

**SOCIOLINGUISTIC CHARACTERISTICS OF EDUCATIONAL FOLK PROVERBS
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Abstract. This article examines the sociolinguistic characteristics of educational folk proverbs in English and Uzbek through a comparative and contextual approach. The study explores how proverbs related to upbringing and moral instruction reflect social norms, cultural values, and collective worldviews in both linguistic communities. Particular attention is paid to the social functions of proverbs in transmitting ethical principles, reinforcing behavioral standards, and shaping interpersonal relations across generations. The research analyzes proverbs within their cultural, historical, and social contexts, highlighting similarities and differences in the representation of education, morality, and social responsibility. The findings reveal that while English proverbs tend to emphasize individual responsibility and practical wisdom, Uzbek proverbs place greater focus on collective harmony, respect for elders, and moral upbringing. The article aims to identify the stable sociolinguistic features of educational proverbs and to demonstrate their role as a significant linguistic and cultural resource in understanding societal values.

Keywords: sociolinguistics, educational proverbs, folk wisdom, moral values, cultural identity, social norms, upbringing, English proverbs, Uzbek proverbs, comparative analysis.

In linguistics, proverbs represent one of the central semantic units through which a society expresses its social experience, moral principles, and cultural worldview. Among them, proverbs related to upbringing form a stable and multilayered group reflecting fundamental educational values and behavioral norms. Such proverbs highlight key aspects of socialization, including respect, responsibility, diligence, and ethical conduct. In both English and Uzbek linguistic traditions, educational proverbs have developed over time in close connection with social structures, cultural expectations, and collective wisdom. These proverbs serve as carriers of moral instruction and social regulation, reflecting the historical, cultural, and ideological foundations of the communities in which they emerged.

The study of educational proverbs in Uzbek and English provides a particularly effective framework for examining sociolinguistic values embedded in language. This is due to the concise structure of proverbs, their cultural density, and their ability to convey social norms through brief yet expressive formulations. From traditional folklore to modern spoken usage, and from historically rooted moral guidance to contemporary educational interpretation, proverbs related to upbringing have expanded in meaning and diversified in function. This article explores the sociolinguistic characteristics of educational proverbs through a comparative and analytical approach, tracing their development from culturally normative expressions to carriers of social identity, moral values, and intercultural significance.

The foundations of educational proverbs in Uzbek linguistic tradition are deeply rooted in moral and normative principles shaped within folklore. In folk sayings, didactic expressions, and traditional wisdom, educational values are presented as collective standards that regulate

behavior within society. Proverbs addressing upbringing frequently emphasize respect for elders, responsibility, honesty, and self-discipline. The neglect of these values—such as ignoring advice, showing disrespect, or violating social expectations—is often portrayed as leading to social disapproval or moral loss. In this context, educational proverbs function as instruments for preserving communal harmony and transmitting accepted norms across generations.

In classical literary and cultural thought, educational proverbs acquire more layered moral, religious, and philosophical meanings. Their interpretations are often linked to ethical self-control, spiritual awareness, and adherence to faith-based principles. Influenced by Islamic moral teachings, upbringing-related proverbs evaluate proper conduct as a moral obligation, while improper behavior is implicitly associated with ethical failure. In classical discourse, values such as patience, modesty, and respect are elevated as ideal traits through proverbial expressions, whereas the absence of these qualities is indirectly criticized as conflicting with established moral standards.

The triad of upbringing—moral deviation—social consequence performs a clear didactic function in both folklore and classical cultural discourse. Through this model, listeners and speakers are guided toward socially acceptable behavior: neglect of proper upbringing is interpreted not merely as an individual shortcoming, but as a factor contributing to moral and social imbalance. The notion of social consequence functions as a mechanism of normative regulation, reinforcing ethical behavior and restoring harmony within the community. Thus, in folkloric and classical sources, educational proverbs are established as stable moral-normative frameworks within Uzbek sociolinguistic tradition.

At the beginning of the twentieth century, during the rise of Jadid intellectual thought, educational discourse reflected broader processes of social reform and modernization. In this context, proverbs related to upbringing became closely associated with enlightenment, national progress, and cultural renewal. For Jadid thinkers, neglecting education, rejecting knowledge, and resisting change were perceived as serious social failures rather than personal matters. Such attitudes were implicitly framed as violations of collective responsibility through didactic expressions and moral statements. Especially under colonial conditions, the abandonment of education and moral awareness was viewed as a threat to national development. The reformist discourse of the period adopts a firm evaluative stance, emphasizing that proper upbringing and education are essential foundations for social advancement and national self-preservation.

The opposition between personal interest and moral upbringing constitutes one of the key tensions reflected in educational proverbs within Jadid discourse. Proverbs promoting enlightenment, learning, and ethical responsibility implicitly confront attitudes based on self-interest, comfort, and short-term benefit. Individuals who prioritize personal gain while neglecting education and moral duty are indirectly criticized through didactic expressions. In this sociolinguistic context, such behavior is figuratively framed as a form of moral failure toward society. Proverbs function not merely as linguistic units, but as social instruments conveying clear evaluative judgments, reinforcing ideas of national awakening, collective responsibility, and ethical conscience.

In the sociolinguistic interpretation of English and Uzbek educational proverbs, especially those relevant to modern usage, moral deviation gradually shifts from explicit social condemnation to internal ethical awareness. Instead of presenting wrongdoing solely as an external act, many proverbs emphasize inner responsibility, self-reflection, and personal accountability. The focus moves toward the individual's conscience and internal decision-making processes. Educational proverbs highlight the emotional and moral consequences of

ignoring ethical upbringing, encouraging introspection rather than punishment. This internalization of moral values reflects a deeper psychological dimension, where conscience becomes the central regulator of behavior, marking an important stage in the functional evolution of educational proverbs within social communication.

During this period, educational proverbs often reflect moral lapses within family, school, and peer relationships, illustrated through everyday social situations. Distrust between siblings, negligence in fulfilling duties, envy among peers, or subtle breaches of ethical behavior are depicted against the backdrop of ordinary life. Such instances of moral failure are frequently conveyed without dramatic incidents, relying on nuanced details that highlight the ethical or didactic message. The psychological and reflective depth is achieved through internal contemplation, careful observation of behavior, and emphasis on minor social interactions. While overt action is minimal, the underlying moral tensions are complex, and ethical missteps become a test of character and conscience.

Everyday life and ordinary interactions provide the primary framework for conveying moral lessons in this period. Familiar domestic and school settings amplify the relevance of proverbs, presenting ethical dilemmas and the consequences of neglecting social and familial responsibilities. In the contemporary period, with shifts in social norms and cultural values, proverbs addressing moral responsibility gain new dimensions. Whereas earlier proverbs emphasized communal and social obligations, modern interpretations increasingly highlight individual ethical choice, personal accountability, and moral awareness. In a society experiencing rapid social change, neglect of responsibilities, prioritization of personal gain over collective welfare, and indifference toward ethical norms are frequently depicted as breaches of moral conduct. Proverbs no longer merely condemn such behavior; they also explain it, providing insight into the evolving social and cultural context and encouraging self-reflection, ethical reasoning, and moral development.

In the contemporary period, proverbs addressing moral and educational issues emphasize personal responsibility and ethical choice. Individuals are no longer depicted solely as passive recipients of social norms; rather, they are portrayed as agents accountable for their actions and decisions. Moral lapses and breaches of duty occur when personal interest conflicts with ethical obligations. Modern proverbs often avoid absolute judgments, instead encouraging reflection, discussion, and interpretation by the audience. This approach highlights the complexity of ethical conduct and the subtleties of social and familial relationships.

In Uzbek proverbs from the 2000s to the present, moral guidance becomes increasingly internalized and reflective. Betrayal of duties, promises, or social expectations is frequently conveyed through indirect and symbolic means rather than explicit admonitions. Subtle gestures, omissions, and implied warnings serve as the primary expressive tools, emphasizing moral awareness, self-reflection, and personal development. In family, friendship, and community contexts, proverbs reinterpret loyalty, trust, and responsibility in contemporary terms, accounting for social change, migration, and evolving interpersonal relations. These educational sayings reinforce the internalization of ethical principles and encourage individuals to navigate moral dilemmas consciously and thoughtfully.

Throughout its historical development, proverbs related to moral education in Uzbek culture have preserved a consistent ethical core while adapting to changing social and cultural contexts. In traditional folklore, proverbs primarily functioned as moral-normative guidelines, emphasizing virtues, obedience, and social responsibility. During periods of social reform and enlightenment, they were used to encourage education, national awareness, and civic duty. In the Soviet-era and later decades, moral proverbs increasingly focused on internal reflection,

personal conscience, and ethical self-assessment. In contemporary usage, these proverbs highlight personal choice, responsibility, and moral reasoning in complex social environments. Thus, educational proverbs continue to serve as a vital cultural instrument, reflecting the evolving interplay between individual behavior, social norms, and collective values in Uzbek society.

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