

## THE INFLUENCE OF NATIONAL CULTURE ON LANGUAGE

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**Annotation.** *This article examines the interrelationship between language and culture and analyzes the influence of national culture on language development. Particular attention is given to vocabulary, proverbs and idioms, speech etiquette, and semantic features of words as key areas where cultural impact is evident. The study demonstrates that language functions not only as a means of communication but also as a crucial tool for preserving cultural heritage. The research applies a descriptive and analytical approach based on linguistic examples. The findings highlight that cultural context plays a decisive role in shaping linguistic structures and meanings.*

**Keywords:** *language, culture, national identity, vocabulary, speech etiquette, semantics, cultural values.*

### MILLIY MADANIYATNING TILGA TA'SIRI

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**Annotatsiya.** *Mazkur maqolada til va madaniyat o'rtasidagi o'zaro bog'liqlik tahlil qilinadi hamda milliy madaniyatning til rivojiga ta'siri o'rganiladi. Tadqiqotda lug'at boyligi, maqol va iboralar, nutq etiketi hamda so'zlarning semantik xususiyatlari madaniy ta'sir yaqqol namoyon bo'ladigan asosiy sohalar sifatida ko'rib chiqiladi. Tadqiqot tavsifiy va tahliliy usullarga asoslangan. Natijalar madaniy kontekst tilning shakllanishi va rivojlanishida muhim rol o'ynashini ko'rsatadi.*

*Kalit so'zlar: til, madaniyat, milliy o'zlik, lug'at boyligi, nutq etiketi, semantika, madaniy qadriyatlar*

## ВЛИЯНИЕ НАЦИОНАЛЬНОЙ КУЛЬТУРЫ НА ЯЗЫК

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***Аннотация.** В данной статье рассматривается взаимосвязь языка и культуры, а также влияние национальной культуры на развитие языка. Особое внимание уделяется лексике, пословицам, идиомам, речевому этикету и семантическим особенностям слов как основным проявлениям культурного влияния. Исследование основано на описательном и аналитическом подходах. Результаты показывают, что культурный контекст играет важную роль в формировании языковых структур и значений.*

***Ключевые слова:** язык, культура, национальная идентичность, лексика, речевой этикет, семантика, культурные ценности*

**Introduction.** Language and culture are inseparable components of human society. Language is more than a means of communication; it reflects the historical experience, social norms, values, and worldview of a people. Each culture shapes its own linguistic patterns, influencing vocabulary, grammar, idioms, and pragmatics.

The study of language and culture has long been a focus of linguistics. Sapir (1921) emphasized that language acts as a guide to social reality, shaping thought processes. Kramsch (1998) highlighted that linguistic practices represent cultural values and social identity. Understanding this interaction is crucial, especially in a globalized

world where languages and cultures interact continuously. This research focuses on the influence of national culture on language, particularly in the Uzbek context. It examines how vocabulary, idioms, proverbs, and speech etiquette reflect cultural norms and priorities. The study also highlights the challenges of interpreting language without considering cultural background.

**Vocabulary and Cultural Influence.** Vocabulary is one of the clearest areas where culture affects language. Each culture develops words to describe social structures, traditions, and specific cultural practices. For example, in Uzbek culture, words like *mahalla* (local community), *sumalak* (traditional dish), and *Navruz* (New Year celebration) represent culturally specific concepts that are difficult to translate precisely into other languages.

In English, culturally bound words such as *pub*, *tea time*, and *Thanksgiving* reflect traditions and everyday practices unique to English-speaking societies. These examples illustrate how vocabulary evolves in response to cultural needs and values. The semantic content of words can also carry symbolic meaning. For example, the Uzbek word *non* (bread) symbolizes respect, blessing, and prosperity, whereas in English, *bread* primarily refers to food. Wasting bread in Uzbek culture is socially unacceptable, demonstrating how semantics is intertwined with cultural values.

**Proverbs and Idiomatic Expressions.** Proverbs and idioms are key carriers of cultural knowledge. They reflect collective wisdom, social norms, and moral values. For instance, the Uzbek proverb “*Mehmon otangdan ulug‘*” emphasizes hospitality and respect for guests. In contrast, the English expression “*Time is money*” prioritizes efficiency and productivity. Such linguistic elements show that literal translation often fails to convey cultural meaning. Understanding idiomatic expressions requires awareness of both language structure and cultural context. For translators and language learners, this is a critical area where culture and language intersect.

**Speech Etiquette (Expanded Version).** Speech etiquette refers to the set of social norms and conventions that govern polite and respectful communication within a culture. It encompasses forms of address, honorifics, politeness strategies, turn-taking in conversation, and culturally acceptable ways of expressing disagreement, gratitude, or

requests. Understanding speech etiquette is crucial because it directly reflects societal values, hierarchies, and interpersonal relationships.

In Uzbek culture, respect for elders and social hierarchy is a fundamental principle that shapes linguistic behavior. For example, the pronoun “*siz*” is used to address elders, teachers, or strangers, signaling respect and social awareness. Similarly, specific titles such as “*aka*” (older brother), “*opa*” (older sister), “*ota*” (father), and “*ona*” (mother) are widely used in both formal and informal speech to show politeness and acknowledgment of social roles. When speaking to someone of higher social status or older age, failure to use these forms can be perceived as rude or disrespectful. Politeness in Uzbek also involves indirectness in requests or refusals. For instance, when asking for a favor, speakers often employ mitigating expressions such as “*iltimos*” (please) and “*agar iloji bo‘lsa*” (if possible), which soften the request and show deference. This aligns with the cultural emphasis on maintaining harmonious relationships and avoiding conflict.

In contrast, English speech etiquette tends to emphasize egalitarianism and informality, especially in modern Western societies. First names are commonly used even in professional settings, and titles such as “Mr.,” “Mrs.,” or “Dr.” may be omitted depending on the context. Expressions of politeness are often conveyed through modal verbs, indirect phrasing, and softening words, such as “could you,” “would you mind,” or “I was wondering if...” Unlike in Uzbek, English speakers frequently value clarity, efficiency, and friendliness over strict hierarchical acknowledgment. Cross-cultural comparisons reveal that the same words or gestures can carry very different social meanings. For example, the Uzbek phrase “*rahmat sizga*” (thank you to you) conveys deep gratitude and social acknowledgment, often implying respect for the recipient’s efforts or social status. In English, a simple “thank you” may be sufficient, but it lacks the layered social implications present in Uzbek. Similarly, interrupting someone during conversation in English may be considered acceptable in informal contexts, whereas in Uzbek, interruptions are often seen as impolite and a breach of social etiquette.

Speech etiquette also extends to the use of proverbs, idioms, and honorifics in formal and ritualized communication. In Uzbek culture, expressions such as “*mehmon*

*otangdan ulug‘*” (the guest is greater than your father) are not only proverbial wisdom but also socially binding statements guiding how one should treat guests. Such expressions embed moral and cultural rules directly into communication practices. Furthermore, sociolinguistic research suggests that understanding speech etiquette is crucial for effective intercultural communication. Misinterpretation of politeness strategies can lead to misunderstandings, offense, or conflict. For instance, a Western student addressing an Uzbek elder by first name without using “*aka*” or “*opa*” may be seen as disrespectful, even if their intention was friendly. Conversely, an Uzbek student using overly formal forms with a Western peer may create unnecessary social distance.

Finally, speech etiquette evolves with cultural and generational changes. Younger Uzbek speakers may adopt more informal speech in urban or professional settings, influenced by global communication norms and media. Nonetheless, traditional forms remain prominent in rural areas and in contexts that emphasize respect for elders and social hierarchy.

**Conclusion.** Language and culture are deeply interconnected. National culture shapes vocabulary, semantics, idiomatic expressions, and communication norms. Language, in turn, serves as a medium for transmitting and preserving cultural heritage. Understanding cultural influence is essential for accurate language use, translation, and interpretation. By studying language within its cultural context, linguists, educators, and students can gain deeper insights into social norms, values, and worldviews.

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