

Features Of Reflecting National Identity In Dialect-Specific Lexical Units

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Abstract

In the context of globalization, digital communication, and the growing dominance of standardized language forms, dialectal lexical units are increasingly marginalized in everyday communication. However, dialects continue to function as vital carriers of national culture, historical memory, and social identity. This study aims to investigate the role of dialect-specific lexical units in reflecting national identity through a comparative analysis of Uzbek and English dialects.

The research is grounded in linguocultural, sociolinguistic, and functional-semantic approaches. Empirical data were collected from regional Uzbek dialects and English dialectal sources, including spoken discourse, literary texts, and previous scholarly studies. More than fifty dialectal lexical units were selected based on their cultural specificity, emotional-evaluative potential, and limited equivalence in standard language. The data were analyzed using descriptive, comparative, and interpretative methods to reveal their semantic structure and communicative functions.

The findings demonstrate that in Uzbek dialects, national identity is predominantly reflected through lexical units related to kinship (qudachilik), neighborhood relations (mahalla), and traditional labor practices. These units embody collective values such as social solidarity, mutual responsibility, and respect for tradition, and they possess strong emotional and evaluative connotations. In contrast, English dialects primarily reflect national identity through rural life vocabulary, occupational terminology, and class-based linguistic markers. Dialectal expressions in English often function as indicators of social class, occupational background, and individual identity, highlighting the role of social stratification in linguistic variation.

The comparative analysis reveals that while both languages employ dialectal vocabulary as a means of cultural identification, Uzbek dialects emphasize collective and community-oriented identity, whereas English dialects foreground individual and class-based identity. The study concludes that dialect-specific lexical units should not be viewed as deviations from linguistic norms, but as essential components of national linguistic heritage. These findings have practical implications for linguocultural studies, language education, translation practice, and the preservation of intangible cultural heritage.

Keywords: Dialectal lexical units, national identity, linguocultural analysis, Uzbek dialects, English dialects, culture-specific vocabulary, social identity, class identity, rural life, occupational vocabulary, non-equivalent lexis, emotional-evaluative meaning, sociolinguistics, linguistic variation, cultural heritage.

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1. Introduction

The rapid development of globalization, digital communication, and mass media is accelerating the process of language standardization in contemporary society. While this process enhances communicative convenience on the one hand, it simultaneously leads to the marginalization of internal linguistic diversity within national languages, particularly the displacement of dialect-specific lexical units from active use in speech. This situation necessitates a scholarly re-evaluation of dialects not merely as markers of regional variation, but as a significant linguistic layer that reflects national culture, historical memory, and social identity.

Issues related to the development of the Uzbek language and the strengthening of its status in social life have become one of the priority directions of state policy during the years of independence. In particular, the adoption of the Law of the Republic of Uzbekistan "On the State Language" in 1989 and its subsequent amendments have served as an important legal foundation for the preservation and development of the national language. In the following period, language-related reforms became more systematic. By the Decree of the President of the Republic of Uzbekistan No. PF-6084 dated October 20, 2020, the "Concept for the Development of the Uzbek Language and Improvement of Language Policy" was approved (Decree of the President of the Republic of Uzbekistan No. PF-6084 [On approval of the Concept for the development of the Uzbek language and improvement of language policy], 2020; Law on the State Language, 1989). This document emphasizes the necessity of conducting scientifically grounded studies of the historical roots, national characteristics, and regional varieties of the Uzbek language.

According to official statistical data, more than 80 percent of the population of Uzbekistan currently uses various regional forms of the Uzbek language in everyday communication (Wei & Kolko, 2005). Regional dialects have been particularly well preserved in rural areas and remain actively used in family and informal communication. At the same time, the dominance of the literary language in mass media, official documentation, and the education system has

been narrowing the functional scope of dialects. This situation makes it increasingly relevant in linguistics to reconsider the role of dialect-specific lexical units in reflecting national identity.

State-level cultural and educational policies also place special emphasis on issues of national self-awareness. In recent years, a noticeable increase in the number of grants allocated to research related to national culture, history, and language, as well as the expansion of linguocultural studies in scientific centers and research institutes, serves as clear evidence of this trend. According to statistical data, between 2021 and 2024, the number of scientific projects related to language and culture in Uzbekistan increased by approximately 1.5 times (Auken et al., 2025).

Within this context, dialect-specific lexical units acquire particular significance as linguistic tools that shape national consciousness and reflect the historical experience and social relations of the people. This is because many words and expressions preserved in dialects embody forms of national diversity that are absent or have become neutralized in the literary language. Therefore, the study of dialectal lexicon is of considerable scholarly importance not only from a linguistic perspective, but also from the viewpoints of cultural studies and the social sciences.

The issue of the ability of dialect-specific lexical units to reflect national identity has long been studied in linguistics, particularly within the frameworks of ethnolinguistics, linguoculturology, and sociolinguistics. The close interconnection between language and culture was first theoretically substantiated by Wilhelm von Humboldt, who interpreted language as a direct expression of the spiritual life and national mentality of a people (Reill, 1994). According to Humboldt, language is not merely a means of communication, but also a factor that determines the way a nation perceives the world. This theoretical approach has served as an important methodological foundation for subsequent research.

In twentieth-century linguistics, the theory of linguistic relativity developed by Edward Sapir and Benjamin Lee Whorf also plays a significant role in explaining the relationship between dialect-specific units and national identity (McAfee, 2004). This theory addresses the

influence of linguistic structure on human cognition and provides a scholarly explanation of how cultural experience is transmitted from generation to generation through lexical units. It was precisely this approach that laid the groundwork for the study of dialectal lexical units as a semantic layer reflecting national culture.

In Russian linguistics, the formation of the linguocultural approach is closely associated with the works of V. V. Vorobyov, V. A. Maslova, and Yu. N. Karaulov (Kasymova, 2017; Vorobev, 2022). In her studies, V. A. Maslova interprets lexical units as national-cultural codes, demonstrating how the values, social stereotypes, and mental characteristics of a people are expressed through language. Yu. N. Karaulov, in turn, introduced the concept of the “linguistic personality” and substantiated the role of both dialectal and literary language units in shaping personal and social identity.

Research on the lexical characteristics of dialects has also occupied a prominent place in the study of Turkic languages, including Uzbek linguistics. The works of A. G'ulomov, Sh. Rahmatullayev, B. Yo'ldoshev, A. Mahmudov, and E. Begmatov constitute important sources for the analysis of the semantic, stylistic, and cultural features of dialectal lexicon (Yuldasheva, 2021; Fazlidinovna, 2025; Mahmudova, 2025; Mahmudov, 1979; Koziyeva, 2024). In particular, Sh. Rahmatullayev emphasizes the emotional-expressive potential of dialectal units, noting that their evaluative load is stronger than that of literary language forms (Fayzullayeva, 2023). N. Mahmudov, for his part, highlights the connection between language and national thinking, regarding dialects as living forms in which national consciousness has been preserved (Mahmudov, 2022).

In recent years, a number of studies have increasingly examined dialect-specific lexical units within the framework of non-equivalent vocabulary and cultural realia. In this regard, the works of A. Abdullaeva, Sh. Halikova, as well as Mark Reese and Abdullah Roziyev are particularly noteworthy (Abdullaeva, 2025; Halikova, 2025; Rakhmatova, 2024). These studies analyze issues related to translation difficulties, semantic loss, and equivalence in the rendering of lexically and culturally marked units. However, the mechanisms through which dialect-specific units reflect national identity, as well as their identificational and evaluative functions, have not yet been systematically examined.

Although the concept of culture-specific lexical units has

been widely explored in international scholarly literature, the connection of these units specifically with dialects and national identity often remains secondary. Many studies are limited to literary language materials or folklore texts and do not devote sufficient attention to the in-depth analysis of dialectal units actively used in everyday spoken discourse.

From this perspective, the present study aims to differ from existing research by interpreting dialect-specific lexical units as multifunctional linguocultural entities that reflect national identity. The study seeks to systematically reveal not only the cultural and historical characteristics of dialectal lexicon, but also its social-identificational and emotional-evaluative features. This approach makes it possible to assess the role and significance of dialectal units in contemporary communicative processes from a new scholarly perspective.

2. Methods

In order to identify the features through which dialect-specific lexical units reflect national identity, this study employed empirical materials based on qualitative and partially quantitative analysis. The research material consisted of lexical units actively used in various regional dialects of the Uzbek language, as well as their patterns of usage in everyday spoken discourse and written sources. In selecting the materials, the primary criteria were the semantic, connotative, and cultural distinctions of dialectal units in comparison with the literary language.

The empirical base of the study was formed from several sources. These included scholarly dictionaries, monographs, and dissertation studies on Uzbek dialectology, as well as literary works, journalistic texts, and folklore samples that reflect regional dialects. In addition, dialect-specific units identified in recent linguocultural and sociolinguistic studies were also incorporated into the scope of analysis.

During the data collection process, particular attention was paid to samples of spoken language. Specifically, dialectal units actively used in informal communication, family interactions, and local conversations were recorded through observational methods. These observations made it possible to identify the functional potential of lexical units in real communicative contexts while preserving regional speech characteristics. As a result, the research materials were formed not on the

basis of artificial data or exclusively written sources, but on information that reflects living speech processes.

The selection of research material was guided by the following criteria: first, the dialect-specific nature of the lexical unit and the absence of a full or partial equivalent in the literary language; second, the ability of the unit to express national-cultural meaning; and third, the presence of emotional-evaluative or identificational functions. On the basis of these criteria, the selected units were grouped for systematic analysis at subsequent stages of the study.

In total, more than fifty dialect-specific lexical units were selected as research material. These units were classified according to their semantic orientation, cultural content, and communicative function, and were subsequently examined from comparative and functional perspectives. This approach made it possible to elucidate the role of dialectal lexicon in reflecting national identity on the basis of empirical evidence.

To achieve the research objectives, a комплекс methodological approach was applied to the analysis of dialect-specific lexical units. During the research process, linguocultural, sociolinguistic, and functional-semantic methods were integrated, allowing for a systematic examination of the semantic and communicative properties of each lexical unit. This approach enabled the analysis of dialectal lexicon not only within the framework of the language system itself, but also in close connection with the cultural and social environment in which it emerged.

One of the main methods employed in the study was the descriptive-analytical method. Through this method, the semantic structure, layers of meaning, and the relationships of selected dialect-specific lexical units with units of the literary language were clarified. In addition to the denotative meaning of each unit, its implicit connotative, evaluative, and emotional aspects were analyzed separately. The descriptive method served as the primary tool for identifying the national diversity inherent in dialectal units.

In addition, a comparative method was applied to identify similarities and differences between dialect-specific lexical units and their counterparts in the literary language, and in certain cases, in English dialectal units. This method made it possible to reveal more precisely the mechanisms through which national identity is reflected. In the process of comparative analysis,

particular attention was paid to semantic correspondence, degrees of equivalence, and instances of cultural meaning loss.

Within the framework of linguocultural analysis, dialect-specific units were examined in connection with national culture, traditions, social relations, and historical experience. In this process, lexical units were interpreted as cultural codes that express the mentality and national consciousness of a people. This method enabled the identification of not only the nominative, but also the symbolic and identificational functions of dialectal units.

The study also placed significant emphasis on a sociolinguistic approach. On the basis of this approach, the usage characteristics of dialectal units in relation to social groups, regional affiliation, and communicative situations were analyzed. As a result, it was determined that certain lexical units reflect national identity more strongly in informal communication and within close social environments. This finding made it possible to substantiate the identificational function of dialects from a scholarly perspective.

To ensure the reliability of the obtained results, the principle of methodological triangulation was applied. That is, conclusions concerning a single lexical unit were verified and generalized through the use of multiple methods. Throughout the research process, efforts were made to avoid subjective interpretations, and the selection and analysis of materials were conducted on the basis of clearly defined criteria. At the same time, it should be noted as a limitation of the study that the research was conducted only within the scope of selected regional dialects.

This methodological approach made it possible to systematically and scientifically reveal the role of dialect-specific lexical units in reflecting national identity and provided a solid methodological foundation for the subsequent analytical section.

3. Results

Reflection of National Identity through Kinship-Related Lexical Units in Uzbek Dialects

The results of the study indicate that lexical units related to qudashilik (affinal kinship through marriage) in regional dialects of the Uzbek language constitute one of the most stable and semantically rich layers reflecting national identity. Through these units, not only kinship relations are expressed, but also social status, traditions,

moral norms, and elements of national mentality. It was found that kinship-related dialectal units carry a stronger emotional and evaluative load compared to neutral kinship terms used in the literary language.

The analysis revealed that lexical units related to

qudachilik occur structurally in the form of single words, word combinations, and fixed speech formulas (sentences). These units are actively used in informal communication, particularly as linguistic markers that define social closeness and the degree of interpersonal relations.

Table 1
Kinship-related lexical units in Uzbek dialects and their national-cultural content

Lexical unit	Type of unit	Context of use	Aspect reflecting national identity
<i>quda-andali</i>	word combination	post-marital kinship	kinship hierarchy, respect
<i>qudachilik</i>	noun	inter-family relations	marriage as a social institution
<i>quda tomoni</i>	word combination	wedding and ritual practices	collectivity, family solidarity
<i>quda bo'ldi</i>	sentence	confirmation of marriage	change in social status
<i>qudalar aro</i>	word combination	inter-family interaction	mutual responsibility and etiquette

The analysis of the units presented in the table demonstrates that kinship-related dialectal expressions do not merely perform a nominative function, but also fulfill social-evaluative and cultural-coding functions. For instance, the sentence *quda bo'ldi* does not simply denote an event, but signifies the emergence of a new social relationship between two families. In discourse, this expression is often used with a ceremonial or positively evaluative connotation.

Furthermore, in certain regional dialects, kinship-related units are employed with ironic or cautious meanings. This phenomenon indicates that this lexical layer possesses not only positive connotations but also a broad evaluative-semantic diversity. Consequently, kinship-related dialectal units represent an essential component of national culture, through which societal attitudes toward family, kinship, and social responsibility are linguistically reflected.

As a result, it can be concluded that kinship-related lexical units in Uzbek dialects demonstrate a high degree of cultural stability in reflecting national identity and are

emotionally and identificationally stronger than their counterparts in the literary language.

Reflection of National Identity through Lexical Units Related to Mahalla Relations in Uzbek Dialects

The findings of the study demonstrate that lexical units related to mahalla relations in Uzbek dialects constitute one of the most significant socio-cultural layers reflecting national identity. In Uzbek society, the mahalla is not merely a territorial unit, but functions as a system of social regulation, mutual assistance, moral norms, and collective responsibility. Consequently, dialectal lexical units associated with the mahalla carry a high degree of cultural and identificational significance within the language system.

The analysis revealed that lexical units related to mahalla relations are predominantly realized in the form of words denoting social roles, evaluative word combinations, and fixed speech patterns (sentences). These units function in everyday spoken discourse as linguistic tools for assessing an individual's position within the community, patterns of behavior, and social reputation.

Table 2
Lexical units related to mahalla relations in Uzbek dialects

Lexical unit	Type of unit	Sphere of use	Aspect reflecting national identity
<i>mahalladosh</i>	noun	everyday communication	collectivism, social closeness
<i>ko 'cha-kuy</i>	word combination	informal speech	territorial identity
<i>el og 'zi</i>	word combination	evaluative discourse	social control
<i>mahallada gap bo 'ldi</i>	sentence	social interaction	reputation, moral norms
<i>kattaga salom</i>	speech formula	etiquette	respect, tradition

The lexical units presented in the table indicate that socially accepted behavioral norms and values within the community are directly reinforced through language. For instance, the expression *mahallada gap bo 'ldi* does not merely convey information, but expresses negative social evaluation and reflects a collective attitude toward an individual's actions. This unit carries strong connotative meaning and functions as a form of social warning in spoken discourse.

Similarly, the expression *el og 'zi* serves as a linguistic mechanism through which individual behavior is evaluated by public opinion. This phenomenon clearly illustrates the expression of collective thinking and social responsibility characteristic of Uzbek society through language. Within mahalla lexicon, the predominance of collectivism over individualism is distinctly observable, which represents an important feature of national mentality.

Speech formulas, particularly those used when addressing elders—such as *kattaga salom* and *mahalla kattasi*—function as stable expressions that convey respect and social hierarchy. In dialectal usage, these units possess richer connotative coloring and are expressed with greater emotional intensity compared to their equivalents in the literary language.

As a result, it can be concluded that lexical units related

to mahalla relations in Uzbek dialects represent one of the primary linguistic means for expressing national identity through social identity and collective consciousness. Through these units, patterns of social interaction, moral norms, and collective values are linguistically reinforced within the community.

Reflection of National Identity through Lexical Units Related to Labor Processes in Uzbek Dialects

The results of the study show that lexical units related to labor processes in Uzbek dialects constitute one of the most ancient and stable layers reflecting national identity. These units linguistically represent the people's historical economic activities, their relationship with nature, forms of labor division, and patterns of social cooperation. In particular, dialectal units associated with agriculture, animal husbandry, and craftsmanship were found to be more concrete, figurative, and emotionally expressive than the generalized terms used in the literary language.

The analysis revealed that lexical units related to labor processes are actively used in the form of action-denoting words, word combinations describing work processes, and evaluative sentences assessing labor outcomes. These units are often enriched with semantic components that convey collective labor, experience, and professional skill.

Table 3
Lexical units related to labor processes in Uzbek dialects and their cultural content

Lexical unit	Type of unit	Sphere of use	Aspect reflecting national identity
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<i>ketmon chopmoq</i>	verbal phrase	agriculture	traditional labor practices
<i>bel bog 'lamoq</i>	word combination	starting work	responsibility, readiness
<i>qo 'l urdi</i>	verb	initiating work	initiative, experience
<i>ishning belini sindirdi</i>	sentence	labor evaluation	efficiency, praise
<i>hasharga chiqdi</i>	verbal phrase	collective labor	solidarity, collectivism

The analysis of the lexical units presented in the table demonstrates that dialectal vocabulary related to labor processes clearly expresses the people's attitude toward work, the value attributed to labor, and the idea of collectivism. For example, the expression *ketmon chopmoq* does not simply denote an action, but represents traditional agricultural activity, physical labor, and direct interaction with nature. Compared to the literary verb *ishlamoq* ("to work"), this expression is far more concrete and carries a distinct national coloring.

The expression *bel bog 'lamoq* conveys not only a physical action, but also internal readiness, the assumption of responsibility, and determination. This unit links the beginning of a labor process with a cultural and psychological state, reflecting the national mindset toward work. Similarly, the expression *hasharga chiqdi* functions as a linguistic representation of a national model of collective labor, reinforcing ideas of mutual assistance and social solidarity through language.

Evaluative sentences related to labor processes, such as *ishning belini sindirdi*, express the successful completion of work through figurative and positive assessment. Such speech units demonstrate the social evaluation of labor outcomes and indicate that diligence occupies a firmly established position in the language system as a national value.

As a result, it can be concluded that lexical units related to labor processes in Uzbek dialects serve as important linguistic means for reflecting national identity through historical economic experience, collective labor models, and positive moral attitudes toward work. Compared to the literary language, these units possess greater figurative richness and cultural depth.

Reflection of National Identity through Rural Life and Occupational Vocabulary in English Dialects

The results of the study indicate that lexical units related to rural life and occupational vocabulary in regional English dialects constitute important linguistic means for reflecting national and social identity. Through these units, rural life, forms of labor, professional experience, and class affiliation are expressed linguistically. Compared to Standard English, dialectal units are characterized by greater concreteness, historical depth, and social diversity.

The analysis revealed that lexical units related to rural life and occupations in English dialects are predominantly used in the form of nominative words, word combinations denoting professional activities, and everyday spoken sentences. These units are often linked to real work experience, seasonal labor, and local lifestyles, thereby reflecting regional manifestations of national culture.

Table 4
Lexical units related to rural life and occupational vocabulary in English dialects

Lexical unit	Type of unit	Dialectal context	Aspect reflecting national identity
<i>farmhand</i>	noun	rural speech	agricultural labor, seasonal work
<i>plough the field</i>	word combination	farming context	traditional agriculture
<i>sheep herding</i>	word combination	rural life	pastoral culture
<i>I've been on the land all my life</i>	sentence	spoken discourse	generational labor experience

<i>he works down the pit</i>	sentence	occupational dialect	mining, identity	working-class
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The analysis of the units presented in the table demonstrates that occupational and rural vocabulary in English dialects directly encodes workplace affiliation, social background, and historically established forms of labor. For example, the noun *farmhand*, compared to the more general lexeme *worker*, conveys a socially specific position associated with agricultural labor and a physically demanding rural lifestyle. This illustrates how rural identity is reinforced through language.

At the level of word combinations, the expression *plough the field* reflects a concrete work process, direct interaction with nature, and a seasonal labor model. Unlike the abstract verb *to work* in Standard English, this expression carries a specific cultural and historical context. Similarly, the phrase *sheep herding* indicates that animal husbandry serves as a primary livelihood in certain regions, thereby linguistically marking a regional economic model.

At the sentence level, expressions such as *I've been on the land all my life* convey generational labor traditions through personal experience. This sentence functions as a strong identificational tool, demonstrating the speaker's self-identification with rural life and expressing both national and regional identity. Likewise, in the sentence *he works down the pit*, the dialectal meaning of the word *pit* denotes physically demanding mining labor and signals affiliation with the working

class.

In English dialects, national identity reflected through rural life and occupational vocabulary is closely connected with forms of labor, regional lifestyles, and social origin. These lexical units perform a stronger social and cultural identificational function than those found in Standard English and clearly reveal the national diversity inherent in dialectal language use.

Class Identity in English Dialects and a Comparative Analysis of Uzbek and English Dialects

The final results of the study demonstrate that lexical units expressing class identity occupy a central position in reflecting national identity in regional English dialects. The historically formed class structure of English society is clearly manifested in the language system, particularly in dialectal lexicon and speech patterns. Through these units, a speaker's social origin, professional environment, and cultural capital are directly expressed.

The analysis revealed that lexical units related to class identity are actively used in the form of words denoting social status, class-marked word combinations, and speech stereotypes (sentences). These units often function through deviation from Standard English, enabling speakers to identify themselves with specific social groups.

Table 5
Lexical units expressing class identity in English dialects

Lexical unit	Type of unit	Dialectal context	Socio-cultural meaning
<i>working-class bloke</i>	word combination	informal speech	working-class identity
<i>posh accent</i>	word combination	evaluative discourse	marker of upper class
<i>he's proper local</i>	sentence	spoken dialect	regional and class closeness
<i>upper-class talk</i>	word combination	sociolinguistic context	elite affiliation
<i>he speaks rough</i>	sentence	evaluative discourse	stereotype of lower-class speech

The analysis of the units presented in the table indicates that in English dialects, class identity is linguistically

evaluated, differentiated, and used to establish social distance. For example, the expression *posh accent*

denotes not only pronunciation features but also the speaker's social status and perceived cultural superiority. Conversely, sentences such as he speaks rough carry negative connotations and stereotypically express affiliation with a lower social class.

This phenomenon shows that English dialects tend to reflect national identity primarily through social stratification rather than through regional belonging. In other words, English dialects link national identity more closely with class affiliation than with territorial unity.

Table 6
Comparative summary of mechanisms for reflecting national identity in Uzbek and English dialects

Criterion	Uzbek dialects	English dialects
Primary orientation	social closeness and collectivism	class affiliation
Central concepts	family, <i>mahalla</i> , labor	class, occupation
Emotional load	strong, positively evaluative	often evaluative and stereotypical
Type of identification	collective identity	individual and class-based identity
Mode of reflecting national identity	through socio-cultural unity	through social stratification

The comparative analysis demonstrates that in Uzbek dialects, national identity is primarily expressed through collective relations, kinship, *mahalla* structures, and labor processes, whereas in English dialects, national identity is reflected through social class, occupational affiliation, and speech stereotypes. This difference is directly related to the historical and social development models of the two societies.

Dialect-specific lexical units in both languages function as important linguistic means of reflecting national identity; however, in Uzbek, this process manifests through collective values, while in English, it emerges through social stratification. This distinction once again confirms the close interconnection between dialectal lexicon, national thinking, and cultural consciousness.

4. Conclusion

This study aimed to identify the role and significance of dialect-specific lexical units in contemporary communicative processes through a comparative analysis of their capacity to reflect national identity in Uzbek and English. The conducted analysis demonstrates that dialectal units in both languages function not merely as markers of regional variation, but also as important linguistic means that express national thinking, cultural memory, and social identity.

The findings reveal that in Uzbek dialects, lexical units

related to kinship (qudachilik), *mahalla* relations, and labor processes occupy a central position in reflecting national identity. Through these units, values characteristic of Uzbek society—such as collectivism, kinship relations, mutual responsibility, and diligence—are linguistically reinforced. In particular, the emotional-evaluative and identificational functions of dialectal units were found to be stronger than those of literary language forms, which confirms their significant role in preserving national consciousness.

In English dialects, by contrast, national identity is predominantly manifested through lexical units associated with rural life, occupational vocabulary, and class identity. The historically established system of social stratification in English society is clearly reflected in dialectal lexicon, where speech serves as an indicator of an individual's class affiliation, professional background, and social origin. This indicates that national identity in English dialects is expressed more strongly through individual and class-based identification.

The comparative analysis demonstrates that although Uzbek and English dialects share a common linguocultural foundation in reflecting national identity, the mechanisms through which this identity is expressed differ substantially. In Uzbek dialects, national identity is conveyed primarily through collectivism and social closeness, whereas in English dialects it is articulated

through social stratification and occupational identity. These differences are closely linked to the historical development, social structure, and cultural values of the respective societies.

The results of this study also have important practical implications. In particular, taking dialect-specific lexical units into account in educational contexts, linguocultural and sociolinguistic research, as well as in translation and intercultural communication, can serve as an effective means of accurately interpreting and transmitting national culture. Moreover, dialects should be regarded not as deviations from linguistic norms, but as living and dynamic components of national culture.

Dialect-specific lexical units represent an essential indicator of a language's internal richness and its capacity to reflect national identity. Their systematic study and preservation constitute one of the pressing tasks of modern linguistics. Future research in this field, conducted on the basis of broader corpus materials and expanded comparative analysis with other languages, may contribute to a deeper understanding of the complex relationship between language and national identity.

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