

**REFLECTIONS OF FAMILY, GENDER, AND SOCIAL VALUES IN UZBEK AND
KOREAN PROVERBS***Bazarova Shaxlo Shuxratovna**Senior teacher at Samarkand State University**Samarkand, Uzbekistan**Email:shahina2444@mail.ru*

Abstract: This article explores a specific genre within Uzbek and Korean folk traditions — proverbs. It focuses on how proverbs reflect and address gender-related themes. Folklore includes various forms of expression such as songs, riddles, and sayings attributed to both women and men. The article examines the unique characteristics of proverbs as a distinct genre within this cultural context.

Key words: gender roles, social values, poetics, gender, concept, proverb, feeling, folklore, character, nation, mentality, spiritual interpretation.

Introduction: Women's prose occupies a significant place in South Korean literature, with a distinct historical trajectory that spans several periods of development. Unfortunately, this topic has not yet received sufficient scholarly attention within Uzbek Korean studies. A closer examination of the subject reveals that numerous genres within Korean oral folk traditions express the emotional world and inner experiences of women. Notably, both Uzbek and Korean oral folklore—particularly genres such as proverbs, riddles, quatrains, and folk songs—offer vivid representations of gender-related themes. When these genres are analyzed in depth, it becomes evident that they reflect the distinct realms of women and men, conveyed through specific details and imagery.

In discussing the linguocultural features of proverbs, it is essential to address the unique national character and mentality of each people. Proverbs, as a condensed form of cultural expression, play a vital role in reflecting the worldview, history, traditions, and mentality of a nation. They are a priceless component of folk creativity, embodying the spiritual and cultural identity of a people. As the renowned linguist Dal noted, “A collection of proverbs is a treasury of wisdom drawn from the language and experience of the people, a distillation of common sense, and a reflection of life’s truths as understood by the nation.” A comparative analysis of Korean and Uzbek proverbs reveals them as mirrors of the historical, spiritual, and material cultures of their respective peoples. Therefore, the comparative study of proverbs from different languages offers valuable insight into the cultural and national characteristics of each people and provides a deeper understanding of their mentality.

Moreover, gender representation holds particular importance in oral folklore genres. For instance, Uzbek folklore includes proverbs specifically voiced by women that reflect their living conditions and societal roles. These proverbs often address issues such as women's upbringing, behavior, and perceived shortcomings, offering a window into the gender norms and values embedded in traditional culture.



Proverbs Expressed from the Female Perspective	Proverbs Expressed from the Male Perspective
A petty mullah is the disgrace of religion; A bad wife is the disgrace of flour.	Forty skills are too few for a man.
A child's nature is seen from a young age; A woman's nature is known from her early behavior.	A man has one soul, A girl has forty.
A woman's beauty lies not in makeup, but in her intellect.	A man's wealth lies underground.
A body that did not receive a mother's milk Will not benefit from any nourishment.	If the father is pleased, God is pleased.
A poplar grows by the elm, A girl grows by watching her mother.	A young man worries about his people, The people's sorrow lies in his heart.
Do not enter the house of one with a bad door, And do not marry the daughter of a bad mother.	If the people are strong, the man will not suffer disgrace; If the man is strong, the people will not suffer disgrace.

The concept of "mentality" has only recently been incorporated into linguistic paradigms, yet it is now widely applied across various fields. In a narrow sense, mentality is understood as a "sphere of thought" or "worldview," while in a broader sense, it encompasses a people's morality, upbringing, and imagination.

Literature Review and Methodology: Linguist Boldirev categorizes world cultures into three types based on their orientation toward the past, present, and future. The first group, described as "conservative" cultures, places great importance on traditions. Examples of such cultures include English, Russian, Chinese, Japanese, and French. The second group is oriented toward the present, living "in the here and now." These cultures tend to be more impressionable and make decisions based on immediate circumstances. Latin American countries, the Philippines, Ireland, and Turkey fall into this category. The third group, future-oriented cultures, emphasize development and accumulation of resources for the future. North American cultures exemplify this type. The cultures of the Korean and Uzbek peoples, which are the focus of this study, can be classified within the "conservative" category. Therefore, proverbs from both cultures reflect universal human values, virtues, customs, and philosophical concepts. Notably, identical or similar proverbs in both languages may sometimes convey the same meaning, while at other times, they express distinct characteristics unique to each culture. For instance, Korean proverbs include those created by women, reflecting details and everyday life situations specific to their experiences. These genres also reveal social stratification in Korea. Proverbs, folk tales, and songs of the lower social classes often express the despair and resentment of impoverished people. This should be regarded as a natural phenomenon, as their poverty and the constant domination by the upper classes have led to such feelings of despondency. Since proverbs mirror the realities of life, it is natural for them to contain elements of hatred or grievance. The sorrow expressed in these proverbs primarily represents the dissatisfaction and poverty of women. For example:

Proverbs Spoken by Women	
Korean Proverb	Explanation in English
여자가 한을 품으면 오뉴월에도 서리가 내린다	A woman's resentment is so powerful that it can cause frost even in the height of summer.
시집 가서는 귀머거리 3 년이요, 병어리 3 년이라	After marriage, a woman is like a deaf person for three years and mute for three years (implying silence and submission in early married life).
때리는 시어미보다 말리는 시누이가 더 밍다	I dislike the sister-in-law who stops me more than the mother-in-law who hits me.
아이가 셋이면 석 자 가시가 걸리지 않는다	In a household with three children, even the sharpest thorn will not prick the mother (meaning a busy mother has less time to worry about troubles).
자식을 복 전에 어머니를 보랬다	Before looking at one's children's fortunes, one should look after their mother.
둘째 며느리 삼아 보아야 맏며느리 착한 줄 안다	Only after taking a second daughter-in-law does one realize how good the first one is.

Results: Women often attribute these conflicts to poverty. Proverbs expressing poverty and hardship are abundant, such as “가난 구제는 나라도 못한다” (“Even the government cannot alleviate poverty”), “똥구멍이 찢어지게 가난하다” (“So poor that even the anus is torn”), and “피죽도 쑤어 줄 것 없고, 새앙쥐 불가심할 것 없다” (“There is nothing even to cook thin porridge, nor anything to soothe a newborn mouse”). Many of these proverbs indirectly attest to the severity of poverty in people's lives. Regarding the concept of mentality in Uzbek proverbs, themes such as diligence, loyalty, respect for parents, and women's roles in society are among the most cherished topics in Uzbek culture. These values are equally reflected in Korean proverbs, as diligence, respect for elders, honor for the young, and honesty are significant virtues uniting Uzbek and Korean literary traditions. Indeed, proverbs constitute a people's cultural heritage. They encapsulate a nation's entire worldview, lifestyle, character, and beliefs. Since each nation has its own unique traits, these characteristics inevitably influence their proverbs. Even when the themes of proverbs are similar, the imagery and expressions used are never identical. These distinctive portrayals provide the proverbs with their national color and cultural specificity.

Discussion: Above, we emphasized the presence of gender-specific features in oral folk creativity, highlighting vivid examples within Korean folklore. To illustrate, we refer to the following examples:

Proverbs Spoken by Men

Korean Proverb	Explanation in English
사위 사랑은 장모 며느리 사랑은 시아버지	The son-in-law is favored by the mother-in-law, the daughter-in-law is favored by the father-in-law.
영감님 주머니 돈은 내 돈이요 아들 주머니 돈은 사돈네 돈이다	The old man's pocket money is mine, but the son's pocket money belongs to the in-laws (implying different attitudes toward family finances).
그 아버지에 그 아들	Like father, like son.

There is an important aspect that unites Korean and Uzbek proverbs: the issue of upbringing. In the proverbs of both peoples, the family is regarded as sacred, with parents holding a significant and authoritative position, and the upbringing of children is considered the highest value. The character of children is often judged by the nature of their parents, as children typically imitate their parents and strive to resemble them. Thus, the qualities of parents are reflected in their offspring. Proverbs related to upbringing are frequently encountered in the oral traditions of both cultures. This is because upbringing remains a vital concern across all times and places, whether in Uzbek or Korean contexts. It is also important to acknowledge that the figures of the “mother-in-law” and “daughter-in-law” are extensively represented not only in Uzbek proverbs but also in Korean folk sayings. This is due to the deeply ingrained value in both Korean and Uzbek cultures of honoring and caring for parents in their old age, regarded as a sacred duty and the highest obligation. Consequently, even after marriage, children often continue living with their parents. Therefore, the mother-in-law and daughter-in-law relationship is an inseparable part of everyday life, and this relationship is treated with great seriousness in both cultures.

Conclusion: In conclusion, oral folk genres embody the spirit, morality, culture, and customs of a people. In this study, we examined one genre of oral folklore—the genre of proverbs—and analyzed the issue of gender within it. The presence of proverbs attributed to both women and men in Uzbek and Korean folklore demonstrates that from the earliest stages of social development, women's creativity and their roles in society and the family have always occupied a prominent place. This observation supports our understanding of the significant status of women in traditional societies.

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