



USE OF MORAL-ETHICAL LEXEMES IN SOCIAL MEDIA: A LINGUOCULTURAL ANALYSIS

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Abstract: *This article provides a linguocultural analysis of moral and ethical lexemes found in the language of social media users (Telegram, Instagram, Facebook, X). The study examines the frequency, moral connotation, and semantic load of ethical expressions such as "please," "thank you," "sorry," "respect for elders," and "avoiding profanity" within the context of modern virtual communication. The research highlights both the preservation of cultural interaction and national moral values in social media, as well as the erosion of speech norms and the "decline of digital etiquette," using linguistic and ethical analysis methods.*

Through descriptive-linguistic, contextual, and linguocultural approaches, the study identifies how moral norms are expressed via language in online interactions. The findings reveal that language in digital environments functions not only as a communication tool but also as a carrier of cultural and ethical codes. This phenomenon is viewed as a significant factor influencing the moral awareness of younger generations.

Keywords: *social media, moral lexemes, linguoculturology, communication culture, virtual interaction, ethical values, digital ethics.*

In recent years, the rapid development of information technologies has transformed social networks into one of the most essential and convenient means of communication among people. The form of virtual interaction, which is increasingly replacing traditional oral and written communication, reflects not only the dynamics of modernity but also demonstrates new possibilities for intercultural communication and the communicative potential of linguistic units¹⁹. In this context, the approach to language has also shifted, and its role is no longer limited to being a mere means of communication; it has gained significance as a medium that carries cultural information and conveys moral and spiritual values. Social networks constitute an informational space that offers extensive opportunities for the rapid expression of individual thoughts and emotions, their dissemination to the public, and the establishment of interactions through language. The linguistic units used in such a space possess more than simple semantic meaning; they also reflect the user's moral-psychological state, cultural experience, and even social position. From this perspective, lexemes carrying moral-ethical meaning—such as "please," "thank you," "sorry," "avoiding offence," and the principle of "respect for elders and kindness toward the young"—serve as a linguistic mirror of the ethical dimensions of today's internet culture.

¹⁹ Crystal, D. (2008). *A Dictionary of Linguistics and Phonetics*. Wiley-Blackwell.



Moral-ethical lexemes constitute an essential ethical and normative foundation of interpersonal communication in any nation and society²⁰. They are shaped in close connection with national mentality, moral worldview, social values, and educational traditions, and they directly influence consciousness, culture, and behavior through language. At the same time, it cannot be denied that the status and intensity of use of such lexemes in the language of society are changing against the backdrop of global information flows. In some cases, these units are used incorrectly or in inappropriate contexts, while in other cases they are completely overlooked.

Therefore, the study of the use of moral-ethical lexemes in social media through modern linguistic analysis methods—particularly the linguocultural approach—should be regarded not only as a linguistic inquiry, but also as an interdisciplinary scientific issue closely connected with sociology, psychology, and ethics²¹. This article arises from this very need and is aimed at a comprehensive examination of how morally meaningful linguistic units in the Uzbek language are used within the context of social networks, as well as their cultural load, semantic characteristics, and communicative value. Within social media platforms, both adherence to and deviations from cultural speech norms can be observed among users. In particular, the following tendencies are noticeable:

1. Cultural Connotations of Moral-Ethical Lexemes

Words and expressions related to morality and etiquette serve not only as informational units but also as carriers of educational and ethical value. For example:

- “Rahmat” (thank you) – an expression that conveys gratitude and reflects humanistic values;
- “Iltimos” (please) – a marker of polite and considerate communication;
- “Uzr so‘rayman” (I apologize / I am sorry) – an expression of personal responsibility and humility.

These lexemes function not merely as communicative tools but also as linguistic reflections of the nation’s mental values, religious-didactic teachings, and principles of moral upbringing.

2. The Rise of Profane and Destructive Lexical Units

On the other hand, the increasing use of profanity, offensive words, sarcasm, and humorous expressions on social media indicates a violation of the ethical norms of language in society. This trend, particularly among young users, leads to morally and ethically significant lexemes being replaced by meaningless or contextually neutral expressions²².


3. Polite Communication Models in Virtual Speech

²⁰ Yusupova, Z. (2016). *Til va madaniyat: frazeologik birliklarning semantik aspekti*. Toshkent: Ma’naviyat.

²¹ Tursunov, B. (2011). *Frazeologiya va uning tarbiyaviy imkoniyatlari*. Toshkent: TDPU.

²² Islomova, M. (2022). “Ijtimoiy tarmoq tilining ijtimoiy ongga ta’siri.” *O‘zbek tili va adabiyoti*, №4, 45–50.





On platforms such as Telegram, Instagram, X (formerly Twitter), and Facebook, it is also possible to observe users adhering to cultured forms of communication. For instance, the active use of expressions like “Assalomu alaykum!” (Peace be upon you), “Hurmatli azizlar!” (Dear respected ones), and “Uzr so‘rayman” (I apologize / I am sorry) in public groups indicates the preservation of national moral norms²³.

4. Linguocultural Evaluation

Moral-ethical lexemes represent the expression of culture and ethical concepts unique to each nation, being closely linked to a society’s historical experience, religious values, and national mindset. Their use, interpretation, and social evaluation on social networks also vary depending on the cultural environment²⁴.

The use of moral-ethical lexemes in social media is an important phenomenon that demonstrates the interconnection between language and culture. Through these units, users express their social and cultural positions, shape communication etiquette, and convey ethical values. However, in some cases, the replacement of these lexemes with profanity, offensive language, and careless expressions poses a threat to linguistic ethics. Therefore, promoting cultured communication on social networks, popularizing moral-ethical vocabulary, and providing broader information about this in educational institutions and the media remain crucial directions for contemporary language policy and strategies for moral education.

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²³ Qodirova, S. (2018). “O‘zbek xalq maqollarida axloqiy qadriyatlar ifodasi.” *Filologiya masalalari*, №2, 67–71.

²⁴ Saville-Troike, M. (2003). *The Ethnography of Communication: An Introduction*. Oxford: Blackwell.