

Social and Philosophical Foundations of Language Culture Formation Among the Youth of New Uzbekistan

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Abstract: This article examines the social and philosophical foundations of language culture formation among the youth of New Uzbekistan. Against the backdrop of rapid political reforms, digitalization and globalization, language culture emerges as a key factor in shaping youth identity, civic engagement and value orientations. The study adopts a qualitative, social philosophical approach, combining conceptual analysis of “language culture” and “youth” with an examination of institutional, cultural and digital contexts in which young people use language. The results indicate that language culture among youth is characterized by hybridity, tension between normative and spontaneous speech, and a gap between official ethical ideals and actual online communication. The article argues that narrow, purely normative approaches to language education are insufficient; instead, language culture must be understood as a value laden phenomenon linked to personality development, moral responsibility and dialogical interaction. It concludes with practical recommendations for education, media and family communication aimed at strengthening language culture among the youth of New Uzbekistan.

Keywords: Language culture; youth; New Uzbekistan; social philosophy; identity; digital communication; value orientations.

Introduction: In recent years, the concept of the “New Uzbekistan” has been actively used in official discourse to describe the country’s political, social and cultural transformation. One of the central elements of this transformation is the renewal of language policy and the conscious cultivation of language culture, especially among youth. Young people are not only the largest demographic group, but also the main bearers of the future value system and communicative norms of society.

In this context, **language culture** cannot be reduced to grammatical correctness or formal literacy. From a social-philosophical point of view, language culture encompasses the ethical, axiological and identity-forming dimensions of human communication. For the youth of New Uzbekistan, language practices are shaped by several overlapping processes: the strengthening of Uzbek as the state language, the

continued presence of Russian and other languages, the growing importance of English, and the rapid expansion of digital communication platforms. These factors create both opportunities and risks for the formation of a high language culture.

Existing studies in Uzbekistan and beyond often address language culture from pedagogical or purely linguistic perspectives, focusing on orthographic norms, stylistic correctness and teaching methods. While these works are important, they insufficiently address the **social-philosophical dimension** of language culture: its relationship to worldview, identity, morality and civic responsibility, particularly in the context of youth and the political project of “New Uzbekistan.” There is a lack of integrative research which:

connects language culture with broader social transformations and value systems;

- examines the impact of digital environments and global cultural flows on youth language behaviour;
- conceptualizes youth not just as objects of language policy but as active subjects in creating new speech practices.

The **purpose** of this article is to analyze the social and philosophical foundations of language culture formation among the youth of New Uzbekistan and to identify key contradictions and development prospects.

The **novelty** of the study lies in the following:

- It treats language culture as a **social-philosophical category**, rather than only a linguistic-pedagogical one.
- It interprets youth language practices in New Uzbekistan within a triadic framework: **national identity – global digital culture – civic responsibility**.
- It formulates **integrated recommendations** for education, media and family settings based on this philosophical understanding.

The article addresses three main **research questions (RQs)**:

- ✓ **RQ1:** How can language culture among youth be conceptualized from a social-philosophical perspective in the context of New Uzbekistan?
- ✓ **RQ2:** What are the main social and cultural factors influencing youth language culture today (including education, media, digital space and family)?
- ✓ **RQ3:** Which strategic directions are most promising for cultivating a high level of language culture among the youth of New Uzbekistan?

METHODS

The study is qualitative and theoretical in nature, relying on **social-philosophical analysis** rather than quantitative data. Several complementary methods are used:

1. **Conceptual-analytical method.** The concepts of “language culture,” “youth” and “New Uzbekistan” are examined through critical analysis of philosophical, sociological and linguistic literature, as well as relevant policy documents. This allows us to clarify the normative and value-laden dimensions embedded in these terms.

2. **Social-philosophical interpretation.** Language is treated not only as a communication tool but also as a phenomenon of social being, linked to collective memory, identity formation and moral orientation. This method helps reveal how language culture reflects and shapes the worldview of youth.

3. **Contextual and comparative method.** The study situates youth language practices within broader socio-cultural and global processes: digitalization, multilingualism, mass culture and transnational media. Selected examples from educational practice, social networks, youth slang and everyday communication are interpreted illustratively to ground abstract arguments.

4. **Hermeneutic approach.** Through hermeneutic reflection, the article interprets the meanings behind youth linguistic behaviour, such as code-mixing, slang usage and online discourse patterns, seeking to understand their existential and value dimensions rather than judging them only from a normative standpoint.

The limitations of the study lie in its theoretical character and the absence of large-scale empirical surveys. However, the goal is not to provide statistical generalizations but to construct a conceptual framework that can guide future empirical research.

RESULTS

From a narrow linguistic viewpoint, language culture is often equated with correct, standardized, norm-compliant language use: proper grammar, pronunciation, vocabulary and style. However, a social-philosophical perspective reveals additional dimensions:

- **Axiological dimension:** Language culture expresses a person’s value attitude to their native language and to other languages; it reflects respect or disrespect for linguistic heritage.
- **Ethical dimension:** It includes norms of responsible communication—truthfulness, politeness, tolerance, non-violence of speech, refusal of hate speech and manipulation.
- **Cognitive-creative dimension:** It presupposes the ability to think critically, formulate arguments,

engage in dialogue and creatively use language in different genres and media.

- Identity-forming dimension: Language serves as a key marker of belonging to a national, cultural or religious community; thus, language culture is closely connected with the self-consciousness of youth in New Uzbekistan.

On this basis, language culture among youth can be defined as a complex of knowledge, skills, values and attitudes that governs how young people use language in education, professional life, family, public space and digital communication.

Analysis of the socio-cultural context shows that young people in New Uzbekistan are shaped by at least three overlapping environments:

1. **National revival and state language policy.** Strengthening the role of Uzbek as the state language, revaluing national literature and cultural heritage contribute to a renewed sense of pride in the native language. Many young people demonstrate interest in classical and modern Uzbek literature, poetry and public discourse.
2. **Post-Soviet multilingual legacy.** Russian remains present in education, science and everyday communication, while English is gaining importance as a language of global knowledge and mobility. This creates a **multilingual environment**, in which code-mixing and alternating between languages have become a common practice.
3. **Global digital culture.** Social networks, messaging apps and online media expose youth to a wide spectrum of linguistic influences, including slang, abbreviations and hybrid forms. Digital communication often prioritizes speed and expressiveness over grammatical correctness.

As a result, youth language culture in New Uzbekistan is marked by **hybridity**: a dynamic mixture of literary Uzbek, dialects, Russian, English and internet slang. This hybridity can be both a resource for creativity and a risk factor for fragmentation of linguistic norms.

Three main contradictions in youth language practices can be distinguished:

1. **Normative vs. spontaneous use.** In formal settings (exams, official documents, academic writing), young people are expected to use standardized

literary Uzbek. In informal and especially digital contexts, they increasingly rely on abbreviations, mixed codes and slang. This tension can lead to difficulties in switching between registers and to a devaluation of normative language in the eyes of some youth.

2. **Ethical ideals vs. online practice.** Official ideology and educational programs promote respect, tolerance and kindness in communication. However, empirical observation of social networks shows the presence of hate speech, insults and irresponsible statements. This discrepancy reveals a **gap between declared values and actual communicative behaviour**.
3. **Desire for self-expression vs. lack of reflection.** Youth actively create blogs, vlogs, songs, memes and other linguistic-creative products, which demonstrates considerable expressive potential. Yet this creativity is not always accompanied by ethical or aesthetic self-reflection, leading to the reproduction of stereotypes, aggression or linguistic poverty.

The formation of youth language culture is influenced by several institutional spheres:

- **Education.** School and university curricula often prioritize rule-based grammar instruction and memorization over critical thinking and dialogical skills. As a result, some students perceive language lessons as formal obligations rather than as opportunities for personal development.
- **Media and digital platforms.** High-quality journalistic and literary language coexists with sensationalist, simplified or aggressive discourse. Without media literacy, youth may unconsciously adopt low-quality speech patterns.
- **Family and community.** The language practices and value attitudes of parents, teachers and community leaders strongly influence the younger generation. Where adults demonstrate respect for the native language, use it correctly and value reading and discussion, youth are more likely to develop a positive language identity.

These results show that language culture among youth is not an isolated pedagogical issue but part of a broader **social ecosystem**.

DISCUSSION

Regarding RQ1, the study has shown that language culture among the youth of New Uzbekistan must be understood as a multi-dimensional social-philosophical phenomenon. It includes not only linguistic correctness but also ethical responsibility, value orientation and identity formation. Such a holistic understanding contrasts with traditional narrow definitions and suggests new pedagogical approaches.

Regarding RQ2, the results highlight that youth language culture is shaped by the interaction of national revival, post-Soviet multilingualism and global digital communication. This interaction produces hybridity and contradictions: youth combine pride in the Uzbek language with intensive use of other languages and non-standard forms. The challenge is to transform this hybridity into a conscious cultural resource rather than a source of fragmentation.

Regarding RQ3, the analysis suggests that the most promising strategies for cultivating language culture include:

- (a) integrating philosophical reflection and ethics into language education;
- (b) developing media and digital literacy;
- (c) strengthening dialogical communication in family and community.

From a theoretical standpoint, the study supports the view that language culture is a key mediator between **individual subjectivity and social order**. For the youth of New Uzbekistan, language is both a means of self-expression and a channel through which state policies, cultural narratives and global influences are internalized. Social philosophy thus provides a valuable framework for interpreting language culture as:

- a **space of negotiation** between national identity and global belonging;
- a **field of moral responsibility**, where speech acts can support or undermine dignity and respect;
- a **mechanism of social integration**, enabling youth to participate in public discourse and democratic processes.

This perspective complements linguistic and pedagogical approaches by emphasizing normative and existential dimensions.

Practical Recommendations

On the practical level, several directions emerge:

1. Educational reforms.

- ✓ Introduce elements of **philosophy of language**, ethics of speech and critical thinking into school and university curricula.
- ✓ Encourage dialogical forms of learning (debates, discussions, projects) where youth practice argumentation, listening and respectful disagreement.
- ✓ Train teachers to model high language culture not only in correctness but also in openness, respect and reflection.

2. Media and digital literacy.

- ✓ Develop programs that teach youth to critically evaluate online content, identify manipulation and resist hate speech.
- ✓ Support youth media projects (school newspapers, podcasts, blogs) that promote quality language use and constructive dialogue.

3. Family and community engagement.

- ✓ Encourage parents and community leaders to create a **linguistically rich environment**: reading together, discussing books and current events, participating in cultural events.
- ✓ Promote initiatives such as literary clubs, poetry evenings and youth forums where high standards of language culture are naturally developed.

4. Recognition of youth as co-creators.

- ✓ Instead of viewing youth only as passive objects of language policy, recognize them as **active co-creators** of new language styles and cultural forms.
- ✓ Support creative projects that combine national traditions with innovative forms of expression.

CONCLUSION

The study has shown that the formation of language culture among the youth of New Uzbekistan is a complex and multi-layered process. It is determined by the interaction of national language policy, multilingual reality, digital transformation and broader value orientations. Language culture is not limited to correctness; it is inseparable from identity, morality and civic responsibility.

The article argues that a social-philosophical approach is necessary to understand and guide this process. Such an approach views youth not merely as objects of linguistic discipline but as subjects capable of reflection, dialogue and creative contribution to the communicative life of society. Strengthening language culture in New Uzbekistan thus becomes a strategic task for building an educated, tolerant and creative society that can confidently enter into dialogue with the global world while preserving its national spiritual core.

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