



## SOCIOLINGUISTIC CHARACTERISTICS OF FOLK PROVERBS RELATED TO UPBRINGING

Abdullayeva Nargiza Ixtiyor qizi  
MLA student of English linguistics  
nargizaabdullayeva0044@gmail.com  
+998882683322

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### ABSTRACT

*This article examines the sociolinguistic characteristics of folk proverbs related to upbringing and moral education. Folk proverbs serve as an important means of transmitting cultural values, social norms, and ethical principles from one generation to another. They reflect the collective wisdom of society and function as linguistic tools for shaping behavior, attitudes, and interpersonal relationships. The study analyzes the semantic, pragmatic, and sociolinguistic aspects of educational proverbs in Uzbek and English traditions. Special attention is given to how proverbs influence socialization processes, family values, and moral instruction. The research applies comparative and descriptive methods to identify similarities and differences in the use of upbringing-related proverbs across cultures. The findings reveal that proverbs not only preserve national identity but also play a significant role in strengthening communicative competence and cultural continuity..*

### Introduction

Language is not only a means of communication but also a reflection of a nation's culture, worldview, and moral values. Proverbs, as one of the oldest forms of oral folk art, preserve social experience and collective wisdom accumulated over centuries. They are concise, meaningful expressions that contain advice, warnings, and moral lessons. Among different types of proverbs, those related to upbringing and education occupy a special place because they directly influence human behavior and social development. Such proverbs shape attitudes toward family, respect, honesty, diligence, kindness, and responsibility. They serve as effective linguistic instruments in the process of socialization, especially in family and educational environments. From a sociolinguistic perspective, proverbs reflect the relationship between language and society. They demonstrate how cultural norms and social expectations are encoded in language. Upbringing-related proverbs are especially significant because they reveal how society constructs ideals of good behavior and moral conduct.

In Uzbek culture, proverbs such as "A child is known by his manners" and "Good upbringing begins in the family" are commonly used to emphasize ethical responsibility.

Similarly, English proverbs like “Manners make the man” and “As the twig is bent, so grows the tree” express the importance of early education and moral guidance.

The relevance of this study lies in the growing interest in preserving national identity and cultural heritage in the context of globalization. Investigating the sociolinguistic nature of educational proverbs helps to better understand the role of language in transmitting values and maintaining cultural continuity.

The purpose of this article is to analyze the sociolinguistic characteristics of folk proverbs related to upbringing and to identify their functions in shaping moral consciousness and social behavior.

### **Literature review**

The study of proverbs has attracted the attention of many linguists, folklorists, and sociolinguists. Scholars such as Wolfgang Mieder, Norrick, and Archer Taylor have made significant contributions to paremiology, the scientific study of proverbs. Wolfgang Mieder defines proverbs as short, generally known sentences of the folk that contain wisdom, truth, morals, and traditional views.

In Uzbek linguistics, researchers such as Sh. Safarov, N. Mahmudov, A. Nurmonov, and M. Yo'ldoshev have investigated the pragmatic and sociocultural functions of proverbs. Their studies emphasize that proverbs are not merely linguistic units but also important carriers of national mentality and moral values. Sociolinguistic research focuses on how language functions in society and how social factors influence linguistic behavior. According to William Labov, language variation and social context are deeply interconnected. Proverbs, as socially shared expressions, clearly demonstrate this relationship.

Educational proverbs have also been studied from pedagogical perspectives. Researchers note that proverbs are widely used in schools and families to teach discipline, honesty, and respect. They function as indirect pedagogical tools because they provide instruction in a memorable and culturally acceptable form. However, the specific sociolinguistic analysis of upbringing-related proverbs remains insufficiently explored, especially in comparative studies between Uzbek and English traditions. This article attempts to fill this gap by focusing on their linguistic, cultural, and social dimensions.

### **Methodology**

This research uses descriptive, comparative, and sociolinguistic methods to analyze folk proverbs related to upbringing. The descriptive method helps identify the semantic and structural features of proverbs. The comparative method is applied to examine similarities and differences between Uzbek and English proverbs. The sociolinguistic approach allows the study of proverbs within their social and cultural contexts. The material of the study consists of selected Uzbek and English proverbs related to moral education, family values, discipline, honesty, and social responsibility. Proverbs were collected from folklore dictionaries, linguistic studies, and educational texts.

The analysis focuses on;

1. Semantic meanings of upbringing-related proverbs
2. Social functions of proverbs in communication
3. Pragmatic influence on behavior and moral education
4. Cross-cultural similarities and distinctions

This methodology ensures a comprehensive understanding of how proverbs function as sociolinguistic instruments in society.

### **Results**

The analysis of upbringing-related folk proverbs shows that they carry strong sociolinguistic value in both Uzbek and English cultures. These proverbs are not only linguistic units but also social instruments that reflect moral norms, cultural beliefs, and educational principles. The collected proverbs reveal that the majority of upbringing-related expressions focus on family influence, moral discipline, respect for elders, honesty, responsibility, and diligence. For example, the Uzbek proverb “Birds act as they see in the nest” and the English proverb “As the twig is bent, so grows the tree” both emphasize the importance of early childhood education and family environment.

Another significant result is that proverbs function as indirect pedagogical tools. Instead of direct commands, society often uses proverbs to teach values politely and effectively. This increases their pragmatic power and social acceptance. The study also demonstrates that Uzbek proverbs tend to emphasize collectivism, family honor, and respect for elders, while English proverbs often focus more on individual responsibility, self-discipline, and personal development. Furthermore, the semantic structure of proverbs is usually short, metaphorical, and memorable, which makes them highly effective in communication and moral instruction. These findings confirm that proverbs play an important role in preserving cultural identity and strengthening social harmony.

### **Discussion**

The results of the study support the idea that proverbs are an essential part of sociolinguistic communication. They reflect how society uses language not only to exchange information but also to regulate behavior and maintain social order. From a sociolinguistic perspective, upbringing-related proverbs serve as verbal norms that shape acceptable conduct. They function as tools of social control by encouraging socially approved behavior and discouraging negative actions. This is especially important in family and educational contexts where moral values are formed. The comparison between Uzbek and English proverbs shows both universal and culture-specific features. Universal values such as honesty, kindness, respect, and responsibility are present in both traditions, proving that moral education is a shared human concern. However, the stronger presence of collectivist values in Uzbek proverbs reflects the traditional social structure of Eastern societies, where family and community relationships are central.

English proverbs, on the other hand, often reflect Western individualism, where personal success and self-control are more strongly emphasized. This difference illustrates how language mirrors social ideology and cultural priorities. The educational function of proverbs is particularly significant because they allow moral lessons to be delivered in a concise and memorable way. Their figurative style increases emotional impact and helps preserve them in collective memory. Therefore, the sociolinguistic study of proverbs provides valuable insight into the relationship between language, culture, and society. It also shows that preserving folk proverbs is essential for maintaining national identity and intergenerational cultural continuity.

### **Conclusion**

Folk proverbs related to upbringing represent an important part of linguistic and cultural heritage. They serve not only as expressions of wisdom but also as powerful sociolinguistic tools for shaping moral values and social behavior. The study shows that upbringing-related proverbs perform educational, normative, communicative, and cultural functions in society. They reflect collective experience and help transmit ethical principles from generation to generation.

Comparative analysis of Uzbek and English proverbs reveals both cultural specificity and universal human values. Respect, honesty, responsibility, and good manners are common ideals expressed in both traditions. The sociolinguistic significance of such proverbs lies in their ability to connect language with social practice. They strengthen cultural identity, enrich communication, and contribute to moral education. Therefore, the preservation and study of educational proverbs remain highly important in modern linguistics, pedagogy, and cultural studies.

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