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LANGUAGE AS A FORM OF SOCIAL REALITY AND COMMUNICATION

Ulugbek Taylakov
Researcher at Samarkand State Institute of Foreign Languages
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Abstract This research analyzes the social-philosophical role of language as a form of communication and a builder of social reality within the context of globalization, transnational migration, and post-digital transformations. The author conceptualizes language not merely as an instrumental tool for communication, but as a fundamental ontological sub-foundation that systemizes the architectonics of society and filters cultural identity.

Keywords: social reality, communicative action, linguistic capital, transnational migration, island integration, super-diversity, post-digital era, national identity, linguistic market, axiological transformation.

Modern trends in the development of philosophical thought, especially post-digital and transnational paradigm shifts, demonstrate that the concept of language is not merely an instrumental tool of human existence. On the contrary, it is a fundamental social-philosophical sub-foundation that structurally systemizes the internal architectonics of social reality and coordinates the dialectical relations between collective and individual subjectivity.

In the first quarter of the XXI century, particularly in an era where global migration waves and artificial intelligence technologies are integrated into social reality, the approach to linguistic phenomena has transcended traditional linguistic boundaries, rising to the level of existential and geopolitical ontology. Any social phenomenon, institutional norm, or transnational reality begins to exist as a legitimate object for society members only after taking symbolic form through linguistic interpretation within language.

This ontological approach is analyzed from a unique social-philosophical and anthropological aspect in the recent studies of the influential Columbia University professor C. Kramsch, which focus on intercultural communication and identity socialization in digital and transnational spaces. In her monographic work, Kramsch advances the following conceptual view: "In contemporary transnational coordinates, moving subjects do not merely cross geographical borders. They clash their internal linguistic ontology with the virtual and physical-real existence of the digital global environment. In this process of collision, language functions as a crucial filter that sifts social reality for the individual and acts as the primary determinant reconstructing their cultural identity"[1].

Consequently, in today's socio-cultural reality, language has ceased to be a mere instrument of communication and has become a criterion defining the boundary between a subject finding their place in new social systems or falling into the vortex of marginalization. To comprehend the role of language in structurally constructing social reality and attributing axiological and semantic meaning to social objects under the conditions of these contemporary transformations, it is methodologically effective to synthesize L. Wittgenstein's classical theory of "language games" with the contemporary migration concepts of S. Vertovec from the Max Planck Institute. Defining the complex society of today's global world through the paradigm of "super-diversity," Vertovec writes about the social nature of language practices: "In the context of contemporary migration

[1] Kramsch, C. Language and Culture in the Digital Age. – New York and London: Routledge, 2023. – 214 p.

flows, language is no longer considered a static trait of a homogeneous ethnic group. It is a field of social relations characterized by dynamic and hybrid features. The blending of global and local languages (translanguaging) radically transforms the conceptual boundaries of the lifeworld (Lebenswelt) of youth and their social rationality"[2] .

It follows that if a social subject detaches from their linguistic-cultural foundation in the global space or during transnational movements, their national worldview system and historical memory archetype also face fragmentation. Analyzing these ontological and axiological problems through the prism of national mentality, historical consciousness, and the threats of globalization, Uzbek philosopher and academician Q. Nazarov notes the following in his recent research:

"In the era of digital geopolitics and transnational migration, language remains the deepest genetic code of society's spiritual existence. Any transformation within the language system and its usage, or the reduction of national layers in the speech of youth, inevitably initiates and cements global changes within social consciousness and the hierarchy of values"[3].

For this reason, under the conditions of globalization, global linguistic expansion and the displacement of traditional local languages should be evaluated from a social-philosophical standpoint not merely as a linguistic phenomenon, but as a conceptual process directly affecting the spiritual and ontological security of society.

From the perspective of social constructivism, language objectifies everyday reality, placing it into a system of collective concepts that can be internalized, understood, and evaluated by each individual. Any norm existing in society (legal laws, moral criteria, national traditions) stabilizes only after taking a symbolic form in language. Cambridge University researcher M. Evans substantiates this in his 2021 work dedicated to the socio-cultural development of languages and societies:

"Language does not merely express the existing social order; it legitimizes new orders. In the era of global migration, social patterns in the minds of youth are interiorized through the linguistic code of the media they utilize"[4].

Thus, the methodology of the new era does not negate classical theories but demands their enrichment with digital and transnational realities. The contemporary post-pandemic stage of globalization (2021–2026) has demonstrated an unprecedented synthesis of transnational mobility and digital technologies. In these conditions, the mechanisms of communication and social integration have fundamentally shifted. Jürgen Habermas's "Theory of Communicative Action" acquires a new conceptual meaning today in explaining the lives of youth in transnational migration. Habermas demonstrated mutual understanding and consensus as the basis of communication in his classical works. However, contemporary international sociological research indicates that the social integration of youth in transnational migration no longer occurs within a monolithic language environment, but rather under conditions of interlingual hybridization—the blending of elements from multiple languages and cultures.

Analyzing this problem systematically, London School of Economics (LSE) professor S. Coleman proposes a new model of transnational communication in his 2024 study: "In the coordinates of

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[2] Vertovec, S. Super-diversity: Migration and Social Complexity. – London and New York: Routledge, 2022. – 294 p.

[3] Nazarov, Q. Ijtimoiy borliq ontologiyasi va aksiologik prinsiplar (Ontology of Social Being and Axiological Principles). – Toshkent: O‘zbekiston faylasuflari milliy jamiyati nashriyoti, 2024. – 312 b.

[4] Evans, M. Language Systems and Social Legitimization in the Transnational Era. – Cambridge: Cambridge University Press, 2021. – 265 p.

digital and physical migration, youth no longer think within purely traditional linguistic codes. Their communication has a 'glocal' (the intersection of global and local) character, forming an interlingual hybrid environment that complicates social integration. In this environment, the balance between what Habermas called 'system' (system) and 'lifeworld' (lifeworld) is disrupted, because the pressure of the global economic language displaces local spiritual values"[5].

Consequently, interlingual hybridization renders the young migrant's connection with both the social environment of their homeland and the new society they have entered asymmetrical. Studying the impact of the global information space on the minds of youth from a philosophical and sociological perspective in Uzbekistan, scholar M. Nazarov highlights the manifestations of these communicative changes in our national reality in his recent fundamental monograph:

"Under the conditions of a digitalized communicative space, the social integration of Uzbek youth is experiencing multi-level and complex crises. External migration and internet linguistics have introduced globalized linguistic constructions into the speech of youth. This creates a foundation for an intergenerational communication gap and the fragmentation of social values"[6].

The scholar's conclusions indicate that when the integrative power of language weakens, the risk of moral and social anomie within society increases sharply.

Investigating the formation of epistemological methodology as a method in human understanding of social reality, professor N. Shermuhammedova analyzes the dialectics of knowledge and language through the prism of contemporary science in her 2022 textbooks and scientific works: "A human being perceives and knows reality through the prism of language. If interlingual hybridization or linguistic impoverishment occurs within the cognitive apparatus of the subject, their epistemological capabilities to know and evaluate reality become limited. When youth encounter language barriers in transnational migration, their socialization drops to the level of mechanical adjustment (adaptation), while deep cultural and value-based integration fails to realize"[7].

This transformation of communicative action is altering the socio-cultural image of youth diasporas globally. As noted in the 2025 joint international monograph by European Sociological Association researchers T. Miller and L. Arisov: "The contemporary young migrant strives neither for traditional assimilation nor for full integration. They live within their virtual-linguistic spaces (for instance, closed groups on Telegram and TikTok platforms). This gives rise to the phenomenon of 'island integration': the individual exists within the economic system but remains entirely detached from the host society in cultural and linguistic terms"[8]

These socio-philosophical paradigms and empirical conclusions demonstrate that the problem of language is not merely an object of philological interest. It is a core issue of preserving a stable society and the rationality of a harmonious human being under the conditions of transnational migration. The blending of languages and the erosion of the national field of meaning create serious voids in the cognitive world of youth. To understand the formation and hierarchical systemization of social relations in modern transnational coordinates, it is necessary to reinterpret Pierre

[5] Coleman, S. Communicative Action in Glocal Spaces: Lifeworld vs System. – London: LSE Press, 2024. – 248 p.

[6] Nazarov, M. Global axborot makoni va raqamli kommunikatsiyalar transformatsiyasi (Global Information Space and Transformation of Digital Communications). – Toshkent: Akademiya, 2023. – 282 b.

[7] Shermuhammedova, N. A. Gnoseologiya va ilmiy bilish metodologiyasi (Gnoseology and Methodology of Scientific Knowledge). – Toshkent: Nosir, 2022. – 340 b.

[8] Miller, T., Arisov, L. Island Integration: Transnational Youth Diasporas in Virtual Spaces. – Paris: European Sociology Association (ESA) Academic Press, 2025. – 188 p.

Bourdieu's concepts of "linguistic capital" and "linguistic market" within the context of today's asymmetrical reality of globalization. Bourdieu presented language not simply as a grammatical system, but as a specific economic market subject that ensures symbolic dominance in society and is exchanged for material and social resources.

By the first quarter of the XXI century, this market acquired a transnational character under the pressure of globalization and the digital economy, becoming the primary filter determining the hierarchy of life opportunities for young migrants.

Studying this social-philosophical concept through the prism of modern migration flows, Oxford University researcher H. Jenkins writes in his 2024 monograph: "The linguistic market in the transnational space is distributed with absolute inequality. While English or other global languages possess the status of 'highly convertible capital,' the local languages of developing countries suffer symbolic devaluation in this international market. This situation forms a social psychology of 'depreciated capital' in the minds of young migrants regarding their native language and national culture, forcing them into linguistic assimilation"[9].

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