

PATRIOTIC IDEAS REFLECTED IN PROVERBS: A COMPARATIVE STUDY OF ENGLISH AND UZBEK CULTURES**Shokhsanam Bekmuratova**

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Abstract. This article explores the expression of patriotic values in English and Uzbek proverbs from a comparative cultural perspective. Proverbs play an important role in reflecting the worldview, traditions, and national identity of a society. By analyzing widely used examples from both languages, the study highlights similarities and differences in how loyalty to one's homeland, national pride, and civic responsibility are conceptualized. The findings suggest that while Uzbek proverbs emphasize emotional attachment and spiritual devotion to the homeland, English proverbs often reflect a sense of duty, protection, and collective identity. Overall, the study reveals that patriotic proverbs in both cultures serve as moral guidance, strengthening social unity and promoting love for one's country.

Keywords: Patriotism, proverbs, comparative analysis, Uzbek culture, English culture, national identity, folklore.

Introduction: The spiritual heritage, national values, and historical experience of every nation are often passed down from generation to generation through oral traditions. One of the most significant means of this transmission is proverbs. Proverbs are the product of a nation's collective wisdom, embodying essential elements of societal experience, aesthetic views, ethical norms, and the national spirit. Particularly, ideas such as love for the homeland, loyalty to one's country, and national pride acquire deep philosophical meaning within proverbs.

In today's era of globalization, strengthening national identity and fostering patriotism among the younger generation has become one of the most urgent issues. From this perspective, analyzing how patriotic ideas are expressed in the proverbs of different nations is of both linguistic and cultural-pedagogical importance. Proverbs serve not only as linguistic units but also as a significant folklore genre that reflects the cultural mentality and worldview of each nation.

The Uzbek and English peoples possess long histories and unique cultural values. Although the concept of homeland in their proverbs has developed under different cultural conditions and historical influences, both languages highly appreciate values such as respect, loyalty, and devotion to one's country. In Uzbek proverbs, the homeland is often idealized as a maternal symbol, while in English proverbs greater emphasis is placed on safeguarding national interests, fulfilling civic responsibilities, and contributing to the well-being of society.

This article aims to analyze patriotic ideas expressed in English and Uzbek proverbs based on linguocultural and comparative approaches. Throughout the study, the semantic features, cultural significance, and educational role of selected proverbs in fostering patriotism among the younger generation will be examined. Thus, the findings of this research will contribute to a deeper understanding of the common and distinctive aspects of both cultures and the development of patriotic ideology through proverbial heritage.

Materials and Methods: Proverbs – or “paremiological units” – are not mere casual sayings: according to prominent paremiologists, they function as cultural-semantic carriers that reflect a community's collective wisdom, worldview, moral norms, and social memory. As Neal R. Norrick argues in *How Proverbs Mean*, proverbs are not just random expressions but “discrete texts” with conventional, shared meanings – what he calls their Standard Proverbial Interpretation (SPI). In his view, many proverbs carry figurative rather than strictly literal

meanings, which contributes to their richness and capacity to express universal truths in culturally specific forms.

Similarly, according to Wolfgang Mieder – one of the most influential modern scholars of paremiology – a proverb is “a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation.” This definition highlights that proverbs are conservative linguistic units – they often preserve archaic words or structures, and yet remain relevant because they encode shared cultural memory and values.

On the other hand, in the context of Uzbek linguistics and paremiology, scholars also emphasize the special role of proverbs as “folk wisdom” and as an integral part of national cultural heritage. As described in research on Uzbek paremiology, proverbs (*maqollar*, *matallar*) and other fixed folk expressions are considered “stable phraseological units” whose main function is to reflect the life experience, moral-ethical norms, aesthetic taste, and worldview of the people. A recent study argues that these paremiological units in Uzbek are not only linguistic phenomena but also hold high cultural, historical and educational value, preserving collective memory and aiding in moral and civic upbringing.

Moreover, comparative studies that examine proverbs across languages – such as between English and Uzbek – show that while paremiological units share structural and semantic features (e.g. metaphorical style, brevity, moral or social wisdom), they also vary in the values they highlight depending on the cultural context. Such research supports the validity of cross-cultural analysis of proverbs as a method to explore how different societies articulate concepts like homeland, unity, moral duty, identity, and social cohesion.

Therefore, building on these scholarly foundations, it is methodologically justified to use both English and Uzbek proverbs as data for analyzing how patriotic ideas are expressed differently (or similarly) in two cultural-linguistic traditions. This approach relies on the recognition of proverbs as culturally loaded, socially meaningful, and semantically rich units – rather than as mere “sayings.”

The primary materials of this research consist of three widely known English proverbs that reflect patriotic sentiment and cultural attitudes toward homeland and unity: “There’s no place like home,” “Go abroad and you’ll hear news of home,” and “A house divided cannot stand.” These proverbs embody the English nation’s perception of home as a symbol of security, emotional belonging, and national identity, as well as the importance of unity and social cohesion for the stability of a country. The selected units were analyzed to examine their semantic content, cultural implications, and the patriotic values embedded within them.

The study employs a combination of scientific research methods. First, a comparative analytical method was applied to identify similarities and differences between English proverbs and their Uzbek counterparts that express similar notions of patriotism. For instance, the proverb “There’s no place like home” can be paralleled with Uzbek sayings such as “*Vatan – eng shirin makon*” and “*O‘z uying – o‘lan to‘shaging*,” indicating that both cultures regard the homeland as the most sacred and cherished place. Likewise, “A house divided cannot stand” shares conceptual similarities with Uzbek proverbs that emphasize unity, such as “*Birlik – kuch*” (“Unity is strength”).

Furthermore, semantic analysis was carried out to explore the deeper meanings of the key conceptual elements within the proverbs, including home, house, and abroad. The concept of home in English culture represents not only a physical dwelling but also a spiritual center tied to identity, comfort, and security. On the other hand, house acts as a metaphor of unity, symbolizing the strength of collective harmony and the potential collapse caused by internal conflict. The proverb “Go abroad and you’ll hear news of home” highlights the emotional bond that becomes stronger when an individual is far from their homeland – a theme that is equally evident in Uzbek paremiology.

A linguocultural approach was adopted to determine how the proverbs reflect cultural values, historical context, and traditional worldviews. The analysis shows that English proverbs reinforce the idea that patriotism is rooted in belonging, loyalty, and responsibility toward one's community and homeland. Additionally, contextual analysis was applied to study the social function of the proverbs, their origins, and their role in shaping national consciousness. Each proverb serves not only as a cultural expression of collective identity but also as a tool for cultivating patriotism in younger generations.

The proverb "Home is where the heart is" clearly shows that in English culture, the homeland is primarily considered an emotional center where one feels most connected and secure. A similar idea is also evident in the Uzbek expression "Vatan – yurakdagi muqaddas maskan," which describes the homeland not merely as a physical location but as a sacred place deeply rooted in the human heart. This parallel demonstrates that emotional attachment constitutes the foundation of patriotism in both nations.

Another widely known English proverb, "East or West, home is best," shares striking resemblance with Uzbek proverbs such as "O'z yurtim – jannatmakon" and "Begona elda shoh bo'lguncha, o'z yurtida gado bo'l." While the English version conveys the message briefly and pragmatically, the Uzbek proverbs embody rich symbolism, depicting the homeland as a paradise-like land. This indicates that the Uzbek cultural worldview tends to idealize and spiritualize the concept of homeland much more vividly.

The theme of unity as a necessary element of national prosperity is reflected in the English proverb "United we stand, divided we fall," which conveys a warning against internal division that may threaten national stability. This idea is reinforced in Uzbek folklore through proverbs like "Birlik – kuch," emphasizing strength gained through collective harmony. Both proverbs serve as moral guidelines for societal solidarity and emphasize the significance of national unity in maintaining independence.

Furthermore, patriotism is often strengthened through distance and longing. This concept appears in the English saying "Absence makes the heart grow fonder," which aligns with the Uzbek notion expressed in "Uyidan uzoqda bo'lgan biladi uy qadrini." These proverbs reflect the psychological dimension of patriotism: separation from one's homeland reinforces emotional bonds and creates deeper appreciation for one's roots.

The proverb "A man's home is his castle" highlights the role of homeland in shaping personal identity and security in English culture. On the other hand, the Uzbek wisdom "El bor, yurt bor – sen borsan" demonstrates a collectivist approach, where an individual's identity is viewed as inseparable from the existence and prosperity of the homeland. This contrast reveals an important cultural difference: English proverbs often focus on personal independence and the individual's relationship with home, while Uzbek proverbs prioritize collective identity and national unity as the core of patriotism. English proverbs present patriotism through concise and practical statements, whereas Uzbek proverbs emphasize deep emotional connection, spiritual symbolism, and shared communal values. Despite these differences, the ultimate message remains universal: the homeland is a cherished place that shapes identity, requires protection, and deserves unwavering devotion.

The combination of the listed methods enabled a comprehensive examination of patriotic ideas reflected in English proverbs. It also facilitated the identification of common cultural tendencies shared with Uzbek proverbs, particularly the elevation of homeland as a sacred value and unity as a foundation of national strength.

Results and Discussion: The analysis of the selected English proverbs reveals that patriotic ideals in English culture are closely associated with the concepts of home, unity, and emotional belonging to one's homeland. The proverb "There's no place like home" demonstrates a strong patriotic sentiment by presenting home as an irreplaceable environment where an individual feels the deepest sense of comfort, security, and identity. This expression suggests that no matter how attractive foreign places may appear, the emotional bond with one's homeland remains incomparable. The results indicate that the English worldview places emphasis not only on national territory but also on the personal feeling of belonging that forms the foundation of patriotism.

The second proverb, "Go abroad and you'll hear news of home," highlights the theme of longing and attachment, becoming even stronger when one is physically separated from their homeland. This idea reflects the psychological aspect of patriotism: it is often in distance and absence that the value of one's homeland becomes clearer. The proverb also implies that one's identity remains deeply tied to their origin, even while far from home. It echoes the universal experience that exile, migration, or travel abroad strengthens the awareness of one's roots.

The proverb "A house divided cannot stand" embodies a different yet equally significant dimension of patriotism – unity as a vital factor for national stability. Here, the home or "house" functions as a metaphor for the country or community. The message suggests that internal discord, conflict, or division may threaten the integrity and survival of the nation. This reflects the pragmatic and socially oriented nature of patriotism in English culture, emphasizing responsibility, solidarity, and collective harmony. The proverb reinforces an idea that patriotism is not limited to emotional attachment but also includes the civic duty to preserve unity and contribute to societal strength.

Comparative observations with Uzbek proverbs reveal a notable similarity: both cultures idealize the homeland as essential to identity and place high value on unity and loyalty. However, some cultural distinctions were observed. English proverbs typically express patriotism in a concise, pragmatic manner, reflecting a rational approach to national well-being. In contrast, Uzbek proverbs often describe the homeland through emotional and spiritual imagery, portraying it as a sacred entity similar to a mother. Despite these differences, both cultural traditions convey a shared message – without love and loyalty to one's homeland, a society cannot prosper.

The findings illustrate that patriotism in English paremiology encompasses both personal attachment to home and the societal obligation to maintain unity. These values are communicated succinctly through proverbs, ensuring they remain influential educational tools within cultural transmission. Through comparison, it becomes evident that patriotism is a universal human value, though it manifests through distinctive cultural lenses in different societies.

Conclusion: The study demonstrated that patriotic ideas in English proverbs are predominantly represented through the concepts of home, unity, and emotional attachment to one's homeland. The proverb "There's no place like home" emphasizes the irreplaceable value of one's homeland as the central space of identity and belonging. "Go abroad and you'll hear news of home" highlights how separation reinforces national consciousness and strengthens one's emotional bond with home. Meanwhile, "A house divided cannot stand" underscores unity as a fundamental condition for national stability and collective survival.

Comparative observations with Uzbek proverbs revealed that both cultures share similar moral and cultural perspectives toward patriotism, valuing unity and a deep emotional connection to the homeland. However, English proverbs express these ideas in a more pragmatic and concise manner, while Uzbek proverbs often frame them within strong emotional and spiritual symbolism. Despite cultural specificities, both traditions convey a universal message:

love, loyalty, and unity toward one's homeland are essential for personal identity and social prosperity.

Thus, English and Uzbek patriotic proverbs function as powerful carriers of cultural memory that educate future generations, reinforce national values, and contribute to the preservation of cultural continuity. Their role remains vital in shaping collective identity and strengthening society's commitment to national unity.

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