

Tuism and Proverbs: Contextual Truth, Universality and Discursive Usage

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Abstract

Proverbs and tuism are commonly perceived as the wisdom of the people, yet their universality is in question. LiteraryTerms.net (n.d.) defines tuism as obvious, banal statements, while there are paremiological and cognitive perspectives that point to the consistency, effectiveness, and cultural value of the tuism. This paper analyzes the intersection of proverbs and tuism by addressing two research questions: (1) Why are examples and definitions of tuism in LiteraryTerms.net controversial from a paremiological perspective? (2) How do certain proverbs relate to or differ from the definition in LiteraryTerms.net? A mixed-methods approach was applied to sources from historical, empirical studies from the past few decades, and contemporary sources (corpus-based studies, weather lore, social psychology research, public rhetoric). The results showed that tuism and proverbs are context-related and culture-bound. Some are apparent statements, while others derive their sources from rhetorical function, shared knowledge, and usefulness across discourses. The paper highlights the mixed value of tuism and the need for careful interpretation. Recommendations are proposed for online content creators to provide at least a link to competing definitions of terms like tuism.

1. INTRODUCTION

Most proverbs are commonly regarded as true. Although many authors have studied proverbs and their tuism in a particular discourse, the definition in LiteraryTerms.net about tuism inspires this research. According to (LiteraryTerms.net, n.d.), tuism are not true; therefore, writers generally do not include them in their writings because they are common knowledge” (LiteraryTerms.net, n.d.). We consider that this definition should be reconsidered since it is biased. Hence, the present paper aims at investigating the validity of the above-given definition by comparing it with other researchers’ perspectives and a consideration of truth in some proverbs. In this respect, we would like to emphasize that truth in proverbs is reflected in the metaproverbs such as “Common proverb seldom lies”; “The old saying, long proved true, shall never be belied”; “Old saws speak truth”—shows the attested product of long-term tradition and the relationship between experience and truth (Mieder, 1993). Likewise, it can be realized in the following classification. According to Oxford Dictionary of Proverbs (2008), proverbs are classified into three main categories based on content and function: (1) abstract statements expressing general truths, such as “Absence makes the heart grow fonder” and “Nature abhors

a vacuum”; (2) specific observations from everyday experience used to express a general point, such as “You can take a horse to water, but you can’t make him drink” and “Don’t put all your eggs in one basket”; and (3) sayings from traditional wisdom and folklore, including health or weather proverbs, such as “After dinner rest a while, after supper walk a mile”, or “Red sky at night, shepherd’s delight; red sky in the morning, shepherd’s warning.”

Now we will define the central term that motivates us to write this article. LiteraryTerms.net (n.d.) defines the term truism as a “bland” or “duh” statement that may sound intelligent but fails to provide new information. These include platitudes, simple expressions of complex truths (e.g., “nobody is perfect”); bromides, consoling reflections (e.g., “things always work out in the end”); and tautological expressions (e.g., “boys are boys”). While literary criticism often treats truisms as clichés to be avoided, paremiological research emphasizes their persistence and rhetorical strength. This contrast suggests that what may appear redundant in one discourse community may serve as a stabilizing cultural marker in another (Mieder, 1993). These two opposing ideas motivate us to write this article. Hence, the article aims to analyze the degree of truth in proverbs, in particular, absolute truths, partial truths, or culturally relative statements by studying relevant literature and proverbs discussed in scholarly works.

1.1.The Research Questions

Based on this controversy, this study is guided by the following research questions:

1. *Why are examples and definitions of truisms in LiteraryTerms.net controversial from a paremiological perspective?*
2. How do truths in certain proverbs relate to or differ from the definition in LiteraryTerms.net?

2. LITERATURE REVIEW

Scholarship on proverbs and truisms has long been a staple of the literature, although their definitions remain debated, reflecting variances in literary form, social function, and truth value. Amongst the earlier literacy-focused definitions is Whiting (1932 as cited in Mieder, 1993), who provided one of the most widely quoted: a proverb is a “brief, pithy and popular expression...often embodying comparison, rhyme, or alliteration,” which “sums up wisdom of experience.” The difference from a casual saying, Whiting (1932: 65) notes that proverbs may in fact express a truism, but that their truth is not so much of the universalizing variety as it is about their “conventional status” among speakers of a language. In short, the value of truth of a proverb is contextual, which is dependent also on the society where it is used. Dabaghi et al. (2010) define a truism as “a statement that nearly everybody knows to be true.” This perspective focuses on recognition and agreement: truisms are effective not by telling something new but by articulating what is taken for granted. This perspective regards truisms less as carriers of wisdom than as indices of common understanding. Yet, such a definition may underestimate the rhetorical power of truisms, for what everybody knows still can inform how arguments are constructed or decisions rationalized. According to Honeck (1997), “the truth of proverbs is not scientific but cultural,” stressing the authority of tradition over empirical validation, and they should be seen in their symbolic dimension in a culture, as they express norms, values, and behaviors that are demanded. From this viewpoint, a truism is not a banality; it's a statement of cultural identity. For example, the expression “Better late than never” is not something that can be objectively empirically assessed, like a scientific claim, but rather one that reflects a normative attitude, or a normative cultural attitude to the nature of perseverance and forgiveness. Norrick (1985) also widens the scope even more by showing that the

boundaries between proverbs, truisms, superstitions, and folk sayings are blurred. Many weather lore or health sayings, he notes, are empirically dubious but still function as “true proverbs” in their communities of circulation. It’s not important whether “Red sky at night, shepherd’s delight” is accurate in its predictions of weather patterns; however, so long as the phrase reflects a shared hermeneutic rooted in a communal mode of observing nature. Norrick(1985) demonstrated in turn that the “truth” of proverbs and truisms is inseparable from the social pragmatics of their use: people employ them as instruments of interpretation, not as testable hypotheses. One of the most powerful recent definitions is that of Mieder, who describes proverbs as “concise statements of apparent truths.” “Apparent truths” is crucial to his phrasing because it acknowledges the persuasive quality of the proverbial without being overblown into something universal. He expands on his example about the dialectic between opposites by citing conflicting proverbs: “Absence makes the heart grow fonder,” and “Out of sight, out of mind,” which cannot both be true at all times and universally, and yet speak to us depending on the situation. Mieder (1993) thus underscores the situational and argumentative dimension of proverbs and proverbial truth. A proverb is not authoritative as a scientific truth but as an applicable truth; it is authoritative because it applies to the discourse situation, and it lends its authority to the speaker’s position. Most recently, Reznichenko (2021) has underscored the historical roots of many clichés, where many “truisms” can be found in “didactic traditions such as... Aesopian fables and the Bible.” This perspective is also a reminder that truisms are not just casual clichés; they come from authoritative teachers who, for thousands of years, have formed the basis for moral and religious instruction. Their universality between cultures implied that they were serving as cultural stabilizers, the ways by which nuggets of wisdom could be transmitted across generations, even when divorced from explicit theological or narrative frameworks. Generally, these views indicate the difficulty in reducing truisms to empty commonplaces in the way that some literary theory has done. Whiting (1932) emphasizes their stylistic form and longevity; Dabaghi et al. (2010) focus on consensus and recognition; Honeck (1997) foregrounds cultural relativism; Norrick (1985) accentuates overlap with other folk traditions; Mieder (1993) stresses context-relative statements as opposed to absoluteness; and Reznichenko (2021) illustrates historical grounding. This wide range of possible meanings indicates that the truism-proverb debate is not simply definitional; it is epistemological. It asks us about these complex utterances, whether we should read them as universally true, partially true, or as only culturally relative. And the literature provides a solid grounding for investigating how these genres of expression serve discursively as conduits of tradition, as anchors of shared experience, and as disputed signifiers of what “truth” amounts to in everyday talk.

3. METHODOLOGY

In the research project, we collected data from two classes of sources:

- (1) Scholarly and paremiological works that discuss the definition and origins of truisms and proverbs (Dabaghi et al. 2010, Honeck 1997; Mieder 1993; Norrick 1985; Reznichenko 2021; Whiting 1932)
- (2) Collections of proverbs and their definitions were obtained from authoritative sources such as the Oxford Dictionary of Proverbs (2008) and digital sources represented by LiteraryTerms.net (n.d.).

In this article, a mixed methods approach was used (Creswell & Clark, 2017).

3.1. Materials

The research materials were obtained from four main sources:

- (1) Paremiological and theoretical literature: Key studies and definitions were reviewed to include Whiting (1932), Mieder (1993), Dabaghi et al. 2010, Honeck (1997), Norrick (1985), and Reznichenko (2021), who conducted historic studies and proverbs existed in different cultures;
- (2) Collections of proverbs: Examples adapted from the Oxford Dictionary of Proverbs (2008) and other traditional sources were selected as embodying different categories: general abstract truths, concrete individual experiences
- (3) Digital definitions: The website LiteraryTerms.net (n.d.) was partly used for modern interpretations and limitations placed on truisms.
- (4) A study of historical and contemporary instances of proverbs in public discourse, literature, and media was conducted to observe real-world usage.

3.2. Instruments

The following instruments were used to analyze the data:

- (1) Coding scheme: Proverbs were systematically described and classified—true, partially true, and false—based on empirical, cultural, and logical criteria. (Mieder, 1993; Whiting, 1932; Norrick, 1985);
- (2) Comparative analysis framework: Definitions of truisms from LiteraryTerms.net (n.d.) were compared with paremiological perspectives to judge points of alignment and divergence;
- (3) Content analysis procedures: Both qualitative and quantitative methods were used to handle such factors as frequency, cultural specificity, and rhetorical function of proverbs. (Mayring, 2014; Krippendorff, 2004);
- (4) Contextual interpretation tools: Insights from cognitive linguistics and experientialist theory (Lakoff & Johnson, 1980; Yankah, 1984) were employed to determine how truisms and proverbs work across discourse communities.

3.3. Procedures

The study was conducted through five stages:

First, a literature review was utilized to gather definitions, typologies, and theoretical discussions surrounding truisms and proverbs. Second, proverbs were obtained from dictionaries and digital resources and categorized into three categories: (1) abstract, (2) experience-based, and (3) culturally specific. Third, the extent to which each proverb supports, partially supports, or is contrary to the working definition of a truism was examined. Fourth, the proverbs were categorized by frequency of occurrence, and accuracy to assess true, partially true, and false. Finally, the proverbs were examined in their discourse functions, emphasizing how they offer mechanisms of discourse and how their truth value might change based on context.

3.4. Data Analysis

To analyze the data, we effectively adopted the following research methods:

- (1) Literature Review Method was used to search for definitions, typologies, and theoretical debates from scholarly works on truisms and proverbs (Grant&Osanloo,2014; Hart,1998; Mertens,1998).
- (2) Content analysis was utilized to extract and classify them into (1) Abstract; (2) Experience-based; and (3) Culturally Specific proverbs from dictionaries and digitized resources(**Bagley Thompson**,2009; Holsti,1969; Krippendorff, 2004).
- (3) Comparative analysis was employed to scrutinize the degree to which each proverb supports, partially supports, or contradicts LiteraryTerms.net's (n.d.) definition of truism(Collier, 1993);
- (4) Quantitative content analysis was applied to categorize the proverbs by frequency and accuracy (true, partially true, or false Mayring, 2014).
- (5) Contextual interpretation was deployed to understand how proverbs both provide mechanisms of discourse, as well as possible challenges to their correctness and truth-aprt rendering when these change (van Dijk, 1993).

4. RESULTS

Q1: Why are examples and definitions of truisms in LiteraryTerms.net controversial from a paremiological perspective?

The truism definition of LiteraryTerms.net (n.d.) describes these statements as “duh statements,” which add nothing new to discourse and advise against taking them seriously at all. This reductionist viewpoint is controversial because it is selective and unbalanced. This is a reductionist viewpoint, and so it is controversial. It ignores the multilayered literary, cultural, and rhetorical dimensions that paremiological scholarship has emphasized. For instance, early research such as Whiting (1932) suggests that proverbs often overlap with truisms, are pithy, short, and memorable expressions that frequently employ stylistic features such as rhyme or alliteration. Whiting (1932) has argued that their import is not in their universal truth but rather their “traditional currency” within a speech community. The value of a truism from this perspective is situational, depending on the discourse and social context in which it is situated. Subsequent research has sought to sharpen the boundaries between proverbs and truisms. Dabaghi et al. (2010) define a truism as a statement “that almost everybody knows is true,” stressing recognition and general endorsement. Ignoring possible rhetorical force of truisms, this viewpoint finds little to disagree with apart from the “obvious” fact that statements which everyone takes as true can still be deployed in talk to present an argument, uphold certain norms, or sway others. Honeck (1997) challenges truisms from an empirical point of view, calling them more cultural than scientific in nature. He sees truisms as proclaiming norms and values; as telling us what sorts of behavior we can expect (for instance, “Better late than never” denotes not an objectively checkable statement about temporal preference but one floating in and sustained by our culture). Norrick (1985) further clarifies the continuum between Proverbs, Truisms, and folk sayings. As a result, folk proverbs that prove unjustified maintain their authority without question in the communities where they are transmitted. The contextually specific nature of proverbial truth is stressed by Mieder (1993). He observes that when put into different environments, logical opposites gather up equal praise as “Absence makes the heart grow fonder” versus “Out of sight, out of mind” suggests. Reznichenko (2021) stresses historical origin by tracking the source of commonplaces back to three authoritative didactic sources: Aesop's fables, as well as those familiar since childhood or ordained by the Bible,

which have served over centuries as cultural stabilizers themselves. In sum, these viewpoints demonstrate why the LiteraryTerms.net definition itself is contentious. It paints truisms as banal clichés that fail to account for their rhetorical, cultural, and historical functions, nor does that definition even acknowledge the fact that these sayings, like all human speech, derive their meaning from context. Scholarly research consistently shows that proverbs continue to be used because they have social significance, are transferable across situations, and entail persuasive force. This challenges the view that they are obvious or insignificant.

Q2: How do truths in certain proverbs relate to or differ from the definition in LiteraryTerms.net?

The study of some proverbs reveals that how closely they adhere to the LiteraryTerms.net (n.d.) characterization of truisms as an “obvious truth” is a very variable and context-specific matter. Ethan Davis (2021) presents strong evidence that the issuance of proverbs is conditional on media and audience type, as well as the communicative context. His corpus-based study showed newspapers consistently running proverbs like “Rome wasn’t built in a day” and “Every cloud has its silver lining.” Meanwhile, when didactic contexts arose, literary clichés sustained consistently with “All that glitters is not gold.” Followers of social media often use rhetorical devices such as sayings like “The proof of the pudding is in the eating.” On Twitter, concisely formulated statements like “What comes around goes around” were popular because they could circulate easily within fast-paced electronic discourse. These findings show that proverbs commonly used do not function as mechanically stated truths, but vary with relevance to context, audience familiarity, and communicative goal. The art of British weather proverbs studied (2024) and Jeremy Anderberg’s research into folklore (2016/2023) both underline a spectrum of verbal proficiency. Limb points out that those special sayings, scientifically based, such as: “Red sky at night, shepherd’s delight; red sky in the morning, shepherd’s warning”, are always right in principle only if you consider natural laws in themselves. They predict accurately within the range of their logic. By contrast, proverbs like “Dogs rain too!” or “When hanging clouds time looks as though it is black smoke, to a wise man long gown” have no record whatsoever. Anderberg’s (2016) collection of 22 traditional weather proverbs underlines this variability pointedly. One may rest upon factual observation, such as animal behavior, the formation of clouds, barometric pressure, and so forth, while another still survives as a folk belief transmitted within cultures and with only limited reliability in its prophetic capacity. To take one example: “Spiders busy weaving nets and many, the weather will be very fine indeed,” but the following is less consistently so: “When an ass brays forth surely rain will come before the day is out.” Whether a truism concerning the weather is widely accepted or not, such studies suggest that it is more to do with cultural familiarity, accumulation of experience, and interpreting conventions practiced than purely an objective matter in itself. Proverbs on health and well-being also show conditional application. Knack (2011) illustrates that the well-known proverb “Sticks and stones may break my bones, but words can never hurt me” cannot withstand empirical test: suffered by teenagers, peer victimization results in measurable physical and psychological pain encompassing, for example, a faulty cortisol response accompanied by an inferior level of physical health.

In the same way, crossways with income and well-being tell partial truths. Merging research from Kahneman, Deaton, Killingsworth, and Mellers, Berger (2023) shows that although higher income generally correlates with greater happiness. Our final example reveals that truisms of human experience, although seemingly self-evident, are bounded by context and affected in their part by a number of individual, social, and situational factors. Truisms on

society and human relationships also exemplify this pattern. Horwitz et al. (2023) discussed the proverb “Opposites attract” and demonstrated that partners are positively correlated with one another on a number of traits. These traits include educational attainment, substance use, and attitudinal characteristics, but not correlations for psychological traits, personality, and anthropometric characteristics. They vary by culture and temporal period. These analyses indicate that while the Literary Terms (n.d.) theory of proverbs as “obvious” statements can be supported to some degree by certain proverbs, the majority of proverbs actually embody conditional, context-dependent, or culturally determined truths. Traditional sayings like “Rome wasn't built in a day” and “Red sky at night, shepherd's delight” may seem self-evidently true. But their effectiveness, adaptability, and relevance to context are dynamic over the period. Hence, truisms can be neither categorically trivial, true, nor false universally; all depend on interrelationships between cultural practice, communication environment, observable instances, and discursive function.

5. DISCUSSION

This study aimed to analyze and critique a definition of truism, as explained in LiteraryTerms.net (n.d.), and to assess how these and other proverbs reinforce or contradict this perception. It was questioned in investigating if truisms and proverbs are seen as universal, partial, or culturally bound truths, and to make sense of how context, tradition, and language use mold these forms of truth. The truism's truth value turns out to be not fixed and yet not necessarily variable, but emerges out of an interaction between cultural norms, historical use, and local communicative protocol.

In question 1, “Why are examples and definitions of truisms in LiteraryTerms.net controversial from a paremiological perspective?”, the validity of the definition is discussed with a few perspectives of some authors.

The debate about the meaning of truism as presented by LiteraryTerms.net (n.d.) mainly emphasizes its reductive portrayal of truisms as “bland” or reified statements, referring to them as unimportant clichés. This perspective stands in stark contrast to the massive amount of scholarly discussion about proverbs and truisms in terms of their cultural, rhetorical, and historical significance. Whiting (1932) showed in his classic study on proverbs that a proverb usually contains an “Apparent universal truth” that is formulated in formulary and stylistically marked language. By ignoring these features, LiteraryTerms.net dismisses truisms as clichés and neglects their role as vehicles of common cultural wisdom.

Subsequent research supports this critique. Moldenhauer (1967) himself admitted to the possibility of certain proverbs being occasional and trivial, but he knew that many still represent persuasion and force. As Hulme (1902) also has noted, it is not easy to differentiate real proverbs and platitudes. Russell (1850, cited in Mieder, 1993) denied that proverbs were true by analyzing different proverbs without any context. Mieder (1993), however, disagreed with his notion that some contradictory proverbs are applicable within certain discourse. Honeck (1997), moreover, has also drawn attention to the fact that truisms are not truths validated by science, but truths according to cultural agreement. Similarly, according to Dabaghi et al. (2010), truisms are statements “which near enough everyone knows to be true,” thus emphasizing the role of truisms as markers of agreement and acknowledgment rather than as generators of information. LiteraryTerms.net's focus on self-evidence to some extent fits

with this view; there is an oversight of the more general cultural and communicative roles through which the force of truisms functions.

In addition, Mieder (1993) emphasized the situational truth of proverbs. He writes that apparently conflicting proverbs, like “Absence makes the heart grow fonder” and “Out of sight, out of mind,” can be equally true, depending on the subject, and this flexibility and situational contextuality. Yankah (1984) maintains that a proverb may represent general truths, but that they only assert meaning in discourse. This notion is fortified by examples among public rhetoric: Barack Obama (2008, cited in Mieder, 2010) referred to certain sayings as “old truisms” in order to illustrate common cultural wisdom, whereas Martin Luther King (2008, cited in Mieder, 2010) used proverbial wisdom to underscore social injustice. Furthermore, Lakoff’s (1980) experientialist view explains this issue in greater detail: facts of the matter are not only based on empirical truth, but are also viewed in light of how well they cohere with culturally shared conceptual structures. They attain legitimacy through societal exposure over time and through metaphorical extension, and that is why a sentence that appears self-evident to one crowd of listeners can be devoid of meaning for another. Reznichenko (2021) reminds us that many truisms come from didactic traditions like Aesop’s fables or Biblical parables, which emphasize their historical and instructional value.

In other words, the disagreement is grounded in a basic epistemological friction. LiteraryTerms.net builds on what might be misguided clearness of truisms, paremiological studies highlight their context-core, culturally constrained, and rhetorically powerful character.

In question 2, “How do certain proverbs relate to or differ from the definition in LiteraryTerms.net?” the validity of the definition is discussed with a few proverbs debated in internet sources.

Davis (2021) demonstrates that the frequency of proverbs is highly context-dependent. Though such expressions as “Rome wasn’t built in a day” or “Every cloud has a silver lining” is used regularly in newspapers and “All that glitters is not gold” predominates in books, while in political speeches, “The proof is in the pudding” is more preferably applied, and last, the proverb “What goes around comes around” is frequently employed on social media.

According to Davis (2021) that while such proverbs may seem “obvious” to an audience familiar with them, their self-evidence comes from mere convention and adaptability rather than any inherent universal truth. This corresponds partially to LiteraryTerms.net’s simplification.

It is a matter of truth and fact that we find revealed in the proverbs about the weather. Based on centuries-old maritime lore and tales from the British countryside, Limb (2024) and Anderberg (2016/2023) investigate ‘common sense.’ Some old sayings have an empirical basis. To take an example from nature, “Red sky at night, shepherd’s delight; red sky in the morning, shepherd’s warning,” describes the setting and rising of the sun. On the other hand, other old sayings are mere superstition, such as “Dogs and cats eat grass before a rain.” Some are only partially correct, i.e., St Swithin’s Day’s prediction of forty days of rain or “When your joints all start to ache, rainy weather’s at stake.”

The point of these findings is that even if some proverbs might seem “obvious,” others are actually based on cultural observations, collective experience, and anecdotal logic, and that all of them show the context-sensitive nature demanded in Mieder (1993). As Keene (1890), as cited in Mieder (1993), remarks, what is good advice in one situation may become bad counsel in another. In this respect, contradictions appear within weather proverbs from time to time, or more exactly, another proverb can contradict a proverb.

Like cultural and psychological wisdom, proverbs themselves can be hard to classify. For instance, the proverb that one is happy when one has money (cited in Berger, 2003), or when one has chosen a good woman to marry (cited in Horwitz et al., 2003), is supported only under certain conditions, and therefore must be wrong from LiteraryTerms' viewpoint. Mieder (1993) and Yankah (1984), on the other hand, maintain that such contradictions are not errors but show the situational and rhetorical flexibility of proverbs; their truth and force come out in a given cultural and discursive context.

Additional evidence from public rhetoric is found in the fact that Barack Obama (2008, as quoted in Mieder 2010) referenced these 'old truisms' to tap into shared cultural knowledge. In contrast, Martin Luther King Jr. (1963, as cited in Mieder, 2010) used the wisdom of proverbs to highlight social injustice, which suggests an impact on their persuasiveness from context, audience, and shared presuppositions.

It is thus explicated further by Lakoff and Johnson (1980) that these truths gain force not from empirical self-evidence but existentially, coherent with experiential feedback within shared cultural cognitive frameworks. Each of the traditional perspectives of the proverb reflects this debate. Moldenhauer (1967) and Hulme (1902) stated that some proverbs may appear hackneyed or hollow, yet at the same time they display cultural value and rhetorical power.

Therefore, even though a favorite axiom like "Rome wasn't built in a day" might seem to back up LiteraryTerms' point on an immediate, surface reading, most proverbs, including weather lore, sayings about people, and maxims are more complex than this. Therefore, proverbs such as those on LiteraryTerms.net are attributable; this phenomenon is almost non-existent for them. Only a few of these sayings, ones that are seen now and again and popular throughout the community, seem straightforward—the rest draw on cultural ideas, local circumstances, and rhetorical style.

As Davis (2021), Limb (2024), Anderberg (2016/2023), and others show, proverbs range in their "truth" definition. This underscores Keene (1890), Lakoff (1980), Mieder (1993), and Yankah (1984) that they function according to context, language, or related culture. LiteraryTerms.net's definition offers minimal analytical value, concentrating instead on how out-of-context sentence fragments can be deceptive. There are broader psychological, social, and cultural processes behind the expression of truth.

6. CONCLUSION AND RECOMMENDATIONS

This study analyzed the definition of truisms in LiteraryTerms.net (n.d.) and studied the extent to which proverbs align with this characterization. As the study shows, truisms cannot be categorized simply as "bland" statements; rather, their meaning comes from interactions between cultural tradition charges, conditions, and socialization skills. Most proverbs may look clear and banal, but many communicate a nuanced truth imbued with different contexts that run throughout time and various discourse communities (Mieder, 1993; Keene, 1890; Yankah, 1984).

In addition, however, empirical and experimental findings, which were perfectly exemplified by references to proverbs relating to health and the weather in recent books and newspapers (Knack et al., 2011; Limb, 2024), indicate clearly that many truisms have no basis in reality at all. It is simply a culturally supported or metaphorically resonant sort of talking. Considering

these insights show that truisms may not be universally and utterly simple after all, but derive their force from contexts and the mode of thought behind them (Lakoff, 1980; Mieder, 1993). In view of these results, we recommend that internet content creators, especially contributors to educational or literary websites, should approach more carefully and certainly scientifically in explaining truisms. Because an experienced reader can easily question definitions or illustrative examples, while less sophisticated audiences may accept simplistic explanations uncritically, therefore, platforms like LiteraryTerms.net should consider providing links to other sources, at least one source that demonstrates the significance of truisms. Providing an additional link, authors will offer a much nuanced understanding, helping readers realize the range and adaptability of truisms without oversimplifying matters.

Limitations of the Study and Suggestions for Further Research

There are still limitations as part of this research. The study was first and foremost performed on LiteraryTerms.net and a few academic articles; this may have missed some other ideas and interpretations.

Second, the investigation considered only instances from books and newspapers in English, without comparing them systematically against cross-cultural or multilingual corpora. As a result, applicability is field-specific.

Future research could also apply empirical or experimental approaches (e.g., surveys or tests) in order to suggest whether and how people from different communities comprehend and accept truisms of everyday communication.

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