



## A PRAGMATIC AND CULTURAL STUDY OF ANTITHESIS IN ENGLISH AND UZBEK PHRASEOLOGY

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### ABSTRACT

*The article deals with the stylistic device of antithesis and its usage and comparative analysis in English and Uzbek Phraseology. Antithesis is a rhetorical device that involves putting two contrasting ideas together to highlight their differences. This contrast can create emphasis, drama, or clarity and is often used to make a point more striking or memorable. The article provides pragmatic aspect by means of the extracts taken by English and Uzbek phraseological units. In language, antithesis pairs opposites or near-opposites in parallel structures, making the contrast clearer and more impactful.*

### I. INTRODUCTION

Antithesis is often used in idioms and fixed expressions, making it an interesting area of study in linguistics. Different languages and cultures may use unique pairs of opposing ideas to reflect their values, beliefs, or ways of thinking, which is why examining antithesis across languages can provide valuable insights into both language and culture. Antithesis Across Languages is a fascinating and broad concept, focusing on how contrasting ideas or opposing elements are expressed differently across languages. Different languages may use specific structures or idiomatic expressions to convey these contrasts, reflecting unique syntactic, morphological, or lexical choices. Languages of Interest: In this study, you are specifically focusing on English and Uzbek. Each language may have different conventions, word choices, and idioms that reflect contrasting ideas. Many languages use fixed expressions or proverbs to convey antithetical ideas. By comparing these units, you can examine how each language builds oppositions.

Cultural beliefs and values shape language, so examining how English and Uzbek speakers use antithesis could reveal underlying cultural norms, values, or perspectives. For example, concepts like success and failure, joy and sorrow, or good and evil may be valued differently or expressed more commonly in certain contexts. Each culture attaches its own meanings to certain oppositions. Understanding these symbolic associations could help clarify the cultural significance behind specific phraseological units. Different lexical units can act as components of the antithesis: words expressed by different parts of speech, phrases, and even sentences. A cognitive approach to stylistic use of phraseological units in discourse is a new research area.

It is, of necessity, an interdisciplinary field, since these issues cannot be addressed through the knowledge resources of any single discipline.

## II. MATERIALS AND METHODS

The growing interest in phraseology can be explained partly by the complicated processes which occur in this part of vocabulary, partly by a focus on lexicography as well as an increasing interest in discourse in general and its relevance to pedagogy. Our conception of discursal use is bound to influence our way of teaching. The phraseological unit as a stable combination of words with a fully or partially figurative meaning (see Ch. 1) is an extremely complex many-sided language unit. Stability and figurativeness are intrinsic features of any PU in all its innumerable varied representations in discourse. This research aims to contribute to the understanding of rhetorical devices, particularly antithesis, in English and Uzbek phraseology. By exploring both linguistic and cultural aspects, it will shed light on how language reflects thought patterns and cultural ideologies, as well as provide insights into cross-cultural communication and translation practices. The objective is to examine how antithesis is used in the two languages to convey meaning, create emphasis, and reflect cultural nuances. The study combines linguistic analysis with cultural insight to understand the functional and symbolic roles that antithesis plays in both English and Uzbek idiomatic expressions. Some researchers made investigations in the field of pragmalinguistics. They are T. van Dijk, G. Grice, J. Searle, J. Austin, Yu. S. Stepanov, N. D. Arutyunova, E. S. Aznaurova, Sh. S. Safarov and D. U. Ashurova. Pragmalinguistics, as an independent subject, has its own notions to study such as communicative-pragmatic situation, speech act, pragmatic intentions, linguistic personality, the factor of addresser and addressee, and discourse. In the antithesis statements, the character or a narrator who, as a rule, describes personal experience or gives a comment about any events. These statements have a pragmatic attitude - to have a corresponding effect on the addressee (another character or reader). The desire to achieve understanding and empathy, to establish intellectual and spiritual contact with the addressee is embodied in the specific conditions of the transmission of the semantic content of the antithesis, as well as with the help of the evaluative, incentive and other intentions of the addressee that accompany it, which is the pragmatic content of the antithesis statements.

## III. RESULTS AND DISCUSSION

The use of **antithesis** in idioms and proverbs is a powerful rhetorical device that serves to highlight contrasts and oppositions, often creating emphasis or delivering moral or philosophical messages. When comparing the use of antithesis in English and Uzbek idioms and proverbs, several similarities and differences emerge, which reflect not only the linguistic structures of each language but also their cultural values and thought patterns.

While both English and Uzbek idioms and proverbs employ antithesis as a rhetorical device to highlight contrasting ideas, their usage differs in ways that reflect cultural values and worldviews. English antithesis tends to focus more on individualism, self-reliance, and personal consequences, often using straightforward binary contrasts. In contrast, Uzbek idioms and proverbs frequently incorporate a

more collective and fate-oriented worldview, highlighting the relationship between the individual, society, and divine forces. These differences offer rich insight into how language both shapes and reflects cultural perceptions of the world.

- English and Uzbek idioms and proverbs often use antithesis to draw attention to stark contrasts in ideas or concepts. This helps to underline the significance of the message being conveyed, especially when it concerns moral or social norms.

- **English:** "You can't have your cake and eat it too" (indicating a choice between two conflicting desires).

- **Uzbek:** "Yaxshi bilan yomonni ajratib bo'lmaydi" ("Good and evil cannot be separated" — emphasizing the dual nature of moral choices).

In both cases, antithesis sharpens the moral or philosophical lesson by contrasting opposing elements. English and Uzbek proverbs frequently use antithesis to convey moral lessons, often contrasting **virtue vs. vice**, **good vs. evil**, or **success vs. failure**. These contrasting ideas serve to guide behavior and social expectations.

- **English:** "The early bird catches the worm" (reward for diligence vs. the laziness of the latecomer).

- **Uzbek:** "Erkakning yig'layotgani emas, ishlayapti" ("The man is not crying, he is working" — contrasts hard work with passivity or lamentation).

Both cultures tend to use similar universal oppositions, such as **life vs. death**, **good vs. bad**, and **success vs. failure**, in their proverbs and idioms. These oppositions are deeply rooted in human experience and appear in many languages as a way to express fundamental aspects of existence.

- **English:** "What doesn't kill you makes you stronger" (suggesting that hardship leads to growth).

- **Uzbek:** "Yomonni yenggan yigit, yaxshi bo'ladi" ("A man who has defeated evil will be good").

**Uzbek idioms and proverbs**, on the other hand, tend to reflect **collectivist values**, with a focus on community, family, and **social harmony**. Contrasts in Uzbek proverbs often emphasize the relationship between the **individual and society**, **fate and destiny**, and **social roles**.

- **Uzbek:** "Erkak - oila boshlig'i, ayol - oila o'rtasidagi bog'" ("A man is the head of the family, but a woman is the tie that holds the family together"). Here, antithesis contrasts the roles of men and women in society.

In English, antithesis often juxtaposes **opposing** or **contrasting ideas** in a **direct and straightforward** manner. For example, opposites like **success and failure**, or **work and rest**, are commonly highlighted.

- **English:** "Actions speak louder than words" (the contrast between action and words).

In Uzbek, antithesis may often reflect a more **nuanced approach** where one idea or concept is elevated in relation to another. The emphasis might be on the **interdependence** of contrasting ideas rather than their absolute opposition.

- **Uzbek:** "Qayg'u-joyi yengil, ammo kayfiyatni tuzatadi" ("Sorrow is light, but it improves one's mood"), where sorrow and joy are presented as interconnected and mutually reinforcing.

**Use of Antithesis in Social Relationships:**

• In **English**, proverbs and idioms that use antithesis often focus on the **individual's relationship with society**, like in the form of advice on personal conduct or self-improvement.

◦ **English**: "Jack of all trades, master of none" (stressing the value of specialization over broad generalization).

• **Uzbek** proverbs tend to emphasize **collective action** and **community roles**, where antithesis might involve comparisons between the individual and the group, fate and destiny, or tradition and modernity.

◦ **Uzbek**: "Tirik bo'lish, o'limdan ko'ra ko'proq kerak" ("To live is more important than to die"), where the contrast between life and death may also reflect a more collective reverence for life.

**Emphasis on Fate and Destiny:**

• **Uzbek** culture places a stronger emphasis on **fate** (kismet) and **destiny** (taqdir) than English-speaking cultures. This leads to the use of antithesis in Uzbek proverbs and idioms that juxtapose **human effort vs. divine will** or **freedom vs. destiny**.

◦ **Uzbek**: "O'zingni saqlasang, kismatingni buzmasang" ("If you protect yourself, you will not break your fate"), highlighting the tension between human agency and fate.

• **English** proverbs tend to focus more on **agency and action**, with less focus on fatalism.

◦ **English**: "Make your own luck" (emphasizing personal responsibility and effort).

**Language Structure and Expression:**

• **English antithesis** often uses **parallel structures** and can rely on **grammatical contrasts** that are syntactically simple. The oppositional pairs are often linked with conjunctions or correlative phrases (e.g., "either... or," "not only... but also").

◦ **English**: "You win some, you lose some."

• **Uzbek antithesis**, particularly in proverbs and sayings, may be expressed with more **complex syntactic structures** that often involve metaphorical contrasts and wordplay. The use of **proverbs in poetic forms** also frequently utilizes rhyme, rhythm, and alliteration to heighten the contrast.

◦ **Uzbek**: "Har qanday og'riqni yengish mumkin, lekin yengilmas dard - oshiq" ("Any pain can be overcome, but the greatest pain is love"), where the contrast between physical pain and emotional pain is woven into a poetic expression.

Feature	English	Uzbek
<b>Common Themes</b>	Life vs. Death, Good vs. Evil, Success vs. Failure, Action vs. Inaction	Life vs. Death, Fate vs. Effort, Success vs. Failure, Knowledge vs. Ignorance
<b>Philosophical Focus</b>	Focus on individual responsibility, action, and consequences	Emphasis on fate, collective wisdom, and social harmony
<b>Structure</b>	Typically, concise and straightforward (parallelism)	Often more complex, reflecting deeper cultural insights
<b>Moral Lessons</b>	Focus on personal agency and consequences (e.g., "Actions speak louder than words")	Focus on interdependence of fate and effort (e.g., "Fate cannot be changed, but effort brings results")

Feature	English	Uzbek
Cultural Influences	Reflects individualism, pragmatism, and the role of personal effort in shaping life	Reflects collectivism, fatalism, and the interconnectedness of life and fate
Rhetorical Strategies	Use of <b>parallel structure</b> and <b>balanced oppositions</b>	Use of <b>metaphors</b> and <b>philosophical contrasts</b>

In Uzbek phraseological units, antithesis frequently reflects the tension between human effort and fate, as well as the idea that certain aspects of life are beyond human control. The contrast between what is within one's power and what is determined by fate underscores a worldview where individuals acknowledge their limitations but are still expected to act within the bounds of their circumstances. In Uzbek, antithesis is similarly used in phraseological units, often expressing themes related to fate, morality, and social harmony. However, the specific contrasts in Uzbek proverbs and idioms often reflect a different set of values influenced by the culture's collectivist and fatalistic elements.

In Uzbek culture, fatalism is a prominent worldview, often manifested in the belief that fate (kismet) or divine will (taqdir) shapes human life and experiences. This view contrasts with more individualistic and proactive notions of control and personal effort seen in some other cultures. Many Uzbek proverbs using antithesis convey moral lessons that aim to guide **ethical behavior** and ensure harmony within the **family, village, or society** at large. These expressions often highlight the balance between **good and evil, right and wrong, or virtue and vice**.

#### IV. CONCLUSION

The usage of antithesis in phraseological units in both English and Uzbek languages highlights both common and culture-specific ways of framing oppositions. While both languages use antithesis to emphasize moral lessons and universal truths, English expressions often focus on individualism and direct contrasts between opposing ideas. In contrast, Uzbek idioms tend to reflect a more collectivist, fatalistic worldview, where contrasts often highlight the tension between human effort and divine or societal forces. The use of antithesis in Uzbek phraseological units is deeply rooted in the collectivist and fatalistic worldview of the culture. Fatalism is expressed through contrasts between human effort and fate, while collectivism manifests in contrasts between individual desires and societal harmony. These antithetical expressions provide insight into the values and ethical norms of Uzbek culture, such as the importance of family, community, and acceptance of life's predetermined aspects, while still stressing the need for personal action and responsibility within that framework.

Through the careful study of these antithetical contrasts, we gain not only linguistic insights but also a deeper understanding of the Uzbek worldview and cultural priorities.

These linguistic and cultural differences provide valuable insight into how each culture expresses fundamental ideas about life, success, fate, and human nature. Understanding these contrasts enriches our understanding of cross-cultural communication and the role of language in shaping thought and behavior. Antithesis manifests in these two languages, comparing the structures, meanings, and cultural implications of antithetical expressions.

- The use of antithesis in **phraseological units** helps preserve and transmit the **cultural identity** of the Uzbek people. Proverbs and idioms are part of the **oral tradition**, passed down through generations. They encapsulate cultural wisdom, social norms, and worldviews, making them a critical part of **socialization**. Through these expressions, **cultural values** such as **respect for elders**, the **importance of family**, and the **need for balance between personal effort and acceptance of fate** are communicated to younger generations.
- As the world becomes more globalized, the careful study of **antithetical contrasts** in Uzbek phraseology also provides insight into how language can serve as a vessel for preserving **cultural heritage** while simultaneously adapting to modern influences. These contrasts do more than just provide linguistic insight—they illuminate the **philosophical outlook** of a people who navigate life with a combination of **acceptance of fate**, **personal responsibility**, and a deep commitment to **social harmony**. The use of antithesis reflects the **interplay between individual agency and collective well-being**, making these expressions not just part of the language, but also a lens through which we can understand the **values, ethics, and worldview** that have shaped Uzbek culture over centuries. Antithesis in English phraseological units (fixed expressions, idioms, or collocations) plays a crucial role in conveying meaning through the juxtaposition of opposing or contrasting ideas. It provides emphasis, draws attention, and often reveals deeper cultural values or insights. They often reflect binary thinking or choices that align with cultural values like independence, resilience, tolerance, and the high stakes associated with decision-making

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