



MODERN SUBCULTURES AS AN OBJECT OF SOCIOLINGUISTICS

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ABSTRACT

This article analyzes modern subcultures as one of the key objects of sociolinguistics. Subcultures are social groups distinguished by shared values, worldviews, and, notably, language, often linked to specific age, professional, cultural, or social affiliations. The article examines the lexical and stylistic features of subcultural group communication, the role of jargon and slang in society, and their significance in shaping social identity. Through sociolinguistic analysis, the mechanisms of communication, self-expression, and differentiation within subcultures are explored. The study addresses interdisciplinary issues at the intersection of linguistics and social analysis, contributing to a deeper understanding of the complex relationship between language and society.

Introduction

In modern times, sociolinguistics plays an increasingly vital role in understanding the interplay between language and society. Contemporary subcultures – groups defined by age, social, cultural, or professional affiliations – have become a focal point of sociolinguistic research. These subcultures distinguish themselves through unique communicative styles, jargon, and slang, which reinforce their internal social identity. This article examines how modern subcultures are studied linguistically, their societal roles, and how language shapes communication, mutual understanding, and social boundaries among subcultural groups.

Various social classes and strata are considered important social groups. Occupational, religious, ethnic, and various demographic groups also fall under the category of social groups, as their status in society is closely linked to socio-economic relations. "Individuals engaged in the same type of activity, possessing similar socio-psychological characteristics, and sharing common goals and values also form distinct social groups." Social groups can be classified as large or small, formal or informal. Regardless of their size, structure, or characteristics, the key feature of a social group is the members' shared sense of belonging to the group. People spend a large part of their lives communicating within these groups. [3, 48]

Through scientific and sociolinguistic analysis of this topic, it is possible to determine the significance of social groups in the structure of society and their connection with language. The concept of a social group is one of the fundamental notions in the field of sociology. Social groups also have a direct influence on language and communication systems. Language, as a crucial feature of society, plays a decisive role in the formation and interaction of groups. Each social group possesses its own unique linguistic features. These groups are formed based on various social and linguistic criteria and play an important role in the overall linguistic system

and cultural connections of society. Therefore, the study of social groups is not only relevant for sociological research but also constitutes a vital area for linguistic inquiry.

Some groups may promote violence or radical ideologies. Certainly, social groups can be classified as either positive or negative; however, this classification should be analyzed based on the values, geographical context, and traditions of a given society. In other words, when distinguishing between positive and negative social groups, one must consider the social conditions, values, beliefs, and cultural context of that society. A social group or culture that is considered positive in one society might be perceived negatively in another. Below, we will highlight the key distinctions.

Positive social groups are typically beneficial for society or for their members, contributing to the social, economic, and moral development of the community. Positive social groups include families and close friends, public organizations, professional associations, sports and cultural communities, and other collectives or groups. Those groups that we classify as “positive” are often composed of individuals associated with certain professions or social roles. Examples include *donors*, *bibliophiles*, *environmentalists*, *volunteers*, and *charitable or social aid organizations*.

In this chapter of our research, we will begin our analysis with the group we regard as positive – the group of donors.

According to the Explanatory Dictionary of the Uzbek Language, the term donor is defined as follows: “Donor [from Latin **donare** – to give as a gift, to sacrifice] – a person who voluntarily provides their blood or other organs for transfusion or transplantation to an injured or ill individual.” [2, 645]

Thus, a donor is someone who voluntarily provides their blood, organs, tissues, or other biological elements to benefit others. Donorship plays a critical role in preserving life and improving health within society. In medicine, blood and its components are essential for surgeries, trauma care, and treatment of various illnesses. A single donor's contribution can potentially save the lives of several people. By helping others, individuals may also experience a sense of usefulness and fulfillment in relation to society. For example: *Qon beruvchini – donor*; *qon oluvchini – retsipyent deb atashadi*. (N.Ismoilov, “Kasallarni parvarish qilish.”)

A bibliophile (from the Greek *biblion* – “book” and *philos* – “lover”) is a person who has a special love for and interest in books. [8, 25] Bibliophiles are those who enjoy reading and regard books as sources of aesthetic or spiritual value. They often engage in collecting books as a hobby. This group of individuals reflects a deep respect for books, a strong set of values related to knowledge, and an insatiable curiosity. Bibliophiles not only enjoy the content of books but also derive pleasure from their external appearance, covers, printing quality, and the uniqueness of the text. For example: “*Men shunday nodir nashrlarni izlab, antikvar kitob do'konlarida ko'p vaqt o'tkazaman?*” (Muloqot jarayonidan)

Despite the development of technology and the emergence of electronic books, bibliophiles continue to maintain a strong interest in printed books. Their primary focus is on the advancement of book culture, encouraging young people to read, and supporting the development of a book culture that will leave behind rich libraries and intellectual legacies for future generations. For instance: “*Exactly! Digital books can't replicate that intimacy. By the way, do you prefer translations that stick rigidly to the original text or those that adapt the language for modern readers?*” (A.Fadiman, “Confessions of a Common Reader”).

Certain social groups may resort to harmful methods or contribute negatively to society in order to achieve their goals. These groups include criminal organizations, extremist groups, subcultures that support violence, and manipulative groups. We find it relevant to mention certain social groups that promote negative ideas or concepts harmful to society. These include groups such as **thieves**, **bullies**, **gamblers**, **alcoholics**, **drug addicts**, **sex workers**,

unemployed individuals, punks, bikers, skinheads, emos, and other subcultures like **quadrobbers**.

Gambling is considered a social ill, and members of this social group are generally negatively perceived in our society. Economic hardships and limited opportunities drive people to gamble in hopes of getting rich quickly.

"Gambling involves betting money, goods, real estate, or even lives in games. During the excavation of the tombs of the pharaohs of Egypt, bones used in gambling games were found, and in the tomb of Sumerian kings, dice (used in the game of narda) were discovered. In the 5th century BC in Greece, betting on racehorses in totalizer games became popular. The first modern casino was opened in 1861 in Monte Carlo, part of the Kingdom of Monaco." [5, 17]

Thus, gambling has existed throughout human history, with socio-economic factors such as poverty and limited resources maintaining its persistence up to the present day. Historical evidence shows that gambling has always been associated with human desires for rapid wealth, risk-taking, and psychological vulnerabilities. From ancient times to the modern "gambling industry," this trajectory reflects humanity's moral struggles and suggests that the roots of the problem lie in the unjust structure of society. For example: *"Keyinchalik o'yin avtomatlari ham qimor vositasiga aylandi. Kimlargadir qarta, oshik, uyin avtomatlari, turli lotto uyinlari ermak bulib tuyulishi mumkin. Biroq, bu o'yinlar inson taqdiriga, baxtiga, begunoh, ayollaru bolalar hayotiga tahdid solishi muqarrar. Shukrki, yurtimizda kazinolar, turli maydachuyda qimorxonalar, pul tikib uynaladigan bilyardxonalar ochish kabi jinoiy faoliyatlar taqiqlangan."* (A.Qorjonov, "Qil ustidagi taqdir")

Gambling becomes a harmful habit that is difficult to break for those who are addicted to it. Many crimes are associated with gambling. A person who has lost money may resort to illegal methods such as fraud, extortion, or even theft and violence in order to recover their losses. Often, gamblers may also become inclined to alcoholism, drug addiction, and other harmful vices. Gambling teaches people to be lazy and to seek unlawful sources of income. Instead of earning money through hard work, the desire to attain wealth through easy means causes a moral crisis in society. For example: *"Agar katta pul yutkazib kuyishsa, biz garovdamiz. Sizlar kelishdan avval erim uch ming dollar yutkazgan edi. Uydagi pullar yetmadi. Shunda erim meni garovga kuyib, tanishlaridan qarz-xavola kilib keldi."* (A.Qorjonov, "Qil ustidagi taqdir")

The speech of a gambler is often filled with metaphors and language that reflects the high-stakes nature of their world. In the following example, the relationship between gambling and life is mirrored. The British approach to gambling differs from the Uzbek perspective.

Thus, gambling is a competitive, risk-based interaction between participants, where the winner's reward is obtained at the expense of the loser's possessions. For example: *"Har qanday holda ham, qimorning oxiri voy. Boshida biroz summa beradi. Don sepadi, semirtiradi."* (Kun.uz)

The term **"Skinhead"** is translated from English as "a person with very short hair." In Uzbek, it could be translated as "taqirbosh" (bald-headed). This subculture emerged in the 1960s in the United Kingdom, where its members are typically distinguished by having very short hair or being completely bald. Initially, it developed among working-class youth and became known for its unique music, fashion, and lifestyle.

Some factions of this subculture turned towards racist and nationalist ideologies, while others continued to support racial equality and anti-fascist ideas. They mainly promote racism, xenophobia, and nationalism. For example: *"We are the chosen ones, the true warriors of the white race."* (F.Meeink, "Autobiography of a Recovering Skinhead").

The above quote reflects the mindset of certain skinhead factions that aim to dominate and assert superiority in society.

Emo (from the English word emo, short for "emotional") emerged as a subculture in the late 1980s and 1990s. Emo subculture is known for expressing deep emotions, reflecting delicate emotional experiences, and having a distinct musical direction and appearance. During this

time, emo became not only a musical genre but also a style expressed through fashion and behavior. Emo individuals often wear dark colors, primarily black, along with tight jeans, graphic t-shirts, and shirts featuring slogans or logos. This subculture mainly appeals to young people who feel melancholic and isolated. Emo culture often reflects stress, depression, and emotional changes. The following sentence captures the deep introspection characteristic of emo stories, expressing both opposing emotions simultaneously: *"I am both happy and sad at the same time, and I'm still trying to figure out how that could be."* (S.Chbosky, *The Perks of Being a Wallflower*).

Although the sentence introduces a degree of ambiguity pragmatically, the author speaks knowingly of why they feel this way, reflecting the despair typical of emo speech. Furthermore, the sentence uses an expressive stylistic device, intensifying emotional impact by merging opposing concepts. Therefore, this sentence is an effective means of expressing the complexity and uniqueness of human emotions.

Biker originates from the English term motorbike. The suffix "-er" in English corresponds to the suffix "-chi" in Uzbek, meaning "someone who engages in an activity." Thus, biker refers to a person who rides a motorcycle. In Uzbek, the term biker is used without significant change. However, it specifically refers to a person associated with a motorcycle community or subculture, often related to a free lifestyle and road travels. Biker subculture emerged in the mid-20th century in the United States and quickly spread globally. Their distinctive style is characterized by a passion for motorcycles and a pursuit of freedom. They typically belong to motorcycle clubs, where strict rules and mutual respect are emphasized. Bikers value caring for their motorcycles, supporting one another on the road, and adhering to their unique style. Some biker groups are known for radical or illegal actions, but not all biker groups are like this. The following excerpt reflects the solidarity and yearning for freedom characteristic of biker culture: *"We wanna be free to ride our machines without being hassled by the man. And we wanna get loaded."* (*The Wild Angels*).

Quadrobbers are individuals who mimic the behavior and habits of various animals. The term Quadrobbers is a neologism formed by combining elements from two languages. It comes from the Latin word quattuor (four) and the English word aerobics. This hybrid word creation results in a new semantic meaning. The term was first seen in the United States in 2019 and spread to Russia in 2024. Some speculate that this subculture may negatively affect the psyche of children, though psychologists have not found supporting evidence. However, prolonged crawling could potentially impact a child's delicate body negatively. For example: *"In recent years, a new subculture called quadrobbers is emerging among teenagers. They enjoy moving like animals, jumping like cats, running like wolves, and even trying to follow animal habits."* (From a newspaper).

Conclusion

In conclusion, it can be stated that evaluative attitudes in the speech of social groups play an important role not only in social life but also in the fields of sociolinguistics, psychology, and sociology, as they reflect people's attitudes toward events, individuals, or phenomena. Various linguistic tools such as emotional and expressive words, metaphors, comparisons, and jargon are used to convey evaluation in the speech of social groups. As a result of the development of information technologies and social networks, the evaluative attitudes of social groups are increasingly becoming forms of mass expression.

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