



CROSS-CULTURAL PRAGMATICS OF PRAISE IN ENGLISH AND UZBEK LINGUISTIC CULTURES: AN ANALYSIS OF PAREMIOLOGICAL UNITS

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ANNOTATSIIYA/ АННОТАЦИЯ

Mazkur maqolada ingliz va o'zbek lingvomadaniyatida maqtoqning pragmatik xususiyatlari paremiologik birliklar asosida tadqiq etiladi. Maqollar xalqning madaniy tajribasi, axloqiy qarashlari va kommunikativ qadriyatlarini aks ettiruvchi muhim til birliklari hisoblanadi. Tadqiqot davomida o'zbek va ingliz xalq maqollarida maqtoqning ifodalanish usullari, ularning pragmatik vazifalari hamda lingvomadaniy xususiyatlari qiyosiy tahlil qilindi. Natijalar shuni ko'rsatdiki, o'zbek maqollarida jamoaviylik, kattalarga hurmat, mehnatsevarlik va axloqiy poklik ustuvor qadriyat sifatida ulug'lansa, ingliz paremiologik birliklarida individual muvaffaqiyat, tajriba va amaliy tafakkur yuqori baholanadi. Maqolada maqtoqning bilvosita va bevosita shakllari pragmatik nuqtai nazardan izohlangan.

ABOUT THE PAPER

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ANNOTATION

This article studies the pragmatic features of praise in English and Uzbek linguistic culture based on paremiological units. Proverbs are important linguistic units that reflect the cultural experience, moral views, and communicative values of the people. During the study, the methods of expression of praise in Uzbek and English folk proverbs, their pragmatic functions, and linguocultural features were comparatively analyzed. The results showed that while Uzbek proverbs glorify collectivism, respect for elders, hard work, and moral purity as priority values, English paremiological units highly value individual success, experience, and practical thinking. The article explains the indirect and direct forms of praise from a pragmatic perspective.

Introduction. Language is one of the main tools that reflects the historical memory and cultural thinking of a nation. The values, traditions and life experience of each people are especially clearly manifested in proverbs and sayings. Paremiological units serve as a communicative tool that summarizes the centuries-old experience of the people and regulates social relations.

Pragmatics studies the function and communicative purpose of language units in speech [2, 23]. From this point of view, praise occupies an important place as a pragmatic tool that positively assesses a person's qualities, work or behavior. Through praise, values approved by society are promoted and people are encouraged to positive actions.

Praise is expressed in different forms in Uzbek and English proverbs. While praise in Uzbek proverbs is more indirect and educational in nature, in English proverbs the priority is to glorify individual achievements and practical experience. The purpose of this article is to conduct a comparative analysis of the pragmatic and linguistic-cultural characteristics of praise in English and Uzbek proverbs.

Literature review. The study of praise as a communicative and pragmatic phenomenon has attracted considerable attention in modern linguistics, particularly within the fields of pragmatics, discourse analysis, and linguocultural studies. Scholars emphasize that praise is not merely a positive evaluation but also a social act that reflects cultural norms, interpersonal relations, and value systems. Therefore, the analysis of praise through paremiological units provides important insights into the national mentality and communicative behavior of different linguistic communities.

The theoretical foundations of pragmatics were established by J. L. Austin, who introduced the concept of speech acts and demonstrated that language serves not only to convey information but also to perform actions in communication. According to Austin, utterances possess performative force, enabling speakers to influence listeners and social situations [1, p. 52]. His ideas were further developed by J. R. Searle, who classified speech acts and explained how communicative intentions are realized through language. Searle argues that evaluative utterances, including praise, function as expressive acts that reveal the speaker's attitude toward a person, object, or event [11, p. 64].

An important contribution to the study of evaluative communication was made by G. Leech. In his theory of politeness, praise is viewed as a means of maintaining social harmony and positive interpersonal relations. Leech notes that positive evaluation contributes to cooperation between interlocutors and strengthens communicative effectiveness [5, p. 132]. Similarly, Brown and Levinson emphasize that praise is closely connected

with the concept of positive politeness, serving to support the interlocutor's social image and express approval [2, p. 101].

The cultural specificity of communicative behavior has been thoroughly investigated by A. Wierzbicka. In her work on cross-cultural pragmatics, she argues that speech acts and evaluative expressions vary significantly across cultures because they are rooted in different systems of values and social expectations [12, p. 87]. This perspective is particularly relevant for the comparative analysis of English and Uzbek proverbs, as the expression of praise reflects culturally specific understandings of success, morality, and social relations.

Research on paremiology also provides a significant theoretical basis for the present study. W. Mieder defines proverbs as concise statements that encapsulate collective wisdom and cultural experience accumulated over generations [8, p. 12]. According to Mieder, proverbs function not only as linguistic units but also as instruments of social regulation, transmitting moral norms and behavioral models. N. R. Norrick further emphasizes that proverbs possess strong pragmatic potential because they allow speakers to evaluate situations indirectly while appealing to shared cultural knowledge [9, p. 74].

Within Uzbek linguistics, the pragmatic and cultural significance of proverbs has been extensively studied by national scholars. T. Mirzayev highlights that Uzbek proverbs represent a unique repository of folk wisdom and reflect traditional ethical values, including respect for elders, diligence, hospitality, and collectivism [14, p. 45]. According to Yo'ldoshev, paremiological units play a crucial role in preserving national identity and transmitting cultural knowledge from one generation to another [18, p. 93]. These observations indicate that praise in Uzbek proverbs is closely connected with communal values and social harmony.

The development of pragmalinguistic research in Uzbekistan is closely associated with the works of Sh. Safarov. He notes that the pragmatic meaning of linguistic units emerges through interaction between speakers and depends on communicative intentions and sociocultural context [16, p. 118]. From this perspective, proverbs expressing praise perform not only evaluative but also educational and motivational functions. They guide behavior by promoting qualities approved by society and discouraging undesirable actions.

Linguocultural studies also contribute significantly to understanding praise in paremiological discourse. S. G. Vorkachev argues that language reflects the conceptual worldview of a nation and serves as a means of preserving cultural values [17, p. 56]. Likewise, V. I. Karasik stresses that discourse and linguistic personality are inseparable from cultural concepts

embedded in language units [20, p. 214]. Consequently, praise expressed through proverbs can be regarded as a manifestation of culturally specific conceptualizations of virtue, success, and social responsibility.

Despite extensive research on pragmatics, politeness, and paremiology, comparative studies devoted specifically to the pragmatics of praise in English and Uzbek proverbs remain relatively limited. Most existing works focus either on general proverb semantics or on broader aspects of intercultural communication. Therefore, a comparative pragmatic analysis of praise in English and Uzbek paremiological units contributes to a deeper understanding of how different linguistic cultures encode positive evaluation and transmit social values through traditional folk wisdom.

This review of scholarly literature demonstrates that praise constitutes a complex communicative phenomenon influenced by pragmatic, cultural, and social factors. The theoretical approaches developed by international and Uzbek researchers provide a solid foundation for investigating the linguocultural and pragmatic characteristics of praise in English and Uzbek proverbs.

Research methods. The study used comparative-typological, pragmatic and linguistic-cultural analysis methods. Expressions of praise in Uzbek and English proverbs were compared semantically and pragmatically. Uzbek and English proverbs on wisdom, labor, friendship, generosity, experience and discipline were selected as the research material.

Results. The results of the study showed that praise is a pragmatically important communicative tool in English and Uzbek paremiological units. In both linguistic cultures, positive qualities, labor, experience, and moral behavior of a person are highly appreciated through proverbs. At the same time, it was found that there are national-cultural differences in the form and content of the expression of praise.

In Uzbek proverbs, praise is expressed mainly indirectly. In proverbs such as “Qari bor uying zari bor”, “Qarilikni donolik bezar” glorify the wisdom and life experience of the elderly. Through these units, the goal of educating the younger generation in the spirit of respect for elders is emphasized. In proverbs related to labor, the collective interest and well-being of the people take priority. For example, the proverb “Yerni boqsang, elni boqar” emphasizes that human labor serves the interests of the entire society [10, 24].

In English proverbs, praise is more focused on individual success and practical experience. In the proverb “Experience is the best teacher”, experience is considered the most important source of knowledge. In the proverb “The early bird catches the worm”, discipline, appreciation of time and active action are indicated as positive qualities. This indicates that pragmatic thinking and individuality are paramount in the English linguistic culture.

During the analysis, it was found that proverbs praising friendship, generosity and human qualities play an important role in both cultures. The proverbs “A friend is tested on a journey” and “A friend in need is a friend indeed” evaluate loyalty and fidelity as high values. The results confirmed that paremiological units are an important pragmatic tool in forming moral norms in society, encouraging people to positive behavior and transmitting national values from generation to generation.

A comparative analysis of Uzbek and English paremiological units shows that praise serves as an important pragmatic tool in both linguistic cultures. Proverbs are not only an expression of folk wisdom, but also a communicative unit that promotes moral norms approved by society. However, the way of expressing praise, its pragmatic function and cultural orientation differ to some extent in Uzbek and English [11, 15].

One of the main features of Uzbek proverbs is that praise is often expressed indirectly. A positive assessment is given not through open praise, but through a symbolic image, a wise conclusion or educational content. For example, in the proverb “Qari bor uying zari bor” the elderly are compared to “zari”. Here, several meanings are pragmatically embodied: the wisdom of the elderly is glorified, young people are encouraged to respect the elderly, and family unity is valued. The proverb “Wisdom adorns old age” emphasizes that the real wealth of a person is his experience and mind. These proverbs show that the Uzbek people are based on the principle of collective thinking and respect for elders.

In English proverbs, praise is more direct and practical. Proverbs such as “Experience is the best teacher” or “The early bird catches the worm” highly appreciate a person’s personal actions, experience and success. Pragmatically, such units encourage a person to be active, work and independently achieve results. This indicates that individuality and pragmatic thinking are paramount in English linguistic culture [7, 98].

The attitude towards work also plays an important role in the analysis. In Uzbek proverbs, work is interpreted in connection with the interests of the community and the people. In the proverbs “Yer quadrati — dehqon quvvati”, “Yerni boqsang, elni boqar”, peasant labor is praised as the basis

of the well-being of society. The pragmatic task of these proverbs is to encourage people to be hardworking and think about the interests of the people. The English proverb “No pains, no gains” also glorifies work, but the main emphasis is on personal success and results.

Proverbs about friendship and human relations are also important in the pragmatic expression of praise. The proverbs “Do‘st safarda sinalar” and the English proverb “A friend in need is a friend indeed” glorify loyalty and devotion. In both cultures, it is emphasized that a true friend is known in difficult times. However, in Uzbek proverbs, friendship is interpreted more in connection with collective solidarity. Also, in Uzbek proverbs, praise of upbringing and moral qualities is strongly manifested. The proverb “The path of the open-handed” glorifies generosity. The proverb “The good is woven with silk, the bad with bones” expresses the respect of a good person in society. The pragmatic purpose of these proverbs is to encourage people to kindness, generosity and positive behavior [11, 102].

The results of the analysis show that paremiological units are an important pragmatic tool that reflects the national mentality and cultural values of the people. While in Uzbek proverbs, collectivism, morality and social harmony are prioritized, in English proverbs individual experience, practical thinking and personal success are more valued.

Discussion. The results of this study showed that praise is a pragmatically important communicative tool in English and Uzbek paremiological units. Proverbs, reflecting the historical experience and cultural views of the people, serve to promote socially approved behavior. Therefore, praise is not only a means of positive assessment, but also performs an educational and social function.

One of the pragmatic features of Uzbek proverbs is the more indirect expression of praise. In this case, a person’s qualities are not directly praised, but are assessed through symbolic or wise expressions. For example, in the proverb “Qari bor uying zari bor”, the elderly are compared to “zari”, and their value in the family is glorified. This unit pragmatically performs the function of educating young people in the spirit of respect for elders. Since collectivity and family values play an important role in Uzbek linguistic culture, the collective interest is also a priority in proverbs.

The analysis of proverbs related to labor also showed important results. Through proverbs such as “Yer quadrati — dehqon quvvati”, “Yerga mehr — elga mehr”, labor is glorified as one of the most important human qualities [19, 258]. These units pragmatically encourage people to be diligent, responsible and seek the interests of society. English proverbs also highly value labor, but they place more emphasis on individual success [4, 58]. For example, the proverb “No pains, no gains” emphasizes the connection between personal effort and result. This shows that the principle of individuality in Western culture is reflected in linguistic units.

Proverbs about friendship and human relations also perform an important pragmatic function in both linguistic cultures. The proverbs “Do‘st safarda sinalar” and “A friend in need is a friend indeed” praise loyalty and fidelity. However, while Uzbek proverbs express friendship more in terms of collective solidarity and social harmony, English proverbs place a stronger emphasis on personal trust and individual relationships.

Also, the English proverbs show the primacy of pragmatism and practical thinking. The proverb “The early bird catches the worm” encourages appreciation of time and active action. Although it is similar in content to the Uzbek proverb “Erta turgan ish bitirar”, the Uzbek version has a stronger sense of social responsibility and order [19, 168].

The results of the discussion show that paremiological units are an important pragmatic tool that expresses the national mentality and cultural values of the people. While collectivism, respect and morality are paramount in Uzbek proverbs, individuality, practical experience and personal success are more valued in English proverbs.

Conclusion. In conclusion, in English and Uzbek paremiological units, praise is an important pragmatic tool that reflects the national mentality, cultural values, and communicative traditions of the people. Proverbs glorify socially approved qualities - wisdom, diligence, generosity, friendship, experience, and discipline, and promote positive behavior. The results of the study showed that in Uzbek proverbs, praise is mainly indirect and educational in nature, and collectiveness, respect for elders, social harmony, and moral values are prioritized. In English paremiological units, individual success, practical experience, independence, and pragmatic thinking are more valued. These differences are closely related to the historical development, lifestyle, and cultural mentality of both peoples.

The analysis also showed that proverbs pragmatically perform not only an evaluative, but also an educational and motivational function. They strengthen moral standards in society by encouraging people to be hardworking, generous, loyal, and responsible. Therefore, paremiological units, as an important component of folk culture, are of great importance in communicative processes. Thus, the pragmatic analysis of praise in

English and Uzbek proverbs is of great scientific importance in identifying linguistic and cultural similarities and differences, studying national mentality, and understanding intercultural communication more deeply.

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