

**НАВИГАЦИЯ В ТРЁХ ПРАГМАТИЧЕСКИХ МИРАХ:  
ИНТЕРТЕКСТУАЛЬНЫЕ МАРКЕРЫ ИДЕНТИЧНОСТИ В АНГЛОЯЗЫЧНЫХ,  
РУССКОЯЗЫЧНЫХ И УЗБЕКОЯЗЫЧНЫХ КОММЕНТАРИЯХ СОЦИАЛЬНЫХ  
СЕТЕЙ**

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**Аннотация:** Данное исследование посвящено изучению роли интертекстуальных маркеров в английских, русских и узбекских комментариях в социальных сетях и их вклада в конструирование онлайн-идентичности. Опираясь на теории интертекстуальности, прагматики и анализа цифрового дискурса, автор анализирует комментарии, собранные с популярных онлайн-платформ. Результаты исследования показывают, что пользователи используют цитаты, мемы, пословицы, религиозные выражения и культурные отсылки для выражения групповой принадлежности, культурной идентичности и идеологических позиций. В то время как англоязычные комментарии преимущественно опираются на глобальную массовую культуру, русскоязычные комментарии чаще содержат литературные и исторические аллюзии, а узбекскоязычные комментарии в большей степени используют религиозный дискурс и традиционную народную мудрость. Исследование подчеркивает культурную специфику интертекстуальных практик и их значимость в формировании идентичности в многоязычной цифровой среде.

**Ключевые слова:** интертекстуальность, конструирование идентичности, дискурс социальных сетей, прагматика, английский язык, русский язык, узбекский язык.

**NAVIGATING THREE PRAGMATIC WORLDS: INTERTEXTUAL MARKERS  
OF IDENTITY IN ENGLISH, RUSSIAN, AND UZBEK SOCIAL MEDIA COMMENTS**

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**Abstract:** This study examines the role of intertextual markers in English, Russian, and Uzbek social media comments and explores how they contribute to online identity construction. Drawing on theories of intertextuality, pragmatics, and digital discourse analysis, the research analyzes social media comments collected from major online platforms. The findings indicate that users employ quotations, memes, proverbs, religious expressions, and cultural references to express group affiliation, cultural belonging, and ideological positions. While English-language comments predominantly draw on global popular culture, Russian comments frequently utilize literary and historical references, and Uzbek comments rely more heavily on religious discourse and traditional wisdom. The study highlights the cultural specificity of intertextual practices and their significance in shaping identities within multilingual digital environments.

**Keywords:** intertextuality, identity construction, social media discourse, pragmatics, English, Russian, Uzbek.



**Introduction.** The emergence of social networking platforms has significantly altered traditional patterns of communication. Social media users no longer function merely as consumers of information; they actively participate in the production, interpretation, and dissemination of discourse. Within these digital environments, identity becomes a dynamic and performative construct that is continuously negotiated through language.

One of the most prominent features of online communication is intertextuality—the presence of one text within another. Social media discourse is saturated with references to films, literature, religious texts, political events, memes, songs, and cultural narratives. Such references serve not only communicative purposes but also pragmatic functions related to identity construction.

The concept of intertextuality, introduced by Julia Kristeva and inspired by the ideas of Mikhail Bakhtin, suggests that every text exists in relation to other texts. In digital communication, intertextual references often function as symbolic markers through which users align themselves with particular communities, ideologies, or cultural traditions.

This study investigates how English, Russian, and Uzbek social media users employ intertextual markers to construct and express identity. The comparative approach enables a deeper understanding of the relationship between language, culture, and digital self-representation.

**Literature Review.** Intertextuality has become one of the key concepts in discourse studies, pragmatics, and sociolinguistics. The theoretical foundations of intertextuality were established by Julia Kristeva, who viewed every text as a mosaic of quotations, and Mikhail Bakhtin, whose concept of dialogism emphasized the interconnectedness of utterances. Later, Norman Fairclough incorporated intertextuality into critical discourse analysis, demonstrating how texts reproduce and transform social and ideological structures.

In digital communication studies, scholars have increasingly focused on the role of intertextuality in online identity construction. Researchers such as Michele Zappavigna and Jan Blommaert argue that social media users employ shared cultural references, hashtags, memes, and quotations to establish social relationships and signal community membership. Online discourse thus becomes a space where identity is continuously negotiated through interaction and reference to other texts.

Within Russian linguistics, considerable attention has been devoted to precedent phenomena (прецедентные феномены), which are culturally significant texts, names, and expressions recognized by members of a linguistic community. Studies by Yuri Karaulov and other Russian scholars demonstrate that precedent texts serve as important markers of cultural identity and collective memory in contemporary communication.

In Uzbek linguistics, issues related to discourse, pragmatics, and linguistic identity have been explored by prominent scholars such as Shavkat Rahmatullayev, Nemat Mahmudov, and Bahridin Mengliyev. Their research highlights the cultural and pragmatic dimensions of language use, emphasizing the role of national values, proverbs, phraseological units, and speech etiquette in meaning construction. Recent studies on Uzbek internet discourse indicate that social media users frequently employ religious expressions, folklore-based references, and nationally significant cultural symbols as markers of identity and solidarity.

Furthermore, Uzbek scholars investigating media discourse and linguistic pragmatics have noted that digital communication increasingly combines traditional cultural elements with global internet practices. Proverbs, sayings, quotations from classical literature, and references to historical figures remain highly productive intertextual resources in Uzbek online communication. These elements allow users to express social belonging while preserving cultural continuity in the digital age.

**Theoretical Framework.** The research is grounded in three complementary theoretical perspectives:

1. Intertextuality theory

Intertextuality refers to the relationships between texts and the ways in which meaning emerges



through textual interaction. References may be explicit or implicit and can include quotations, allusions, parody, adaptation, and cultural echoes.

## 2. Pragmatic Identity Theory

Pragmatic approaches view identity as an interactional achievement. Individuals construct social identities through linguistic choices that communicate beliefs, values, and affiliations.

## 3. Digital Discourse Analysis

Digital discourse analysis examines language use in technologically mediated contexts. It focuses on how platform-specific features shape communicative practices and identity performances.

**Methodology.** The study employs a qualitative-comparative research design.

**Data Collection.** A corpus of 3,000 social media comments was compiled:

1,000 English-language comments

1,000 Russian-language comments

1,000 Uzbek-language comments

The comments were collected from publicly available posts on Instagram, Facebook, Telegram channels, YouTube videos, and X.

**Analytical Procedures.** The data were analyzed using:

Pragmatic discourse analysis

Intertextual analysis

Comparative linguistic analysis

Intertextual markers were categorized according to their source and communicative function.

**Results and Discussion.** English Social Media Comments. English-language comments exhibit a high frequency of references to global popular culture.

Examples include:

Movie quotations

Song lyrics

Viral memes

TikTok trends

Hashtag activism

*Example:*

*“Winter is coming.”*

Originally associated with the TV show Game of Thrones, the phrase is often used metaphorically to signal anticipated challenges.

Users who employ such references position themselves as participants in global digital culture.

Identity Functions

Membership in online communities

Global cultural awareness

Humor and irony

Political alignment

Russian Social Media Comments. Russian-language discourse frequently relies on precedent phenomena (прецедентные феномены).

Common references include:

Classical literature

Soviet films

Political slogans



Popular television programs

Example:

«А судьи кто?»

This phrase originates from Woe from Wit and is frequently used to question authority or criticism.

Russian users often utilize literary references as indicators of education and cultural competence.

Identity Functions

Intellectual identity

National-cultural belonging

Historical awareness

Political positioning

Uzbek Social Media Comments. Uzbek-language comments demonstrate distinctive intertextual patterns rooted in local culture and religious traditions.

Common references include:

Proverbs

Islamic expressions

Folk wisdom

National poetry

Historical figures

Example:

“Sabrning tagi sariq oltin.”

The proverb invokes traditional cultural values and signals adherence to collective wisdom.

Religious expressions such as “Alhamdulillah,” “InshaAllah,” and “MashAllah” frequently appear as pragmatic markers of faith-based identity.

Intertextual Marker	English	Russian	Uzbek
Memes	High	Medium	Medium
Literary References	Medium	High	Medium
Religious Expressions	Low	Low	High
Proverbs	Low	Medium	High
Popular Culture References	High	Medium	Medium
Historical References	Medium	High	Medium

The comparison demonstrates that while all three linguistic communities utilize intertextuality for identity construction, the preferred sources of intertextual references vary significantly according to cultural traditions and social values.

English discourse tends toward globalized digital culture, Russian discourse emphasizes literary and historical heritage, and Uzbek discourse reflects strong connections to religious and traditional cultural frameworks.

**Conclusion.** The study demonstrates that intertextual markers play a crucial role in the construction of identity within social media discourse. Across English, Russian, and Uzbek digital environments, users strategically employ references to shared texts and cultural knowledge in order to establish belonging, express values, and negotiate social positions.

The findings reveal significant cross-cultural variation in the selection and pragmatic functions of intertextual resources. English-speaking users predominantly draw upon global



popular culture, Russian-speaking users rely heavily on literary and historical precedent phenomena, while Uzbek-speaking users frequently invoke religious expressions and traditional wisdom.

These differences illustrate how digital communication remains deeply embedded in local cultural traditions despite the global nature of social media platforms. Future research may expand the corpus and incorporate multimodal elements such as images, GIFs, and memes to provide a more comprehensive understanding of online identity construction.

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