



CONSTRUCTING MASCULINITY AND FEMININITY IN UZBEK–ENGLISH ONLINE MEMES: A DISCURSIVE APPROACH

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MAQOLA HAQIDA

ANNOTATION

Qabul qilindi: 12-yanvar 2025-yil

Tasdiqlandi: 15-yanvar 2025-yil

Jurnal soni: 17

Maqola raqami: 16

DOI: <https://doi.org/10.54613/ku.v17i.1359>

KALIT SO'ZLAR/ КЛЮЧЕВЫЕ СЛОВА/

KEYWORDS

online memes, gender discourse, masculinity, femininity, Uzbek–English discourse, critical discourse analysis.

This article examines how masculinity and femininity are constructed and represented in Uzbek–English online memes through a discursive lens. Online memes function as multimodal discourse units that reflect and reproduce social norms, gender ideologies, and cultural values. Drawing on critical discourse analysis and gender studies, the study analyzes a corpus of Uzbek and English-language memes collected from social media platforms such as Instagram, Telegram, and Twitter. The findings reveal that while English-language memes often emphasize individualism, irony, and gender role subversion, Uzbek-language memes tend to reinforce traditional gender norms grounded in collectivism, family hierarchy, and moral expectations. The study highlights how bilingual and hybrid memes negotiate gender identities at the intersection of global digital culture and local sociocultural values. Pedagogical and sociolinguistic implications are discussed, particularly in relation to intercultural communication and digital literacy.

Introduction. In recent years, online memes have emerged as a powerful and dynamic form of digital communication, functioning not merely as sources of entertainment but also as vehicles for expressing, negotiating, and contesting social attitudes and cultural ideologies. As multimodal texts that combine visual imagery, language, and shared contextual knowledge, memes are particularly effective in conveying complex meanings in concise and often humorous ways. Their rapid circulation across digital platforms enables them to reflect and shape public discourse, making them a valuable object of scholarly inquiry within linguistics, media studies, and cultural analysis.

Among the various social themes represented in memes, gender representation occupies a central position. Many memes rely on culturally shared assumptions about masculinity and femininity, drawing upon stereotypes, normative expectations, and socially sanctioned roles. Through humor, irony, exaggeration, and parody, memes may reinforce traditional gender norms, challenge them, or expose the tensions inherent in contemporary gender relations. As such, memes function as a site where gender ideologies are both reproduced and renegotiated, often in subtle and implicit ways that resonate with everyday digital communication practices. In bilingual and multicultural contexts such as Uzbek–English digital spaces, gendered meanings in memes become particularly complex. These environments are shaped by the interaction between globalized media discourses—often originating in English-dominant online cultures—and locally grounded cultural values rooted in Uzbek social traditions. Memes circulating in such spaces may blend linguistic elements from both languages, while simultaneously drawing on local cultural references and global gender narratives. This hybrid nature allows memes to serve as a lens through which the intersection of global and local gender norms can be examined.

Moreover, the bilingual dimension of Uzbek–English memes raises important questions about translation, pragmatic interpretation, and cultural adaptation. Gendered humor or irony that originates in one cultural context may undergo shifts in meaning when recontextualized for another audience. These shifts can reveal underlying cultural attitudes toward gender roles, power relations, and social expectations, as well as the strategies users employ to make content accessible and meaningful across linguistic boundaries.

Consequently, the analysis of gender representation in Uzbek–English memes offers valuable insight into how digital discourse reflects broader processes of cultural negotiation and identity construction. By examining how gender is constructed, framed, and evaluated in memes, researchers can better understand the role of digital communication in shaping contemporary perceptions of masculinity and femininity in a globalized yet locally grounded online environment.

Gender is not merely a biological category but a socially constructed phenomenon shaped through language, discourse, and cultural practices. From a discursive perspective, masculinity and femininity are continuously produced and negotiated through everyday communication, including digital media. This study aims to explore how gender identities are constructed in Uzbek–English online memes and what sociocultural values they reflect.

Literature review. Gender studies widely conceptualize masculinity and femininity not as fixed or biologically determined categories, but as socially and culturally constructed phenomena that are continuously produced and reproduced through discourse.¹ From this perspective, gender is understood as a performative and socially constructed phenomenon, shaped through the repeated use of linguistic, visual, and behavioral practices that reflect and sustain dominant social ideologies. Rather than being a fixed or pre-existing essence, gender emerges through ongoing discourse-driven performances that are recognized and legitimized within particular cultural contexts. These performances are continually reproduced through everyday communication, making discourse a primary site where gender identities are constructed, negotiated, and potentially transformed.

Language occupies a central role in this process, functioning as a key mechanism through which gendered meanings are produced and circulated. By assigning socially recognizable roles, attributes, and expectations to individuals, language both reflects and reinforces normative conceptions of masculinity and femininity. Specific lexical choices, evaluative expressions, metaphors, and narrative framings encode implicit assumptions about what is considered appropriate, desirable, or deviant gendered behavior. Through such discursive strategies, gender norms become naturalized and taken for granted, often operating below the level of conscious awareness.

At the same time, discourse also provides resources for challenging and subverting dominant gender ideologies. Irony, parody, recontextualization, and strategic ambiguity—features commonly found in digital genres such as memes—can disrupt conventional gender representations and expose their constructed nature. In this sense, language is not merely a vehicle for reproducing gender norms but also a site of ideological struggle, where alternative gender identities and meanings may be articulated and contested.

Critical discourse analysts emphasize that such representations are rarely neutral; instead, they are embedded in broader power relations and ideological structures that privilege certain gender identities while marginalizing others.²

With the rise of digital communication, gender construction has increasingly shifted into online spaces, where discourse is no longer purely textual but multimodal. Digital discourse—particularly internet

¹ Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. New York, NY: Routledge.

² Fairclough, N. (1995). *Critical discourse analysis: The critical study of language*. London: Longman.

memes—intensifies the construction of gender meanings due to its hybrid nature, combining visual imagery, written text, humor, and intertextual references.³ Memes rely on shared cultural knowledge and implicit assumptions, allowing them to communicate complex social meanings in condensed and easily consumable forms.

Mememes do not merely reflect social attitudes but actively participate in shaping collective perceptions by repeatedly circulating particular frames, stereotypes, and value judgments.⁴ Their rapid spread across platforms enables gendered representations to be normalized and taken for granted, often without explicit critical reflection from users.

Humor plays a central role in meme discourse, particularly in relation to gender representation. As a communicative strategy, humor enables the expression of socially sensitive or controversial ideas in an indirect and socially acceptable manner. Through irony, parody, exaggeration, and satire, memes can question and destabilize traditional gender norms, exposing their arbitrariness and highlighting contradictions within dominant gender ideologies. In this sense, humor functions as a tool of subversion and resistance, allowing users to critique power relations and challenge normative expectations surrounding masculinity and femininity without overt confrontation.

However, humor in meme discourse is inherently ambivalent. While it may disrupt established norms, it can also function as a mechanism for legitimizing and reproducing gender inequality. Gender stereotypes embedded in humorous formats are often framed as “just jokes,” which can obscure their ideological content and shield them from criticism. Such humorous representations may normalize sexist assumptions, reinforce hierarchical gender relations, and trivialize experiences of discrimination by presenting them as harmless entertainment. The interpretive flexibility of humor allows discriminatory meanings to be dismissed or denied, thereby sustaining unequal social structures under the guise of playfulness.

Furthermore, the effectiveness and interpretation of gendered humor are highly dependent on shared cultural knowledge and contextual cues. In bilingual and multicultural meme environments, humorous meanings may be reinterpreted or intensified as they circulate across linguistic and cultural boundaries. This dynamic highlights the need for critical discourse analysis of humor in memes, as it reveals how laughter can simultaneously operate as a form of resistance and a means of ideological reinforcement within digital communication.

Gender stereotypes embedded in memes are frequently justified as “just jokes,” which allows discriminatory or reductive representations of masculinity and femininity to circulate with minimal accountability.⁵

Methodology. The study adopts a qualitative discursive approach grounded in Critical Discourse Analysis (CDA), a framework particularly well-suited for examining how social meanings, ideologies, and power relations are constructed, maintained, and contested through language and multimodal texts. CDA provides tools to systematically explore both explicit and implicit dimensions of discourse, enabling researchers to uncover underlying assumptions, values, and social hierarchies embedded in communicative practices. In the context of digital media, where texts often combine linguistic, visual, and cultural elements, CDA facilitates the analysis of multimodal meaning-making, allowing for a comprehensive understanding of how ideologies are represented and circulated.

This approach is especially relevant for studies of gender representation, as it illuminates the ways in which normative constructions of masculinity and femininity are reinforced or challenged in media and online communication. By focusing on patterns of language use, visual framing, and intertextual references in memes, CDA enables an in-depth exploration of the subtle mechanisms through which gender norms are produced, negotiated, and contested within digital environments. Furthermore, the qualitative nature of the approach allows for the interpretation of context-dependent meanings, recognizing that humor, irony, and cultural references play crucial roles in shaping audience perceptions and responses.

The selection of memes was guided by several criteria. First, memes were required to display explicit or implicit references to

gender, masculinity, or femininity. Second, popularity indicators such as likes, shares, reposts, or frequency of circulation were taken into account to ensure social relevance. The analytical procedure focused on multiple interrelated parameters. These included the analysis of lexical choices and evaluative language, which reveal underlying attitudes and judgments toward gendered subjects; visual symbolism and character roles, through which masculinity and femininity are iconically represented; and implicit gender stereotypes, often embedded through humor, irony, or exaggeration. In addition, each meme was interpreted within its cultural and pragmatic context, acknowledging that meaning is shaped by shared sociocultural knowledge and communicative conventions.⁶

A comparative analytical framework was employed to examine the similarities and differences between Uzbek- and English-language meme discourse, allowing for a nuanced exploration of how gender ideologies are both locally reinforced and globally negotiated within bilingual digital spaces. This framework facilitated the identification of patterns in linguistic choices, visual representations, humor strategies, and cultural references, highlighting the ways in which memes mediate between local social norms and globalized digital narratives.

Particular attention was given to the ways traditional gender norms persist alongside, or are contested by, globalized representations of masculinity and femininity. For instance, memes in Uzbek often draw upon culturally specific symbols, proverbs, and social expectations, while English-language memes may reflect broader Western gender discourses. The juxtaposition of these two contexts reveals how online humor and visual discourse serve as sites of cultural negotiation, where local and global ideologies intersect, conflict, and coalesce. Such an approach underscores the complexity of gender representation in digital communication, demonstrating that bilingual and multicultural online spaces are not merely passive conduits of global content but active arenas for the reinterpretation and transformation of social norms.

Results. The analysis of Uzbek- and English-language meme discourse reveals significant cross-cultural differences in the construction of masculinity and femininity, reflecting broader sociocultural norms, value systems, and ideological shifts within digital communication. In Uzbek-language memes, masculinity is predominantly framed through traditional patriarchal ideals. Male figures are commonly associated with responsibility, economic provision, emotional self-control, and authority within the family structure. Memes frequently depict men as primary decision-makers and protectors, reinforcing expectations of leadership and moral strength. Emotional restraint is often valorized, with expressions of vulnerability portrayed as weakness or immaturity. Humor in these memes typically reinforces normative behavior rather than challenging it, functioning as a mechanism for social regulation and the preservation of culturally sanctioned masculine roles.

Such representations align with broader Uzbek sociocultural discourse, where masculinity is closely linked to honor, family obligation, and social respectability. The meme format, despite its playful and humorous nature, thus serves as a digital extension of offline gender ideologies rather than a space for radical reinterpretation. By contrast, English-language memes present masculinity as a more fluid and diversified construct. Male characters are often portrayed through irony and self-deprecating humor, highlighting emotional vulnerability, incompetence in traditional male domains, or resistance to hegemonic masculine norms. These memes frequently subvert expectations of dominance and stoicism, instead emphasizing authenticity, emotional openness, and individual identity.

This diversification reflects broader Western discourses on gender fluidity, mental health awareness, and the critique of rigid gender binaries. In English-language and hybrid meme contexts, humor is leveraged not merely for entertainment but as a means of social commentary, providing users with a platform to reflect on and challenge conventional norms of masculinity. Memes allow for the exploration and negotiation of alternative male identities in a relatively low-risk environment, where irony, parody, and exaggeration soften critique and invite engagement without direct confrontation.

³ Kress, G. (2010). *Multimodality: A social semiotic approach to contemporary communication*. London: Routledge.

⁴ Shifman, L. (2014). *Mememes in digital culture*. Cambridge, MA: MIT Press.

⁵ Sunderland, J. (2006). *Language and gender: An advanced resource book*. London: Routledge.

⁶ Kress, G., & van Leeuwen, T. (2006). *Reading images: The grammar of visual design* (2nd ed.). London: Routledge.

Through this mechanism, memes function as discursive tools that make visible the tensions and possibilities inherent in contemporary understandings of gender. They enable users to question traditional expectations, experiment with new forms of self-expression, and participate in ongoing cultural dialogues about identity, equity, and social norms. This underscores the potential of digital humor not only to entertain but also to mediate social critique, reshape perceptions of masculinity, and contribute to evolving gender discourses in bilingual and globalized online spaces.

Uzbek-language memes tend to construct femininity in relation to domestic roles, modest behavior, patience, and loyalty to family values. Female characters are frequently evaluated based on moral conduct, obedience to social norms, and commitment to familial responsibilities. Humor often arises from situations where women either exemplify or deviate from these expectations, implicitly reinforcing normative standards. These representations reflect deeply rooted cultural ideals of femininity, where women are positioned as moral anchors of the family and community. The evaluative tone of such memes suggests that digital discourse continues to regulate female behavior, emphasizing conformity over individual expression.

In English-language memes, femininity is more frequently portrayed as independent, career-oriented, and resistant to traditional gender expectations. Female characters are often depicted challenging societal norms related to appearance, marriage, and emotional labor. Humor and satire are widely employed to critique unrealistic beauty standards, workplace discrimination, and the social pressures placed on women. Rather than reinforcing a singular model of femininity, these memes highlight plurality and contradiction, presenting women as complex individuals negotiating multiple identities. This reflects broader feminist discourses and ongoing debates surrounding gender equality in contemporary digital culture.

Discussion. A particularly significant category within the dataset comprises hybrid Uzbek–English memes, in which code-switching and the incorporation of borrowed cultural symbols are strategically employed to renegotiate gender identities. These memes frequently blend Uzbek linguistic elements—including idiomatic expressions, proverbs, and culturally specific humor—with global meme templates, English catchphrases, or references to Western pop culture, creating a multimodal and intercultural communicative space. Such hybridity allows younger users to articulate ambivalence toward traditional gender norms, simultaneously engaging with globalized digital culture while maintaining a sense of cultural affiliation and identity rooted in local traditions.

These hybrid memes frequently reveal a tension between inherited cultural values and globalized social models, illustrating the complex interplay of local and transnational influences in shaping contemporary gender discourse. By combining familiar cultural symbols, proverbs, or idiomatic expressions with globalized forms of humor, satire, or critique, users create digital spaces for experimentation with alternative gender performances. These performances can be explored, tested, and circulated without fully rejecting the social and cultural frameworks of their immediate environment, allowing for nuanced negotiations between tradition and modernity.

In this sense, hybrid memes serve as sites of cultural and ideological negotiation, reflecting both the creative agency of digital users and the fluidity of gendered meaning in multilingual, digitally mediated contexts. They demonstrate how online communication not only mirrors social norms but also provides avenues for reinterpreting, contesting, and reshaping gender identities, highlighting the dynamic nature of discourse in bilingual and multicultural digital spaces.

These memes illustrate the dynamic and transitional nature of gender discourse, revealing how digital platforms enable the simultaneous reproduction, transformation, and contestation of social norms. They underscore the potential of online humor to mediate between tradition and globalization, offering rich insight into the

evolving constructions of masculinity and femininity in bilingual and multicultural online spaces.

Overall, the findings demonstrate that memes function as more than just humorous or entertaining digital artifacts; they are powerful discursive tools that simultaneously reproduce, challenge, and renegotiate gender ideologies. The analysis indicates that Uzbek-language memes predominantly reinforce traditional constructions of masculinity and femininity, relying on culturally specific norms, proverbs, and established social expectations. In contrast, English-language memes display greater critical engagement and pluralism, using irony, parody, and subversive humor to question normative gender roles and to explore alternative performances of identity.

Hybrid Uzbek–English memes occupy an intermediate and highly dynamic space, reflecting the intersecting influences of globalization, youth culture, and multilingual digital practices. These memes facilitate experimentation with gender identities, enabling users to navigate the tension between inherited local values and globalized cultural models. In doing so, they highlight the fluid, negotiated, and context-dependent nature of gender discourse in online environments, illustrating how digital communication provides a fertile site for the continuous construction and redefinition of masculinity and femininity.

Conclusion. The study demonstrates that Uzbek–English online memes function as a dynamic discursive space in which masculinity and femininity are actively constructed, performed, and negotiated. Analysis reveals that Uzbek-language memes tend to predominantly reinforce traditional gender norms, drawing on culturally specific values, proverbs, and established expectations regarding male and female behavior. In contrast, English-language memes exhibit greater ideological diversity, often engaging critically with conventional gender roles, employing irony, parody, or subversive humor to question normative assumptions about masculinity and femininity.

Of particular interest are hybrid Uzbek–English memes, which operate at the intersection of local and global discourses. Through strategies such as code-switching, multimodal layering, and the incorporation of global pop-cultural references, these memes exemplify ongoing cultural negotiation. They allow users to experiment with alternative gender performances, express ambivalence toward inherited norms, and participate in broader, transnational dialogues about gender, all while maintaining connections to their local cultural frameworks. Collectively, these findings highlight the fluid and transitional nature of gender discourse in bilingual digital environments, demonstrating that online memes are not simply entertainment but active sites where social norms, cultural identities, and ideological contestation converge.

These findings make a significant contribution to sociolinguistic and gender studies by demonstrating the central role of digital discourse in the construction, negotiation, and contestation of gender ideologies. The analysis of Uzbek–English memes shows that online communication is not merely a passive reflection of social norms but an active site where gender identities are performed, challenged, and reimaged. By highlighting the ways in which local traditions, global cultural models, and user creativity intersect, the study offers new insights into the dynamics of gender representation in bilingual and multicultural digital environments.

In addition, the study has important pedagogical implications for foreign language education and intercultural competence development. The findings suggest that integrating analysis of digital media—including memes—into language curricula can enhance learners' intercultural communication skills, media literacy, and critical discourse awareness. Exposure to multilingual and multimodal texts encourages students to recognize cultural norms, implicit ideologies, and the performative nature of gender in communication. Furthermore, the study underscores the value of using contemporary digital content as a tool for teaching not only language proficiency but also critical thinking and sociocultural understanding, equipping learners to navigate complex online spaces thoughtfully and reflectively.

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