



## The methodology and framework aimed at reducing or preventing the occurrence of code-switching

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### ABSTRACT

In the article, the strategy and framework for designing out the trend of code switching is studied in terms of theoretical and practical views. In addition, the connection between language and consciousness and the importance of language in the linguistic landscape of the world are studied.

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## Kod almashinuvining sodir bo'lishini kamaytirish yoki oldini olishga qaratilgan uslubiyot va tuzilma

### ANNOTATSIYA

#### **Kalit so'zlar:**

ikki tillilik,  
kod almashtirish (CS),  
kod aralashtirish,  
o'zlashma,  
ko'p tilli strategiya va tizim,  
translingvistika.

Maqolada kod almashtirish tendensiyasini bartaraf etish strategiyasi va tizimi nazariy va amaliy jihatdan o'rganiladi. Shuningdek, til va ong o'rtasidagi aloqa hamda tilning dunyo lisoniy manzarasidagi ahamiyati tahlil qilinadi.

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# Методология и структура, направленные на сокращение или предотвращение возникновения переключения кодов

## АННОТАЦИЯ

### Ключевые слова:

билингвизм,  
переключение кодов (CS),  
смешение кодов,  
заимствование,  
многоязычная стратегия и  
концепция,  
транслингвальность.

В статье с теоретической и практической точек зрения исследуются стратегия и основы проектирования, направленные на преодоление тенденции переключения кодов. Кроме того, рассматривается связь между языком и сознанием, а также значение языка в лингвистическом ландшафте мира.

Since a phenomenological approach examines events and their potential interpretations, it is helpful for studying a variety of phenomena. Hermeneutical phenomenology and phenomenology are both employed in code-switching research. Even though the two methods are similar, shows a distinction between them in writing, claiming that phenomenological research seeks to give life shape and meaning while hermeneutic research is interpretive and concentrates on the historical meanings of experience and their effects on the individual and social strata [1]. Furthermore, one of the most important distinctions, according to Laverty, is the researcher's self-reflection process. Self-reflection typically occurs during the pre-phenomenological research phases, and in a hermeneutical approach, the researcher does not discard their biases and preconceptions but rather integrates them into the interpretative process. First-person descriptions are employed to provide meaning to specific aspects of the experience, and phenomenology is focused on meaning and conscious experience, according to E. Husserl [4]. He also described intentionality as the essence of consciousness in relation to the relationship between subject and object.

Because of their rich linguistic heritage and on-going assimilation into the international community, the Uzbeks have a particularly varied and dynamic set of linguistic practices. Code-switching (CS), code-mixing, borrowing, translanguaging, and the use of multiple languages can also result in the development of multilingual practices like Russian and Turkish [2].

Russian is widely used in all areas of communication and is understood by the majority of people. The most common bilingualisms still exist are Russian-Uzbek and Uzbek-Russian. A natural phenomenon in Uzbekistan is bilingualism. It is distinct in that a sizable portion of Russians residing in Uzbekistan speak it as their primary non-native tongue. Neither migration in the 20th century nor mobility in the late 20th and early 21st centuries is associated with multilingualism, and particularly the growth of Russian bilingualism in Uzbekistan. For hundreds of years, there has been intense mutual influence between the two cultures and languages due to a variety of cultural, historical, social-demographic, geographical, political, economic, and linguistic factors. The majority of people in the country speak Russian, which is a common language for international communication. Undoubtedly, a variety of processes impact the ethno linguistic landscape as a whole, resulting in additional functional redistribution of language proportions within the Uzbek communicative space.

The Uzbek government provided funding for bachelor's and master's degrees for Uzbek students studying abroad (such as the United States) through a program known as "Umid" following the fall of the Soviet Union and up until the early 2000s. Graduates of this program were expected to return to Uzbekistan and work for the government after they graduated. Students with Western training were able to influence Uzbek government policies and practices through this program. Unfortunately, when ties with the West started to deteriorate in the early 2000s, this program came to an end. However, the English language has been a far more effective tool for the United States and Great Britain to further their interests. The Uzbek education policy makes this clear. Beginning at the lowest educational levels, young Uzbeks are now taught English, and numerous universities in the capital have sizable English-language departments or teach the language. Along with free English conversations at their embassies, both countries have learning centres spread out across the nation.

Participants and selection criteria are scrutinised throughout the research and mastered in order to promote appreciation and understanding of Uzbek culture, it also highlights how important it is to learn the language and communicate across cultural divides. The findings may also have an impact on language policy and instruction, particularly for non-native Uzbek speakers. Understanding of the linguistic and cultural differences in Uzbek and how they impact communication, socialization, and identification has improved as a result of this research. By recognizing and appreciating the unique features of the Uzbek language, we can promote respect and understanding between people and enhance cross-cultural understanding.

Language has long been understood to be a vital and significant component of a particular culture, and the influence of culture on a particular language is something that is both inherent and indispensable [5]. Language is used by people to express or exchange ideas whenever they meet or come into contact with one another. In a particular cultural system, the culture influences every speech act in some way. Although each person has a unique speech pattern, there are undoubtedly many similarities among speakers of the same culture, and these variations are a result of their respective cultural backgrounds. This facilitates improved cross-cultural communication and helps us differentiate one culture from another [6]. With this in mind, it is necessary to examine the disparities between Uzbek and English speech patterns.

The distinctive traits of Uzbek and English are derived from their respective cultures and are often reflected in their speech patterns. There are two types of speech styles: verbal and nonverbal. The verbal features are further separated into turn-taking conventions, conversation structure, and speech reciprocity [7]. The following specific components should be taken into account when analysing nonverbal features: kinesics, proxemics, paralinguistic elements, and cultural assumptions.

In Sampling Strategy, it had been engaged with the community and collecting natural speech from a wide range of speech events, across a range of settings and speakers, is the only way to get a comprehensive picture of how a speech community uses language in context [9]. We had to participate in every facet of community life and observe it for long enough duration to show patterns of continuity and change in order to investigate the community context of code switching. Consequently, I observed the code-switching of Uzbeks, especially among Gen Z, for about three years.

It was necessary to measure the actual instances of switches in more than 100 hours of spontaneous conversations that were captured on tape recorders that the kids carried in their backpacks in order to achieve this goal. In order to achieve these goals, I looked for an integrated methodology that was grounded in real-world facts and explicable in real-world terms [8]. After the decision was made to integrate ethnography and quantification, fundamental questions remained.

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