



Communicative Competence in an Online Teacher Community: An Ethnographic Study

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ARTICLE INFO

Article history:

Received Nov 28, 2025

Revised Dec 30, 2025

Accepted Jan 31, 2026

Keywords:

Digital Ethnography,
Internet Memes,
Communicative Competence,
Online Teacher Communities,
Multimodal Discourse.

Conflict of Interest:

None

Funding:

None

ABSTRACT

This study seeks to examine how teachers and education professionals communicate through memes and comments in an online Facebook teacher community. Using a qualitative digital ethnographic approach, the study analyzes more than 25 highly interactive meme posts and their associated comment threads collected over a four-week observation period. The data were documented through screenshots and analyzed qualitatively without direct participant interaction, as all materials were publicly accessible. The research employed Hymes's SPEAKING framework as an analytical tool to explore how linguistic and semiotic choices reflect shared norms, roles, and cultural expectations within the online community. The findings reveal that meme-based communication is characterized by informal and abbreviated language, professional jargon, and deliberate nonstandard forms such as LOLspeak. Humor, expressed through irony, hyperbole, and exaggeration, functions both as a coping mechanism for professional stress and as a marker of solidarity among community members. These multimodal practices support tone management, community bonding, and critical commentary while maintaining socially appropriate interaction. The study concludes that memes and comments function as meaningful communicative resources through which teachers enact communicative competence in digitally mediated environments. The findings highlight the value of digital ethnography for understanding language use, professional identity, and social meaning in online teacher communities.

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1. Introduction

In today's digital world, social media platforms have become vital spaces for community-building, especially among people who share common interests and experiences. Among these platforms, Facebook groups have become very popular where people make meaningful communication by sharing specific ideas and views in certain ways. Internet users based on their age, preferences, interests and expectations form these online speech communities to communicate, collaborate, and express themselves in a meaningful way. As the internet becomes an increasingly integral part of our daily lives, the diffusion of virtual media into our daily lives has opened up opportunities for ethnographers to inquire into the communicative phenomena taking place in diverse ways across different online spaces. The emergence of the internet (virtual communities, forums, groups) has made it possible to reach communities that were difficult or impossible to engage with before (Dicks, 2005).

The presence of virtual media in our everyday lives has redefined the ways in which we come to express our identities, representations, routine undertakings, and experiences (Coleman, 2010). Therefore, it's important to understand how people interact, communicate, and exchange cultural knowledge as well as how they form relationships in virtual spaces. Digital ethnography is such a method used to address questions of digitized spaces like these. In other words, "digital ethnography encompasses ethnography of virtual spaces (virtual ethnography), cyberspace ethnography, ethnography of new media, online ethnography, and social media/new media ethnography" (Kaur-Gill & Dutta, 2017, p. 1). However, this ethnographic study focuses on a Facebook group where teachers and individuals interested in or connected to teaching communicate through memes and comments. Communication made by these people reflects social and cultural norms, linguistic features and behavior, shared cultural knowledge and so on. By closely observing these linguistic features, norms and discourse strategies, the study aims to explore how communicative competence is performed and negotiated in this online community through memes and comments.

Moreover, investigating the communicative practices of people in online spaces has both theoretical and practical significance. This study extends sociolinguistic and ethnographic approaches to digital environments. It also demonstrates how communicative competence operates in multimodal contexts where image, text, and humor intersect together. On the other hand, this study sheds light on how social media users employ humor and shared language as coping mechanisms and solidarity strategies in their everyday lives. For educators and policymakers, it's crucial to understand these digital exchanges because it allows them to better appreciate how online communities build support networks and express collective identity through social media.

The term "meme" was first introduced by Richard Dawkins in "The Selfish Gene" (1976) to describe a unit of cultural transmission. Dawkins conceptualized memes as ideas or practices that spread through imitation in a way which is comparable to how genes replicate biologically. The term itself originates from the Greek word "mimema" which means something that is imitated. In contemporary digital contexts, this concept has been reinterpreted to describe forms of online expression that circulate rapidly across social media platforms. Because of the expansion of social media spaces, memes have emerged as a prominent mode of communication through which users share ideas, experiences, and social commentary. Scholars describe memes as multimodal resources that combine visual and textual elements to convey meaning in condensed and often humorous ways (Milner, 2012). Instead of functioning only as entertainment, memes circulate within networks of online participation where they are used to comment on social experiences, express viewpoints, and engage audiences in shared cultural practices. As they move across platforms, memes are frequently adapted, reshaped, and recontextualized, allowing meanings to shift over time (Mukhtar et al., 2024).

Research also shows that memes are closely associated with informal and vernacular language practices in digital spaces. Social media users employ memes to express emotions, share opinions, and respond to current events in ways that feel accessible and relatable to others within their communities (De la Rosa-Carrillo, 2015). Through liking, sharing, and remixing, users contribute to the rapid circulation of memes, which enables them to reach wide audiences and function as carriers of cultural information. In this sense, memes play an active role in shaping interaction, fostering connection, and influencing how ideas are communicated online. Although memes are now a familiar feature of everyday social media use, their functions extend beyond simple entertainment. In online environments, memes are commonly used to create humor and playful commentary, but they are also employed to address more serious concerns related to social life, politics, and belief systems (Ayyaz, 2022). Through this flexibility, memes allow users to shift between light-hearted interaction and critical expression within the same communicative space. There are various virtual groups where communication takes place through memes.

The frequent usage of memes in such online spaces doesn't only highlight their communicative function, but also the communicative competence of the users. Dell Hymes (1972) first introduced the concept of communicative competence. He argued that successful communication involves more than just knowing grammar. It also requires one to understand when, where, and how to use language appropriately in a given social context. Building on his broader theory of communicative competence, Hymes (1974) introduced the SPEAKING framework to examine how communication operates within specific social and cultural contexts. Instead of treating communication as just a matter of grammatical accuracy, this framework emphasizes how meaning depends on context, interaction, and shared cultural knowledge. This model outlines eight key following factors that help researchers understand the structure of communication within a particular culture:

Setting and Scene: describe when and where a communicative event takes place and the broader situational context in which interaction occurs.

Participants: refer to the individuals involved in communication and the roles they take on, such as- speaker and listener or sender and receiver.

Ends: relate to both the socially recognized purposes of an interaction and the personal intentions participants bring to the exchange.

Act sequence: concerns the organization, content, and order of messages within a communicative event.

Key: indicates the emotional tone or attitude expressed in communication, such as whether an interaction is serious, playful, sarcastic, or ironic.

Instrumentalities: refer to the modes and channels through which communication is carried out, including written, spoken, or digitally mediated forms, as well as the linguistic resources used.

Norms: involve the shared expectations that guide appropriate behavior and interpretation during interaction, including how actions may be judged by insiders or outsiders.

Genre: refers to recognizable types of communicative events, such as narratives, jokes, complaints, or other conventional forms of expression.

In this study, Hymes's SPEAKING framework is used as an analytical tool to examine how memes and accompanying comments function as meaningful communicative acts within online communities. The framework makes it possible to connect linguistic and semiotic choices, such as- humor, informality, and visual-textual combinations to broader patterns of social interaction, shared norms, and professional identity in digital spaces.

1.1 Objective of the Study

The objective of this study is to examine how teachers and education professionals communicate through memes and comments in an online Facebook community. Specifically, the study aims to explore how communicative competence is enacted in digitally mediated interaction and how shared linguistic norms, humor practices, and cultural knowledge shape participation in this professional online space.

1.2 Research Question

This study addresses the following research questions:

- 1) How do teachers and education professionals communicate through memes and comments in a social media Facebook group?
- 2) How is communicative competence demonstrated in their digital interactions?
- 3) What linguistic norms, humor strategies, and interaction patterns characterize their communication?

2. Literature Review

In the study "Memes as Speech Acts", Grundlingh (2017) examines how internet memes function as meaningful communicative actions by drawing on speech act theory. By using perspectives from pragmatics and semiotics, the study demonstrates that certain meme formats, for example- image macros and reaction images can operate as speech acts that are recognized as such by online users. These memes are shown to perform illocutionary functions, such as- making assertions, posing questions, expressing opinions, and producing humor. Instead of serving only entertainment purposes, memes are presented as communicative resources that gain meaning within the specific social contexts in which they circulate. The researcher in this study also emphasizes the multimodal nature of memes. It therefore highlights how visual and verbal elements work together to convey meaning. In some cases, memes communicate complex social or political messages that go beyond the transmission of a simple image. The study argues that combining semiotic and pragmatic approaches offers a more comprehensive understanding of how memes function in digital communication. It also adds that for a meme to be a successful illocutionary act, "the context of the meme (the text and the image) must be interpreted within the context of the larger communication" (p. 13).

The researcher examines some memes to explain why reader's knowledge of the context behind the meme is important for the correct interpretation of the message. The study also highlights the traditional view of speech acts that are limited to spoken and written communication by arguing that that speech acts can also apply to memes. The study most importantly discusses different illocutionary acts identified by Bach and Harnish (1980) and it stresses that "the possible functions of memes correspond to most of the communicative illocutionary acts identified by Bach and Harnish" (p. 15). However, the study also raises concerns about the limitations of memetics as a framework for analyzing internet memes. Instead, it suggests speech act theory that provides a more effective analytical lens. As Grundlingh (2017) notes, "although a large amount of theory is based within pragmatics, both pragmatics and semiotics offer support for the interpretation of memes from a linguistic perspective" (p. 20). The researcher further observes that memes may be intentionally designed to perform a wide range of illocutionary functions, including some that were not explicitly examined within the scope of the study. He opines that communication using memes is more

complex than one might expect. Memes are creative and adaptable media artifacts that can be edited or reused. However, their interpretation depends on the reader's familiarity with the relevant cultural and contextual background. The researcher warns that "communication through memes could lead to misunderstandings" if the message is not well understood by the internet users (p. 20). The study concludes by suggesting more research into a wider range of meme formats and the different communicative functions they may perform to deepen understanding of how memes operate as speech acts.

Mukhtar et al. (2024), in their study "Memes in the Digital Age: A Sociolinguistic Examination of Cultural Expressions and Communicative Practices Across Borders," investigate the sociolinguistic impact and linguistic features of memes with particular attention to their prevalence on online social media platforms. Using content analysis, the researchers systematically analyzed a diverse corpus of memes collected from social media websites, online forums, and meme databases to identify recurring themes, linguistic patterns, and embedded cultural references. The findings of the research demonstrate that memes extend beyond their role as humorous artifacts and they function as reflections of societal trends, generational differences, and evolving cultural dynamics.

Moreover, memes emerge as powerful sociolinguistic and communicative tools that facilitate social connection, self-expression, and cultural commentary within online speech communities. The study further highlights the role of memes in shaping contemporary discourse and their contribution to the formation of digital culture. The researchers also have shown memes in Macedonian language by highlighting how they incorporate local vernacular, slang, and culturally specific references. It thus mirrors the linguistic and sociocultural identity of their communities. For example, phrases like "SORI AMA SE STORI" illustrate how memes capture everyday expressions of acceptance in Macedonian culture. The study also reveals that millennials in their teens to early 20s are the main users of memes. The researchers state that "this is mostly because younger members of the aforementioned age group spend a significantly greater amount of time online than do senior members of society. They are accustomed to the new communication norms that internet correspondence has established because they have had access to the Internet since they were very young" (p. 1448). The study also discusses how memes are densely embedded with pop culture references, such as- popular films, music, artists, celebrities, television programs, and reality shows to construct meaning. It's important for one to understand these references to get the message of the memes.

Besides, as memes contain local customs, culture, food, politics, religion, and humor of a particular nation or region, the study discusses the importance of having cultural knowledge to understand the global messages presented through memes. In addition, the researchers highlight the distinctive linguistic characteristics of memes that contain vernaculars, neologisms, LOLspeak, abbreviation, odd phrases, intentional errors and so on as they write, "memes with their own word order and spelling conventions that deviate from Standard English regulations are a particularly striking example of linguistic inventiveness" (p. 1451). Lastly, the study suggests that an informed understanding of the sociological and linguistic dimensions of memes enables their potential to be utilized for meaningful social interaction and cultural expression in digital spaces.

Holm (2021) in her research "What do you meme? The Sociolinguistic potential of internet memes" explores how internet memes function as sociolinguistic resources shaped by intertwined processes of creation, circulation, social interaction, and communication. The researcher here compares between Dawkins and Deleuze and Guattari views on memes by arguing that memes behave more like rhizomatic networks (grow and connect through social interaction) as formulated by Deleuze and Guattari. She asserts "I found that what is understood by memes in a digital environment, as Internet memes (cf. Shifman's definition), is different from the original conception of the term, but that it shares some similarities, especially in regard to distribution" (p. 18). She further argues that memes must be interpreted within their social contexts, which extend beyond the scope of Dawkins's original formulation. Additionally, the study draws parallels between memes and contemporary folklore, suggesting that memes can be understood as a form of participatory culture. She notes "rather than viewing the people involved in the culture as producers and consumers, participatory culture enables people to be both, which is conceptualized in the term "participant" (p. 18).

The study discusses memes as social artifacts where people actively create, share and modify them to make communications. Finally, the researcher explores memes as a form of communication. By studying them using the ideas from three linguistic disciplines, such as- multimodality (how integration of image and text create meaning), semiotics (how sign and symbol work together to form communication) and pragmatics (how meaning is derived from the context), the researcher interprets the communicative meaning of a limited set of examples of social media memes.

Reime (2012) in his study "Memes as Visual tools for precise message conveying" explores the role of memes as visual tools for precise messaging and online communication. It discusses the potential for memes to improve digital written language as it contains visuals that reflect nuances of human emotions better than plain texts. The researcher explains, "the written content is combined with the visual Meme in such a way

that they complement each other, making sure that the reader receives a tailored message” (p. 9). The study argues that memes work better than emoticons and they can contain deep powerful political message. It also shows how the role of memes are not limited to its humorous aspects as the researcher asserts “this supports the idea of using Meme-like visual tools in more formal, written communication, as long as all communicators are able to agree on the meaning and see it as something other than a joke template” (p. 10). However, the study highlights how cultural differences and different interpretation of these memes can lead to miscommunication or communication failure in digital spaces.

Olena et al. (2020) in their study “Memes as the Phenomenon of Modern Digital Culture” explore internet memes as the newest information product of society and a result of its intellectual and artistic practices. The researcher compares memes with simulacra, and they explain “to our mind, this gives reason to consider such an information product as a simulacrum in modern culture” (p. 47). As the study explores the popularity of these internet memes, it finds out that memes help people cope with stress, entertain themselves, and express shared feelings during times of uncertainty, and social tension. The researchers write, “Memes entertain people and therefore mitigate their stress arising from the problems of everyday life, uncertainty, risks, conflicts, etc.” (p. 54). However, the study highlights that memes are important cultural artifacts today as they combine humor, emotion, and creativity fostering digital communication among internet users or social-media speech communities.

3. Research Methodology

3.1 Design

This study employs a qualitative ethnographic approach to examine the communicative practices of members in a social media Facebook group meant for teachers and individuals interested in or connected to teaching. The group comprising around 155,000 members serves as an online space where members share memes and interact through comments. Although the interactions made in the group are mostly casual and humorous in nature, they offer rich insights into the group’s shared linguistic norms, cultural references, and communicative competence.

3.2 Sample

More than 25 posts that received significant engagement (such as multiple responses, reactions, and GIFs) were analyzed. The study does not present any information related to the names, profiles, or personal information of the group members in order to maintain privacy. The study does not involve any direct interaction with group members through public or private messages. It only analyzes the content (posts and comment threads) shared publicly. Thus, the study maintains ethical standards for online ethnographic observation.

3.3 Technique of Collecting the Data

The data were collected without engaging directly in the group’s conversations. The researcher’s role was to passively observe the group members’ communicative behavior so as not to hinder the natural flow of interaction and thereby ensure the authenticity of the data. As the group is publicly accessible, no additional process was required to obtain membership access. The data were collected over a four-week period. Memes shared in the group, along with the comment threads associated with each post were captured for analysis. The types of memes, linguistic styles and features used in captions and comments, the use of emojis, hashtags, tone, and repeated communicative patterns were carefully observed to analyze the communicative competence of the group members.

3.4 Technique of Analyzing the Data

To interpret the data, this study also applies Dell Hymes’s (1974) SPEAKING framework, which provides a structured and culturally grounded way to analyze communication in social contexts. Each component of the model, such as- Setting, Participants, Ends, Act sequence, Key, Instrumentalities, Norms, and Genre offers a lens for understanding different layers of meaning in memes and comment threads. The framework links linguistic form with social function. It shows how teachers’ linguistic and semiotic choices reflect shared norms, humor strategies, and professional values within their digital community. It is particularly suitable for understanding how online discourse mirrors real-world communicative competence as well as illustrating how digital ethnography can operationalize Hymes’s theoretical concepts in multimodal, computer-mediated interaction.

4. Data Analysis and Findings

The research analyzes a series of memes and comments associated with them. These memes present a humorous or ironic depiction of everyday challenges and experiences of teachers’ lives. The comments

analyzed capture spontaneous real-time discussion by the group members that are triggered by the memes shared in the group. Through the qualitative analysis, the study observes the following aspects of the communicative practices and discusses how language and broader aspects of communication are used socially and culturally within this social media group:

4.1 Linguistic Norms

4.1.1 Informality, LOLSpeak and Oral Features:

The linguistic features observed mostly in the comment sections are informal. Excessive use of contractions ("I'm," "don't," "can't"), colloquial and informal expressions "LOL," "rofl," "girl," "sounds about right"), "BS" (bullshit) as well as discourse markers ("well," "then," "but") is very common. Members are observed to communicate through fragmented sentences, odd phrases, unfinished thoughts and ellipses (to indicate pauses or ongoing ideas or thoughts). It also reflects how they communicate through written language while the features seem to be directly translated from their oral language. Figure 1. (a) shows participants' use of informal language use. However, it's also noticed that the text of the memes often contains errors and LOLspeak that could be deliberate. According to Stojchevska et al. (2018), grammatical and spelling deviations in meme texts constitute a prominent linguistic feature. Besides, the colloquial language in the meme's texts reflect the use of acronyms (Lubis, 2021).

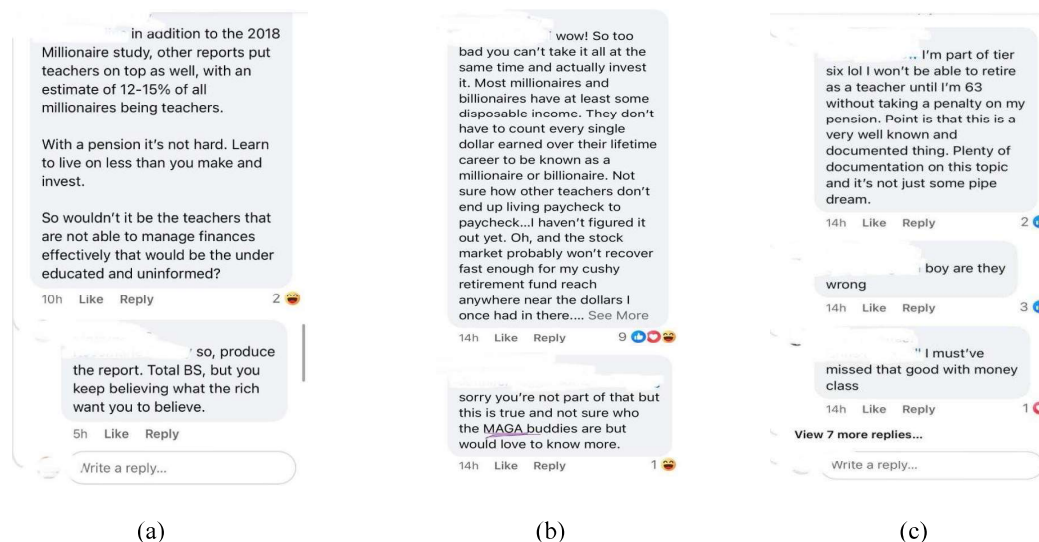


Figure 1. (a) Participants' Informal Language Use, (b) Participants' Use of Abbreviations and Casual Language, and (c) Participants' Casual Conversational Style and Informal Grammar Use (Source: Author's Document, 2025)

4.1.2 Shared Professional Jargon:

Both the memes and users' responses reveal a great deal of professional jargon that is used to make communication in the group. Example includes terms like *pension*, *tier*, *retirement fund*, and *millionaire teachers*, teacher talk, *state testing*, *lunch duty*, and *indoor recess* etc. These jargons are used without any explanation assuming individuals as knowledgeable about their meaning and usages.

4.1.3 Abbreviations and Casual Forms:

A lot of abbreviations and casual terms, such as "lol" (laugh out loud), "yrs" (years), "MAGA (Make America Great Again; political slogan), "Dems" (Democrats), "IEP" (Individualized Education Program) "WiFi" (Wireless Fidelity), "pre-K" (Pre-Kindergarten) are observed to be used. Figure 1. (b) presents an example of such linguistic form used by the members in the group.

4.1.4 Casual Conversational Style and Informal Grammar:

Comments often reflect casual conversation style and informal grammatical practices. Some examples observed are- "boy are they wrong," "me too", "your working with infants", "Your gonna teach pre-K". Figure 1. (c) reveals one example.

4.1.5 Hyperbole and Exaggeration:

Participants' communicative language often reflects exaggeration and hyperbolic expressions (e.g., "I could part her hair from across the sanctuary.", "Basically teaching is a 1.25 full-time job squished into 10 months").

4.1.6 Shared Community Language and Solidarity:

The use of pronouns such as, “we” and “us” are very common to show solidarity and unity. However, solidarity is also expressed through expressions, such as, “True!”, “Yes!!!” “same here” etc.

4.1.7 Use of Emojis:

Emojis are frequently used to express the emotions of the members. Instead of typing about certain feelings, they seem to use them to convey their message appropriately.

4.2 Humor Strategies

Humor acts as a dominant mode of interaction in the group. It plays a crucial role by functioning both as a coping mechanism and as a way to build solidarity among these people. Participants’ comments reflect their willingness to joke about their experiences on various ideas and topics shared through the memes. (“I’m so rich I live with my parents,” “missed the good with money class,” “missed out on the opportunity to become a millionaire”). However, these members’ comments are often ironic and satirical indicating the deeper serious messages. *Figure 4* highlights humor used in memes shared by the group members.

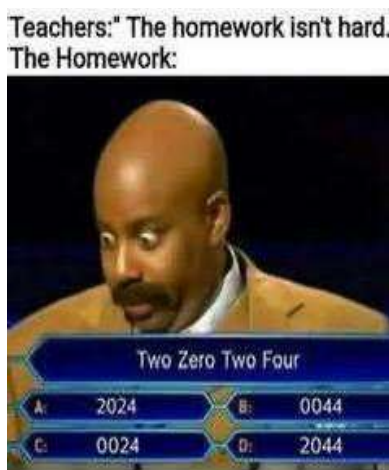


Figure 4. Use of Humor in Meme-Based Communication (Source: Author's Document, 2025)

4.3 Communicative Competence

4.3.1 Tone Management:

The tone of the communication observed is primarily humorous, sarcastic or at least light-hearted, although the participants sometimes show disagreements. Criticism and issues related to correcting others on their views and opinions are most of the time wrapped in humor and politely or softened by emojis.

Cultural Knowledge:

The community shares cultural knowledge and are expected to be aware of political sensitivities so that it doesn't hinder effective communication.

Norms of Appropriateness:

Members are aware of the social expectations and know how to express their feelings or criticism so that it doesn't lead to any communication failure or any unnecessary debate.

4.3.2 Layered Communication:

Interactions made in the group often have layers and are complex. They are a mix of humor, criticism, solidarity, and cultural commentary.

4.4 Intertextual References

The communication made by the participants reflects intertextual references. For example, some participants referred to popular financial figures (e.g., “Ramsey talking about teachers”) and political discourse (“MAGA buddies”) while sharing their views on topics. This suggests that their conversations are not limited to their immediate teaching context, but they are connected to broader cultural and social context. *Figure 5* reveals participants engagement in intertextual references.



Figure 5. Example of Intertextual References in meme-based communication (Source: Author's Document, 2025)

However, the study uses Hymes' SPEAKING framework to observe the social and communicative dynamics in the group which is presented in the following table:

Table 1. Application of Hymes's SPEAKING framework to teacher meme communication

Speaking Component	Observation from Data
Setting and Scene	A Facebook group for teachers; a virtual space where communication takes place primarily through memes and comments
Participants	Teachers and individuals interested in teaching; educational professionals
Ends	Expressing feelings, sharing experiences and complex ideas (e.g., frustration, happiness, social and political views), building solidarity, sharing humor for emotional support
Act Sequence	Memes, reactions and emojis, personal anecdotes, humor etc.
Key (Tone)	Humorous, sarcastic, empathetic, often critical
Instrumentalities	Informal written English; memes; emojis; netspeak (LOL, ROTFL), casual talk etc.
Norms of Interaction	Humor and irony; professional jargon; supportive reactions, cultural knowledge, intertextual references
Genre	Memes; emotional venting through comments

5. Discussion

The findings reveal that the communicative patterns within this Facebook teacher community extend beyond humor and casual interaction. They rather represent a shared linguistic culture which is shaped by professional identity and collective experience. This finding aligns with research on computer-mediated communication showing that online interaction increasingly mirrors ordinary, socially structured communication rather than fragmented or purely playful exchanges (Herring, 2004). The analysis demonstrates that teachers in the Facebook group employ humor, informality, and shared cultural knowledge not merely to entertain but to perform identity work and express professional solidarity. This observation is supported by Shifman's (2014) view of internet memes as culturally embedded practices through which users construct shared meanings, negotiate social identities, and participate in collective sense-making within digital communities. The findings also reveal that humor functions as a coping mechanism that transforms professional frustration into collective understanding.

Moreover, the consistent use of informal language, abbreviations, and professional jargon shows how the group maintains a hybrid discourse style, such as- balancing professional and personal tones. This observation resonates with Grundlingh's (2017) claim that memes perform complex speech acts that communicate social belonging and shared attitudes. From a pragmatic perspective, the humor observed in these memes can also be explained through the interplay of visual and verbal elements where incongruity and contextual cues jointly contribute to meaning-making and humorous interpretation (Dynel, 2016). These hybrid discourse styles are characteristic of contemporary online communication where informal linguistic practices coexist with context-specific norms and shared expectations that reflect the normalization of digital interaction in everyday social and professional life (Herring, 2004).

Overall, the group's digital communication patterns illustrate that online communities are not random exchanges, but structured linguistic practices shaped by social norms, emotional intelligence, and mutual respect. These patterns reflect how memes function simultaneously as cultural genres and pragmatic resources by enabling users to convey stance, negotiate meaning, and sustain community through shared humor and recognizable formats (Shifman, 2014; Dynel, 2016). These findings altogether reinforce the potential of digital ethnography in capturing authentic communication in contemporary professional spaces.

6. Conclusion

This research attempts to explore the communicative practices in a social media group that uses memes by looking at how language and broader aspects of communication are used socially and culturally among people in that digital space. This qualitative ethnographic research focuses on aspects like linguistic norms, humor strategies, and communicative competence. It also employs Hymes's SPEAKING framework to analyze these aspects and it shows that communication in this virtual space is systematic, organized, socially and culturally meaningful and are connected to broader socio-cultural and political aspects despite its informal appearance and sarcastic tone. Participants in the group are observed to use professional jargon, casual and informal language which includes vernacular non-standard words and grammatical structures, fragmented and odd phrases to share their views on complex ideas. Humor, the core mode of interaction is made through irony, hyperbole and exaggeration to cope with professional stress and challenges faced by individuals and to show solidarity. Communicative competence of the participants in the group doesn't only reflect learners' linguistic knowledge, rather it also highlights their cultural awareness, and the ability to maintain positive social dynamics and involve in critical discourse even when addressing difficult subjects in such virtual spaces. The findings of the study suggest that interactions made through memes and comments by teachers and educational professionals function as critical cultural artifacts. The study also stresses that digital ethnography can reveal rich and complex layers of communication that traditional study may overlook because it often focuses on formal communication or might not record spontaneous data. Additionally, it highlights that even casual online spaces are worthy sites for understanding how language, culture, and community intersect in our lives as they successfully capture communicative practices.

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