

Uzbek Language Units in Media Discourse and Their Non-Ecological Potentials

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Received: 24 April 2026; **Accepted:** 20 May 2026; **Published:** 11 June 2026

Abstract: This article analyzes the functioning patterns of language units in modern Uzbek media discourse (digital media, social networks, blogs, and SMM content) based on the integration of linguo-ecology and deviatology. The study identifies the word-formation models of ecological nominations (“green economy”, “дарахтқушлик” / tree slaughter) that meet the new cognitive needs of society. At the same time, the pragmatic features of phonographic anomalies (болла, қайтта, вопше) and super-alphabetic graphical accentuations activating in network communication are revealed. For the first time, the article systematically analyzes the correlation between historical memory and living speech deviations using the examples of metathesis phenomena (ёмғир/ёғмир, түпроқ/турпоқ), as well as non-ecological risks arising from the semantic deformation and connotative transformation of the lexemes “trans” and “mokhov” (leper). The negative impact of speech aggression, invective lexis, and dysphemisms in critical everyday ecological discourse on the degradation of mass speech culture is evaluated, and scientific-practical recommendations are developed to protect language purity in the digital space.

Keywords: Media discourse, linguo-ecology, deviatology, linguistic deviation, ecological nomination, phonographics, metathesis, semantic deformation, connotation, dysphemism, speech aggression, digital environment.

Introduction: By the end of the first quarter and the beginning of the second quarter of the XXI century, humanity entered a new stage of digital technologies, artificial intelligence, and global network communication. This process has fundamentally altered the existential and functional patterns of linguistic systems. All spheres of social life are rapidly undergoing mediatization, meaning that the main part of social, political, cultural, and everyday communication is migrating into the virtual space, into the discourse of mass media and social media platforms (Telegram, Instagram, YouTube, Facebook, SMM content). Under such conditions, national languages, particularly the Uzbek language, which possesses a rich history and the status of a state language, are remaining under the direct and powerful

influence of the global information flow. As a result, linguistics faces the necessity of studying not only the internal structure of the language, but also its interaction with the external environment—the digital media environment. This, in turn, requires the integration of two of the most urgent fields in the system of modern philological sciences: linguo-ecology (ecology of language) and deviatology (the study of deviations from the linguistic norm).

Linguo-ecology has emerged as a discipline that protects the harmony between language and its user society (communicative space), as well as the purity, stability, and health of language as a cultural value. Language, just like nature, faces certain internal and external ecological threats. While the pollution of air, water, and soil leads to a biological crisis in nature, the

uncontrolled violation of norms, the proliferation of vulgar and illogical units, and the decline of speech culture trigger a linguo-ecological degradation in the linguistic environment. Observation of social networks and digital media texts indicates that linguo-ecological stability is being seriously disrupted in modern media discourse. These disruptions manifest themselves across all levels of the language system—from the written representation of sounds (phonographics) to word usage (lexis) and semantic construction (semantics)—in the form of linguistic deviations (anomalies).

From the perspective of deviatology, the linguistic norm (norma) and departure from it (deviation) are in a state of constant dialectical struggle. While traditional linguistics evaluated any deviation from the norm simply as an "error" or "illiteracy," modern cognitive and pragmatic linguistics studies them as goal-directed tools designed to impart additional expressiveness, connotative coloring, or to restrict (segment) the audience of a specific social group. Content creators in digital media (bloggers, journalists, vawyers, SMM specialists) tend to deliberately violate language rules, introducing artificial occasionalisms, stylistically coarse deviants, and dialectal elements into mass speech to attract public attention (to generate "hype").

The relevance of this research lies precisely in this aspect—for the first time, Uzbek language units in media discourse are analyzed not merely as a static vocabulary stock, but from the perspective of their negative, i.e., non-ecological potentials and risks exposed to the language environment. Scientifically determining the boundary between the living development of language (innovations and neologisms) and its erosion (degradation), developing the theoretical foundations of phonographic and lexical deviations, and providing them with a linguo-ecological evaluation constitute one of the most priority tasks of contemporary Uzbek philology.

METHODOLOGY

The methodological framework of this research is formed by systemic-structural, anthropocentric, cognitive-pragmatic, and linguo-ecological approaches to language. Taking into account the complex, multi-layered, and fast-changing nature of media discourse,

an integration of several traditional and modern linguistic methods was utilized during the processes of material collection, systematization, and analysis.

Discourse analysis was applied as the first and leading method of the research. This method allowed for the study of media texts not merely within the linguistic framework (text context), but in inseparable connection with the social, cultural, and psychological factors that generated them, as well as the pragmatic relationships between the author (addresser) and the recipient (addressee). With the help of discourse analysis, the hidden (implicit) meanings of messages in digital media and social networks (Telegram channels, Instagram blogosphere) were uncovered, exposing the pragmatic goals that authors pursued by departing from linguistic norms.

Secondly, the method of etymological analysis was productively used to compare the historical roots of words with their semantic transformations in the modern media environment. The analysis of phonographic deviations of historical and dialectal character encountered in the research (for instance, metathesis phenomena such as ёмфир — ёфмир) was carried out by directly relying on the fundamental research of Turkologists like V.V. Radlov [7, Vol. II, p. 432], E.V. Sevortyan [9, Vol. I, p. 215], and data from the "Etymological Dictionary of the Uzbek Language". This method served to identify which deviations in the language are linked to the historical memory of the system (archaic layer) and which are artificial distortions.

Thirdly, descriptive and componential analysis methods were applied to classify new lexical units and semantic changes emerging in the media. Based on the concept of "linguistic anomalies" developed in linguistics by Yu.D. Apresyan [1, p. 245], T.B. Radbil [6, p. 78], and N.D. Arutyunova [2, p. 112], the semantic structure of language units in the text, their meaning expansion, narrowing, or shifting (for example, through the lexemes *трапс* or *мохов*) were analyzed at the level of semes (semantic components) [8, p. 128; 9, Vol. I, p. 215].

Fourthly, through the method of linguo-ecological evaluation, which is the most critical principle of the study, the impact of the deviant units used in media texts on speech culture was assessed. Drawing upon

the theoretical views on modern mass communication linguo-ecology by scholars such as T.I. Kolesnik [4, p. 44] and L.A. Nefedova [5, p. 90], the language units were divided into two groups:

1. Pragmatically justified ecological neologisms/occasionalisms that expand the culture and vocabulary of the language.
2. Non-ecological deviants (linguistic deviants) that destabilize literary norms.

A card index of more than 500 live examples (contexts) extracted from Uzbek-language internet publications, official and unofficial media texts on ecological and socio-political topics, and SMM blogs during the years 2024–2026 served as the source database. The collected materials were compared with the norms of the "Explanatory Dictionary of the Uzbek Language" (2022) to determine their degree of deviation.

RESULTS & DISCUSSION

Modern Uzbek media discourse is not only a space that transforms linguistic means, but also an active derivational (word-formation) field that names the new socio-ecological reality emerging due to the demands of the era. To put it simply, the awakening of ecological consciousness in society and the shift of environmental problems to the center of mass media have generated a rapid influx of new terms and nominations ("green lexis") in the language. In this section, we analyze the word-formation models of ecological nominations actively used in digital media texts and their linguo-ecological nature.

Observation of media texts shows that two linguistic models lead the formation of ecological neologisms: composition (compounding) and affixation (derivation by means of suffixes).

The combinations that emerged on the basis of the figurative meaning expansion of the adjective «яшил» (green) can be pointed out as the most productive element of the first model. This lexeme, which signified only color in the traditional language, assimilated broad semantic semes in modern media such as "environmentally friendly", "non-damaging to the ecosystem", and "based on sustainable development". As a result, the following system of compositional neologisms was formed:

- **«Яшил иқтисодиёт» (Green economy)** — the

nomination of a system based on renewable energy as an alternative to the traditional economy that depletes resources;

- **«Яшил энергетика» (Green energetics)** — a term expressing solar, wind, and water energy sources;
- **«Яшил макон» (Green space/nation)** — a pragmatic tool that emerged within the framework of the nationwide greening project, signifying not just a concrete territory, but a healthy ecological environment.

The second model consists of nominations updated via affixation and lexical-semantic methods, which are often created in social media to give a sharp, social evaluation to reality. The lexeme «дарахткушлик» (tree slaughter), which has proliferated in blogs and independent internet publications in recent years, can be taken as the most vivid example of this.

Linguistic analysis: The word «дарахткушлик» is constructed based on the derivational model of the word «одамкушлик» (homicide/murder) existing in the traditional language, where the root -куш (Persian for "killer/slayer") is applied to the plant world. The addition of the abstract noun-forming suffix -лик to the stem elevates the phenomenon from an individual crime to the level of a social vice. In media content (for example, "Another tree slaughter [дарахткушлик] in Tashkent..."), this unit expresses not merely "cutting trees", but a strong negative connotation (emotional coloring) implying brutality and a criminal act against the environment.

From a linguo-ecological point of view, such nominations are considered a positive (ecological) phenomenon for the language system. The reason is that they are constructed on the basis of the internal potentials and word-formation patterns of the language, fulfilling the new cognitive needs of society and performing an important pragmatic function in forming public oversight.

While the ecological nominations above are positive innovations within the framework of language norms, phonographic deviations related to the intentional or uncontrolled violation of spelling and pronunciation norms are becoming active in the digital space—specifically in the live communication on Telegram and Instagram networks.

Phonographic deviation refers to the graphic reflection

of sound changes or dialectal features of spoken speech into written speech, as well as the artificial deformation of text through graphic means (fonts, capital/lowercase letters, punctuation marks). In modern Uzbek media discourse, this phenomenon manifests itself mainly in two forms:

a) Graphic reflection of dialectal "o"-ing features

Although the phonetic basis of the Uzbek literary language is formed by the "o"-ing dialects characteristic of the Tashkent-Fergana group, strict norms are set in the spelling rules. However, lately, in unofficial media texts, bloggers' posts, and social network comments (commentaries), writing a lengthened, labialized "o" in places where "a" is written in the literary language is becoming a trend.

- Examples: «болла» (children [болалар]), «ошна» (friend/companion [ошна/уфа]), «қайтта» (where [қаерда]), «вопше» (at all — the dialectalized and transformed form of the Russian word вообще).

Media context analysis: In sentences of the type "Болла, вопше қатга кетяпмиз?" (Guys, where on earth are we going?) used by bloggers, the violation of the literary language norm is not merely illiteracy. This is a targeted deviation, and it performs the following

pragmatic functions:

1. Approaching the audience (Intimization): The author intends to break down the wall of formality with their reader and show that they are communicating in "street language," that is, in a sincere, free manner.

2. Emotional expression: While the word «болалар» in its literary form is neutral, the deviant form «болла» carries a subcultural coloring characteristic of network users.

b) Super-alphabetic graphical accentuations (Capitalization) Since expressing intonation and voice modulation in writing is limited in the social media environment, deviants resort to graphic tools. In this case, writing a certain part of a word or the entire word in ALL CAPITAL LETTERS is observed.

- Examples: «бу даҳшат ЭМАС, бу реаллик» (this is NOT a horror, this is reality), «СЕН АЙБДОРСАН!» (YOU ARE GUILTY!).

Such a deviation is called "graphic deviation" in linguistics, and it disrupts the linguo-ecological balance of the text, exerting strong psychological pressure on the addressee and creating a tone of virtual "shouting" in the virtual space.

Deviation Type	Linguistic Manifestation	Pragmatic Goal in Media	Linguo-ecological Evaluation
Ecological nominations (Neologisms)	Яшил иқтисодиёт, дарахткушлик	Evaluating and naming the new reality in society	Positive (Ecological): Enriches the language system.
Phonographic deviations (Dialectal elements)	Болла, қайтта, вопше	Artificial sincerity with the audience, avoiding formality	Negative (Non-ecological): Weakens orthographic literacy, erodes the norm.
Graphic deviations (Super-alphabetic)	Writing with CAPITAL LETTERS	Attracting attention, emotional	Negative (Non-ecological): Contrary to speech culture and communication ethics.

		pressure, virtual shouting	
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In modern media discourse, the boundary between historical-linguistic memory and living speech anomalies is assuming a very delicate form. The clearest proof of this is the phenomenon of metathesis (the transposition of sounds or syllables), which is active in spoken speech and rapidly entering the texts of the digital space. Although metathesis in written speech is considered a simple orthographic error or deviation from the standpoint of traditional normative grammar, its historical-etymological roots are connected with the internal development laws of the language system.

We analyze two lexical pairs that are most frequently encountered in the media environment and cause social debates: ёмфир / ёфмир and тупроқ / түпроқ.

A) The ёмфир / ёфмир opposition The form ёмфир (rain) is adopted as a strict norm in the literary language. However, deviant usages in the form ёфмир are also frequently spotted in weather blogs, lyrical, and everyday posts on social networks.

Historical-etymological analysis: Relying on the history of Turkic languages and the data of E.V. Sevortyan's "Etymological Dictionary of Turkic Languages", the root of this word goes back to the unit «яф- / ёф-» (verb, to fall from above, to rain). As a result of adding the affix -мур / -мир to it, the form яфмур / ёфмир initially emerged. Hence, looking from a historical and etymological perspective, the original arrangement of sounds was precisely in the form ёфмир. Over time, as a result of simplifying pronunciation in the language (the law of dissimilation and sonority), the plosive Г and the sonorant М transposed (underwent metathesis), and the form ёмфир became reinforced in the literary language.

The utilization of the word ёфмир by users in digital media is, on one hand, the revival of the archaic memory of the language, while from a linguo-ecological point of view, it is a violation of the current spelling rules, i.e., a non-ecological deviation. The reason is that it negatively affects the level of mass literacy.

B) The тупроқ / түпроқ opposition An identical

situation is observed in the lexemes тупроқ / түпроқ (soil/earth). In the Uzbek segment of social networks (especially in texts related to agriculture, ecology, and national values), the form тупроқ is being actively used.

The analysis of historical sources and V.V.Radlov's dictionary of Turkic dialects demonstrates that the transposition of the sounds П and Р within the word structure is the result of the influence of live dialects. Under a condition where the literary norm recognizes the form тупроқ, the usage of the word тупроқ in media texts serves the pragmatics of dialectalizing the speech. Through this, the author intends to give a spirit of "folklines" and "naturalness" to the text, but this situation destabilizes the written literary language environment [7, Vol. II, p. 432; 3, p. 45].

One of the most dangerous non-ecological potentials of media discourse is the artificial modification of the semantic structure of existing words, loading contextual negative coloring onto them, or using loanwords for incorrect nominative purposes. The lexemes «транс» and «мохов», which have been encountered lately in media texts of socio-psychological and medical-biological content, can be taken as the closest and most urgent examples of this [10, Vol. III, p. 56].

1. Semantic deformation of the lexeme «транс» In traditional medical, psychological, and philosophical dictionaries, the word транс (from French transe — anxiety, loss of consciousness) expresses "a person's state of inability to control oneself, numbness, or a hypnotic state". However, under the influence of the modern global English language and in the digital environment, this word is acquiring a completely different cognitive content.

In media discourse (especially in gender relations, international news, and social debates), the word транс is being used as an apocope (shortening of the end of a word) form of the English word transgender (трансгендер).

Linguo-pragmatic analysis: For instance, in sentences of the type "У транс бўлиб чиқди" (He/she turned out to be trans) on networks, the word signifies not a

psychological state, but a concrete socio-biological nomination. A modification of the nominative system is observed here. From a linguo-ecological perspective, this is a serious anomaly, because an intellectual confusion (artificial strain of polysemy) arises between homonymous elements existing in the language, and the semantic purity of the language suffers.

2. Connotative transformation of the lexeme «мохов» Мохов (as a medical term — leprosy, a patient suffering from lepra) possessed only a denotative, i.e., medical content in the traditional Uzbek language. However, in modern social-media discourse, in political and critical blogs, this word has undergone a powerful connotative transformation.

Today in the mass media, this lexeme has metaphorized and started to carry the following

figurative meanings: "isolated from society", "old-fashioned thinking", "left behind in development", "a toxic/harmful person".

Media context analysis: In contexts like “Бу бюрократлар — тизимнинг ичидаги моховлардир!” (These bureaucrats are the lepers inside the system!), the medical meaning of the word disappears completely, and instead, pragmatic insult, an element of social stigma (labeling) comes to the forefront.

From the standpoint of linguo-ecology, shifting medical terms into abusive, derogatory contexts in this manner is one of the most negative (non-ecological) phenomena that plunges speech culture into crisis. The language loses its cultural-aesthetic function and turns into an instrument of aggression and social division.

Lexeme	Traditional / Historical Meaning	Deviant Form in Modern Media	Emerging Linguistic Risk (Non-ecological aspect)
Ёғмир / Турпоқ	Historical etymological / Dialectal basis	Metathesized written form	Violation of literary spelling norms, encouragement of mass illiteracy.
Транс	Numbness, hypnotic state (Psychology)	Abbreviation of the word <i>transgender</i>	Confusion of lexical homonymy, uncontrolled lability of the semantic system.
Мохов	Patient suffering from lepra disease	Toxic, backward person, harmful to society	Increase of speech aggression, transformation of terms into tools of insult.

The mass content (short videos, vawes, shorts, and comments left on them) in the Uzbek segment of virtual platforms such as Instagram, YouTube, TikTok, and Telegram is turning into the hotbed of a linguo-ecological crisis today. In this environment, everyday ecological problems (for instance, improper waste disposal, wasting water and energy resources, non-ecological approaches in urban planning) are frequently criticized. However, the degree of deviance of the linguistic means used in covering these problems poses a serious threat to language purity and speech culture.

The coarse deviations observed in everyday ecological

content within the media environment can be divided into two main groups:

1. Activation of invective (insulting) lexis and dysphemisms In the process of criticizing citizens who are damaging the environment, bloggers or public activists resort to the lowest layers of language—namely swearing, insults, and uncultured words—in order to increase pragmatic impact power. For example, regarding persons who threw garbage on the street, instead of simple words like «тартиббузар» (rule-breaker) or «маданиятсиз» (uncultured), zoometaforic insults like «хайвон» (animal), «махлук» (creature), «эшак» (donkey) or sharp dysphemisms (deliberately using a coarse word instead of a positive

or neutral word) like «ҳором қилди» (defiled), «ифлос» (filthy) are used in media texts.

Linguo-ecological analysis: True, at the core of such coarse deviations may lie the author's "ecological anxiety" or the goal of influencing people harder through pragmatic hyperbole (exaggeration). However, from the point of view of linguo-ecology, "using bad language for a good cause" is not justified. As a result, the level of linguistic and pragmatic aggression increases in the media space, speech culture is poisoned, and the general aesthetic value of mass content declines.

2. Proliferation of barbarisms and artificial occasionalisms In everyday-themed vawes and SMM texts, deviant forms of words entered from Russian and English languages that are artificially adapted to Uzbek language grammar are actively used: «мысop ташлама» (instead of чиқинди [waste/garbage]), «экони бузма» (don't ruin the eco), «экология чиста йўқ бўлди» (ecology is cleanly gone). Such mixed (hybrid) sentences erode the purity of the language and violate its systemic patterns.

CONCLUSION

Extensive theoretical and empirical research conducted on the materials of modern Uzbek media discourse during the years 2024–2026 allows for drawing the following important conclusions:

1. Media discourse is the main arena of language evolution and derivation. The modern Uzbek language is undergoing a process of very rapid and dynamic changes in the digital space. The formation of ecological consciousness in society has generated new and productive systems in the language, particularly a system of positive (ecological) neologisms such as «яшил иқтисодиёт» and «дарахткушлик» based on composition and affixation models. These nominations expand vocabulary stock at the expense of the internal potentials of the language.

2. Linguistic deviations are not merely "illiteracy", but a pragmatic weapon. Phonographic anomalies (болла, қатта, вопше) and graphic accentuations (SUPER-ALPHABET) deliberately used in network communication are targetedly utilized by authors to create artificial sincerity (intimization) with the audience and to increase expressiveness. However, this situation leads to the liberalization and

depreciation of written literary language norms.

3. Correlation of historical memory and modern deviations. For the first time in the article, etymologically justified metathesis phenomena such as ёмғир / ёғмир and түпроқ / түрпоқ were analyzed. Although the migration of forms existing in the archaic layer of the language into live communication and media testifies to the historical memory of the language system, from the standpoint of current spelling rules, it is evaluated as a factor that destabilizes the written speech norm.

4. The threat of semantic deformation and speech aggression. The change of the word «транс» in the nominative system (strain of homonymy due to shortening) as well as the transformation of the medical term «мохов» into a tool of social stigma and insult witness the most dangerous non-ecological potentials of media discourse. Utilizing language units in this manner serves to lower speech culture in society and to strengthen a toxic environment in the virtual world.

To prevent non-ecological risks in media discourse, it is necessary to establish a linguistic monitoring system that protects state language norms in digital media and SMM environments, and to widely promote the principles of "digital speech culture and ethics" among bloggers and content makers. The purity of language is a factor in the healthy thinking of a nation.

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