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LINGUACULTURAL FEATURES OF SOCIAL MEDIA DISCOURSE IN ENGLISH AND UZBEK

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Abstract

In recent years, social media has become one of the most common forms of communication in modern society. The language used on these platforms reflects not only linguistic features but also cultural values, traditions, and communication styles of different communities. This article examines the linguacultural aspects of social media language in English and Uzbek. The study focuses on the analysis of commonly used abbreviations, slang expressions, emojis, and culturally specific language units found in online communication. The research also highlights similarities and differences in the way English and Uzbek users express ideas and emotions on social networking platforms. The findings show that social media language is closely connected with cultural identity and reflects the communicative behavior of users in both linguistic communities.

Key words

linguaculture, social media language, online communication, English language, Uzbek language, digital discourse.

INTRODUCTION

In recent years, the rapid development of the Internet and digital technologies has significantly influenced the forms of communication among people. In particular, social networking platforms such as Instagram, Telegram, and Facebook have become an integral part of our daily lives. On these platforms, individuals not only exchange information but also express their opinions, convey emotions, and establish various social relationships. As a result, the language used in social media is evolving into a new communicative form characterized by its own distinctive features.

From a linguacultural perspective, language is always closely interconnected with culture. This relationship is clearly manifested in social media communication as well. In the process of interaction, users frequently employ abbreviations, slang expressions, emojis, and various culturally bound forms of expression. These elements serve not only to transmit information but also to express mood, attitudes, and cultural values.

A comparative study of social media language in English and Uzbek makes it possible to identify the specific features of online communication among representatives of different cultures. While global internet slang and abbreviations are widely used in English-language social media, Uzbek-language communication tends to combine elements of national cultural expressions with modern digital language features.

Therefore, this article aims to analyze the linguacultural aspects of social media language in English and Uzbek, highlighting their similarities and differences.

LITERATURE REVIEW

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The issue of the interrelation between language and culture has been extensively studied by many linguists. The formation and development of linguaculturology as a field of study are closely associated with the scholarly works of Russian linguists such as V.V. Vorobyov, V.A. Maslova, and V.N. Telia. In particular, V.A. Maslova defines linguaculturology as a discipline that examines the cultural values, worldview, and mentality of a people through language. According to her, linguistic units serve as important carriers of culture, reflecting the historical experience and cultural characteristics of a society (Maslova, 2001, p. 35).

Similarly, V.V. Vorobyov emphasizes the intrinsic connection between language and culture, interpreting linguaculturology as a field focused on the study of national and cultural meanings embedded in linguistic units. He argues that every language embodies the cultural experience and values of its speakers (Vorobyov, 1997, p. 44).

The relationship between language and culture has also been widely explored in Western linguistics. For instance, the American linguist E. Sapir considers language as an integral part of culture and highlights its role in shaping human perception of the world (Sapir, 1921, p. 207). Likewise, B. Whorf discusses the influence of language on human cognition and cultural perspectives, noting that linguistic structures directly affect how individuals perceive reality (Whorf, 1956, p. 213).

In contemporary linguistics, the study of digital communication and social media language has become one of the most акtyal research areas. The linguistic features of Internet communication have been thoroughly analyzed by D. Crystal, who characterizes Internet language as a new communicative environment marked by the widespread use of abbreviations, emojis, and informal expressions (Crystal, 2011, p. 78).

In Uzbek linguistics, a number of studies have also been conducted within the framework of linguaculturology. For example, Sh. Safarov emphasizes that examining the relationship between language and culture is one of the primary objectives of linguaculturology. In his view, linguistic units reflect the mentality, traditions, and cultural values of a people (Safarov, 2006, p. 52).

Furthermore, N. Mahmudov, in his research, highlights the close connection between language and national culture, noting that a people's worldview and cultural thinking are manifested through linguistic units (Mahmudov, 2012, p. 64).

The above-mentioned studies demonstrate that the relationship between language and culture constitutes one of the central issues of linguaculturology. At the same time, in the context of modern digital communication, the study of linguacultural aspects of social media language is of significant scientific importance.

RESEARCH METHODOLOGY

In this study, several scientific methods were employed to identify the linguacultural features of language units used in social media in English and Uzbek. In the course of the research, comparative analysis, descriptive method, and contextual analysis were applied.

Through the descriptive method, language units commonly used in social media were examined. In this regard, posts and comments written in English and Uzbek on platforms such as Telegram, Instagram, and Facebook were analyzed. For instance, abbreviations frequently used by English-speaking users, such as LOL (laughing out loud), OMG (oh my God), and BTW (by the way), are considered essential elements of online communication. These units serve to make communication more concise and efficient (Crystal, 2011, p. 85).

In Uzbek social media discourse, expressions characteristic of national culture, such as "rahmat", "gap yo'q", "zo'r", and "barakalla", are widely used. In addition, users often employ

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emojis to express emotional attitudes. For example, symbols such as , , and help to convey meaning more expressively and effectively.

The comparative method also plays a significant role in this research. Through this approach, the similarities and differences between English and Uzbek social media language were analyzed. For example, global internet slang is widely used in English, with abbreviations such as “brb” (be right back) and “idk” (I don’t know) being commonly understood by a wide range of users. In contrast, Uzbek social media language tends to reflect forms closer to spoken discourse, such as “ha”, “ok”, and “rahmat katta”, which are actively used in communication.

Furthermore, the contextual analysis method was applied to examine the usage of linguistic units and their cultural meanings. From a linguacultural perspective, language units perform not only a communicative function but also convey cultural meanings (Maslova, 2001, p. 47). Therefore, certain expressions used in social media reflect national mentality and cultural values.

In the process of generalizing the research results, the analyzed examples allowed for the identification of linguacultural features of social media language in English and Uzbek, as well as the clarification of their similarities and differences.

ANALYSIS AND RESULTS

The language used in modern social media is characterized by specific linguistic and cultural features, reflecting users’ communicative needs as well as their cultural perspectives. In the course of the study, language units employed in English and Uzbek social media were analyzed, and their linguacultural aspects were examined.

The findings indicate that abbreviations and internet slang are widely used in English-language social media communication. For example, abbreviations such as “LOL” (laughing out loud), “OMG” (oh my God), and “BRB” (be right back) facilitate fast and efficient communication. These units are associated with a communicative culture in English-speaking communities that emphasizes speed, simplicity, and individuality. In English, expressing ideas concisely and clearly is considered essential; therefore, abbreviations and slang units are распространённые in online communication. D. Crystal characterizes Internet language as a new communicative environment in which abbreviations and informal expressions are extensively used (Crystal, 2011, p. 82).

In addition, emojis are widely used in English social media discourse. Symbols such as , , and serve as important tools for expressing users’ emotional attitudes. This demonstrates a tendency in English online communication to convey emotions through visual signs, which is a distinctive feature of modern digital communicative culture.

In Uzbek social media communication, values inherent to national culture—such as respect, warmth, and collectivism—are manifested through linguistic units. For instance, users frequently employ expressions like “gap yo‘q”, “barakalla”, “rahmat katta”, and “zo‘r chiqibdi” in comments under posts or images. These expressions not only convey opinions but also express positive attitudes and support toward interlocutors. This reflects the presence of communicative traditions in Uzbek culture that are based on sincerity and respect (Safarov, 2006, p. 58).

Moreover, expressions related to blessings and good wishes, which are closely tied to the national mentality, are also observed in Uzbek social media discourse. For example, users often use phrases such as “omad”, “baraka topsin”, and “rahmat, yaxshi niyatlar uchun”. Such units are associated with cultural values and traditions of expressing goodwill and positive intentions.

The analysis also revealed that forms characteristic of spoken language are widely used in Uzbek social media communication. Short expressions such as “ha”, “ok”, “zo‘r”, and “rahmat”

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are convenient for rapid interaction, indicating that social media language is increasingly approaching spoken discourse.

According to the comparative analysis, there are also certain similarities between English and Uzbek social media communication. In both languages, users actively employ emojis, abbreviations, and informal expressions. However, from a linguacultural perspective, notable differences can be observed. While global internet slang and abbreviations dominate in English, Uzbek social media language more frequently reflects expressions that convey respect, sincerity, and positive interpersonal attitudes rooted in national culture.

Thus, the results of the study demonstrate that language units used in social media perform not only a communicative function but also reflect users' cultural perspectives, mentality, and communication styles. This confirms that the linguacultural study of social media discourse is of significant scientific importance.

CONCLUSION AND RECOMMENDATIONS

In conclusion, social media discourse represents one of the significant forms of modern communication. Within this discourse, the close interrelation between language and culture is clearly manifested. Social media communication in English and Uzbek is shaped not only through linguistic units but also through users' cultural values, mentality, and communicative traditions.

The findings of the study indicate that English-language social media discourse is characterized by the extensive use of abbreviations, internet slang, and emojis. This tendency is associated with a communicative culture oriented toward speed, simplicity, and individuality. In contrast, Uzbek social media communication reflects national cultural values such as respect, sincerity, and support through linguistic expressions. For example, phrases such as "gap yo'q", "barakalla", "rahmat katta", and "zo'r chiqibdi" function not only to express opinions but also to convey positive attitudes and encouragement toward interlocutors.

The comparative analysis revealed that there are certain common features in English and Uzbek social media discourse. In both languages, users actively employ emojis, abbreviations, and informal expressions. However, from a linguacultural perspective, notable differences can be observed: while English discourse is dominated by elements of global internet communication, Uzbek discourse more strongly reflects communicative values rooted in national culture, particularly those expressing sincerity and positive interpersonal relations.

The results of this study demonstrate that examining social media discourse from a linguacultural perspective is one of the important направления of modern linguistics. Therefore, further research into language units used in social media in relation to national culture and mentality is highly recommended. Additionally, comparative analysis of online communication in English and Uzbek can contribute to a deeper understanding of communicative styles across cultures. The influence of social media discourse on youth language and its impact on language development also constitute actual areas for future linguacultural research.

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