness, and it offers insights into how people handle several languages in different social contexts. Research on code-switching has advanced throughout its history from structural analyses to more complex viewpoints including social, psycholinguistic, and political elements.

The aforementioned observations contribute to a more comprehensive comprehension of language interaction in Uzbekistan, highlighting the importance of conducting additional studies on the ways in which digital communication, educational policy, and media exposure influence the practices of code-switching. In subsequent research, it may be possible to investigate the long-term repercussions of this linguistic behavior on the preservation of the Uzbek language and the construction of identity.

Ultimately, code-switching among young Uzbek people is a complicated but normal linguistic occurrence that represents both individual expression and more general sociolinguistic patterns. Linguists and educators can better navigate Uzbekistan's changing language landscape by identifying and comprehending these trends.

As a method of communication, code-switching is impacted by a variety of circumstances, including the context, the people being communicated with, and the objective of the conversation. Multiple functions are served by it, including the expression of solidarity and identification as well as the negotiation of relations of power. In addition to this, the reach of digital communication has expanded, which has led to the discovery of novel patterns of language mixing.

It is important that future study continue to investigate the cognitive mechanisms that are responsible for code-switching, as well as its influence on language acquisition and its function in developing linguistic landscapes. When sociolinguists investigate these elements, they are able to gain a deeper comprehension of language diversity, change, and multilingualism in a society that is increasingly globalized.

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