international contact, and sociocultural environment. Thus, English loanwords represent not only vocabulary expansion but also an important indicator of ongoing lexical and sociolinguistic change in Uzbek and Korean.

Discussion. The findings demonstrate that English has become an important source of lexical enrichment in both Uzbek and Korean, although the process of borrowing operates differently in each language. In Uzbek, English loanwords are particularly noticeable in newly developing fields such as information technology, business, education, and media, where international terminology is frequently adopted. In Korean, English loanwords are also widespread, but they are generally adapted to the Korean writing and sound systems, as illustrated by forms such as 컴퓨터 (computer), 인터넷 (internet), 마케팅 (marketing), and 온라인 (online). These differences confirm that lexical borrowing is influenced not only by the source language but also by the phonological, morphological, and sociolinguistic characteristics of the recipient language.

The comparison further suggests that English loanwords contribute to both lexical expansion and linguistic change in Uzbek and Korean. While many borrowed terms retain meanings close to their English equivalents, some undergo semantic modification or acquire specialized meanings in the recipient language. This is particularly evident in Korean, where English-based expressions can develop into localized forms commonly associated with Konglish. In Uzbek, the increasing use of English terminology reflects internationalization and the growing role of English in education, technology, business, and professional communication. Overall, the findings indicate that English influence should be understood as a dynamic process of language contact in which borrowed vocabulary is adapted to the linguistic and cultural context of each language.

Conclusion. The study concludes that English loanwords have significantly influenced the lexical systems of Uzbek and Korean, particularly in technology, business, education, media, sports, and popular culture. Although both languages actively incorporate English-derived vocabulary, the processes of phonological, morphological, and semantic adaptation differ according to their linguistic structures, language policies, and sociocultural contexts. English loanwords therefore serve not only as a means of enriching the vocabulary of Uzbek and Korean but also as evidence of increasing globalization, international communication, technological development, and intercultural contact. A comparative analysis of these loanwords provides a clearer understanding of contemporary lexical change and the dynamic relationship between English and the two recipient languages.

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FEMININE LINGUISTIC IDENTITY IN SOCIOCULTURAL STRATIFICATION: A PRAGMALINGUISTIC STUDY OF ENGLISH AND UZBEK FEMALE REGISTERS

Annotation. *This paper explores the structural and pragmatic mechanisms governing the formation of feminine linguistic identity in the global digital ecosystem and everyday vernacular discourse. In contemporary sociolinguistic paradigms, female youth slang functions not merely as an expressive stylistic variant, but as dynamic linguistic capital utilized to foster collective solidarity, emotional regulation, and subcultural boundary marking. By conducting a qualitative comparative analysis of English and Uzbek speech habits, this study evaluates how gender performativity accelerates lexical-semantic shifts. The empirical findings reveal that while digital interconnectedness prompts substantial cross-cultural linguistic*

convergence, the underlying pragmatic vectors remain filtered through distinct national moral systems, politeness protocols, and emotional support networks.

Keywords: *feminine speech register, sociolinguistics, gender identity, female slang, pragmalinguistics, lexical innovation, global digital space.*

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IJTIMOIY-MADANIY STRATIFIKATSIYA SHAROITIDA FEMININ LISONIY IDENTIVLIK: INGLIZ VA O'ZBEK QIZLAR REJISTRINING PRAGMALINGVISTIK TADQIQI

Annotatsiya. *Ushbu maqolada global raqamli makonda va kundalik muloqot tizimida feminin (ayollarga xos) lingvistik identivlikning shakllanish qonuniyatlari tahlil etiladi. Zamonaviy sotsiolingvistik platformalarda qizlar slengi shunchaki ekspressiv variant bo'lmay, balki jamoaviy birdamlik, emotsional boshqaruv va submadaniy chegaralarni o'rnatuvchi lingvistik kapital hisoblanadi. Ingliz va o'zbek tillari misolidagi ushbu qiyosiy-sifat tadqiqotida gender omilining leksik-semantik sathdagi neologizmlarni yaratish kuchi o'rganilgan. Olingan natijalar g'arb va sharq qizlar nutqida raqamli konvergensiya kuchayotgan bo'lsa-da, pragmatik maqsadlar milliy mentalitet, andisha va emotsional qo'llab-quvvatlash tizimiga ko'ra turlicha ekanini isbotlaydi.*

Kalit so'zlar: *feminin nutq rejistri, sotsiolingvistika, gender identivligi, qizlar slengi, pragmalingvistika, leksik innovatsiya, global raqamli makon.*

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ФЕМИННАЯ ЯЗЫКОВАЯ ИДЕНТИЧНОСТЬ В УСЛОВИЯХ СОЦИОКУЛЬТУРНОЙ СТРАТИФИКАЦИИ: ПРАГМАЛИНГВИСТИЧЕСКОЕ ИССЛЕДОВАНИЕ РЕЧИ АНГЛИЙСКИХ И УЗБЕКСКИХ ДЕВУШЕК

Аннотация. *В данной статье анализируются закономерности формирования феминной языковой идентичности в глобальном цифровом пространстве и повседневной коммуникативной системе. Сленг девушек в современных социолингвистических платформах является не просто экспрессивным вариантом речи, а лингвистическим капиталом, устанавливающим групповую солидарность, эмоциональную регуляцию и субкультурные границы. На примере английского и узбекского языков исследуется влияние гендерного фактора на создание неологизмов на лексико-семантическом уровне. Полученные результаты доказывают, что, несмотря на усиление цифровой конвергенции в речи девушек Запада и Востока, прагматические цели различаются в зависимости от национального менталитета, норм вежливости и систем эмоциональной поддержки.*

Ключевые слова: *феминный речевой регистр, социолингвистика, гендерная идентичность, девичий сленг, прагмалингвистика, лексическая инновация, глобальное цифровое пространство.*

Introduction. Modern sociolinguistics has moved far beyond viewing gendered speech as a static set of biological traits [14;45 p.]. Instead, contemporary frameworks analyze how individuals dynamically deploy stylistic resources to actively "perform" their social identities [4;12 p.]. Within this context, the expressive linguistic register developed by young female speakers stands out as a highly innovative field of language change. Slang, long misunderstood as a primarily masculine tool of rebellion [6, 110], serves an entirely different purpose within female peer groups: it acts as a subtle architecture for building empathy, confirming relationships, and defining shared tastes.

The rapid growth of image-focused and short-form video platforms like TikTok, Instagram, and Pinterest has created a highly uniform global youth subculture [5;33 p.]. This global media push frequently exports English lexical tokens across linguistic systems. In Uzbekistan, this process generates an intricate, dual-layered sociolinguistic situation. Young Uzbek women are adopting these international expressions at a rapid pace, yet they continuously process them through local cultural filters such as *andisha* (modesty) and *ibodat* (interpersonal respect) [10;84 p.].

Despite the obvious importance of these shifts, the specific ways in which femininity is constructed through slang across different cultures remain under-researched. This paper addresses that research gap by delivering a systematic, comparative pragmalinguistic analysis of how contemporary English and Uzbek female speakers employ informal jargon to balance individual style against group harmony.

Literature review. The academic lineage framing this exploration stems from the realization that linguistic variation mirrors complex social hierarchies. The theoretical base was solidified by William Labov [8;180–184 p.], whose variationist studies proved that women often act as leaders in adopting innovative speech styles. Building directly upon this, Robin Lakoff [9;43–68 p.] initiated the systematic study of female linguistic parameters, showing that women's speech styles heavily favor expressive modification and tag questions to maintain cooperative dialogue.

Further refinement came through Penelope Eckert [7;45–72 p.], whose social practice theory positioned slang as key symbolic capital used by youth to navigate institutional spaces. In addition, Jennifer Coates [3;86–110 p.] demonstrated that female friendly talk centers primarily around themes of collaboration, mutual validation, and cooperative floor-holding.

In Central Asian scholarship, Shavkat Safarov [11;74–96 p.] established a rigorous local pragma-linguistic tradition, demanding that lexical units always be evaluated alongside the psychological environment of the speech event. Complementing this, N.Mahmudov [10;22–48 p.] explored the deep bonds linking semantic shifts to broad changes in national culture. Together, these frameworks show that while Western slang models prioritize personal growth and individual expression, local adaptations often morph to serve collective harmony.

Research methodology. 1. Research design. This inquiry relies on a comparative qualitative model rooted in descriptive sociolinguistics [15;120 p.]. The research prioritizes structural mapping, semantic decoding, and interactive context over simple quantitative calculations. This allows the study to analyze slang terms not as isolated static words, but as shifting cultural tools that acquire meaning based on the speaker's subcultural capital and communicative purpose.

2. Data collection and corpus compilation. Linguistic units were observed and collected over a continuous two-year cycle (2024-2026) across two distinct language environments:

1. English Dataset. Derived from public comments, text captions, and spoken dialogue across popular female-dominated digital hubs focusing on beauty curation, relational ethics, and lifestyle aesthetics (TikTok, Pinterest, and specialized sub-Reddits) [2;13 p.].

2. Uzbek Dataset. Extracted from female-only Telegram group chats, personal blogs, direct field notes of student speech habits at local universities, and interactive patterns on Instagram.

Ephemeral tokens utilized by singular micro-groups were discarded to protect data integrity, leaving only widely recognized colloquial jargon.

3. Methods of analysis. The data was analyzed using a three-tiered structural method:

1. **Lexical-Semantic Analysis.** Unpacking the root origin, morphological structure, and semantic extensions of the slang terms.
2. **Pragmatic Contextualization.** Evaluating the immediate speech act - determining whether the token serves to mitigate conflict, express intense solidarity, or curate a public identity.
3. **Cross-Cultural Mapping:** Comparing English and Uzbek tokens to locate exact equivalents, partial matches, or instances of code-switching [13;95 p.].

Analysis and Results. The research proves that female youth slang acts as a complex system designed to create emotional safety and establish personal style. However, the exact verbal routes chosen by English and Uzbek speakers show clear structural variations.

1. Emotional mirroring and hyperbole. Female conversational strategies regularly depend on intense emotional alignment. Rather than utilizing the competitive, mock-aggressive markers common in masculine slang [1;55 p.], young women use hyperbole to validate their friends' experiences.

Table 1

Empathetic alignment strategies

English Context: **"The dress she wore to prom? Period. No notes, she looked incredible."**
Uzbek Context: **"Dugonajon, kecha aytgan gaplaring hali ham miyamdan ketmayapti, rosa o'yladim."**

English Core Term	Uzbek Equivalent	Primary Interactive Function
I'm sobbing / howling	*Dod / Voy o'lmasam*	High-intensity empathetic validation
It's giving...	*...taassurotini beryapti*	Situational atmosphere evaluation
Living rent-free in my head	*Xayolimdan ketmayapti*	Highlighting shared obsession or memory
Period / No cap	*Fakt / Aynan*	Unconditional agreement

These verbal patterns function as invitations for emotional closeness. By opting for dramatic, vulnerable terms like *sobbing* or *xayolimdan ketmayapti*, the speaker lowers their defensive social walls and signals a safe space for open communication.

2. Visual aesthetics and lifestyle curation. Another prominent theme in modern female slang is the use of language to map out distinct identity styles and behavioral choices [2].

Table 2

Aesthetic typologies and style categorization

***English Discourse:* "I'm officially entering my soft girl era, prioritizing my peace."**

Slang Expression	Core Meaning / Semantic Field	Language Track
Soft girl era	Embracing low-stress, gentle lifestyles	English
Glow up	A major positive transformation	English (Globalized)
Pick-me	Coded critique of anti-feminine behavior	English
Nyashniy / Milash	Innocent, charming visual style	Russian loan in Uzbek
Chotki / Klasno	Highly approved style or outcome	Adapted loan in Uzbek

Uzbek Discourse: "Imtihondan keyin rosa *glow up* qilibsan, senga *aesthetic* uslublar rosa yarashadi."

Here, English slang drives rapid lexical innovation by capturing lifestyle trends as they happen. In contrast, the Uzbek female register shows a unique multi-tiered borrowing process: it directly adopts global phrases like *glow up* or *aesthetic* to project a modern, cosmopolitan image, while relying on domestic terms or older loans (*milash*) to convey warmth and daily affection.

3. Gossip regulation and group boundaries. Feminine communication regularly uses slang to build private spaces that shut out wider social pressures. The English expression *spilling the tea* (sharing gossip) is mirrored in Uzbek female circles through phrases like *"chatni qizitish"* or *"gaplarni portlatish"*.

Similarly, the self-deprecating use of terms like *delulu* (delusional) allows young women to joke about unrealistic life or relationship goals without facing real judgment [4]. Adopting these terms builds a secure group dynamic where shared vulnerabilities turn into bonding moments rather than social risks.

Discussion and conclusion. The comparative analysis of English and Uzbek feminine youth slang highlights a compelling interplay between global media flow and local cultural values. English slang acts as a primary international source, emphasizing individual choice, rapid lifestyle trends, and intense emotional expression.

Conversely, Uzbek female youth slang showcases impressive cultural adaptability and resilience. While young Uzbek women readily adopt modern Western terms – frequently blending them into native sentence structures (*vibe-i yoqdi, glow-up qilmoq*) – they alter the pragmatic intent. These borrowed terms are filtered through local expectations of modesty (*andisha*), group respect, and family values [10;40 p.].

In short, youth slang is far from a degraded form of language; it is a highly responsive communication toolkit. For young women in both cultures, it offers the essential stylistic tools needed to shape the boundaries of modern identity. Future research should monitor these digital terms over time to see if they permanently alter standard dictionaries or simply pass by as brief fashion trends.

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