

Proverbs Expressing Mother-In-Law and Daughter-In-Law Conflicts in Korean And Uzbek Languages

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Abstract: This article presents a comparative study of proverbs reflecting mother-in-law-daughter-in-law relations in Korean and Uzbek. The proverbs reveal the conflicts in mother-in-law-daughter-in-law relations, the factors that cause them, as well as the complexity of Korean and Uzbek family relations, the position of daughters-in-law in this family, and their inner experiences.

Keywords: Proverb, mother-in-law, daughter-in-law, conflict, hierarchy, family, relationship.

Introduction: The Confucian value system can be cited as the foundation for preserving traditional society in Korea. This system of values formed a hierarchical structure that extended from a person's closest relatives to distant ones, and throughout the entire society. Accordingly, in the application of laws and in kinship relations, hierarchical order held great importance. The authority of the upper class was considered absolute, and the lower class was strictly subordinate to it. This discriminatory vertical order was also applied to the relationship between mother-in-law and daughter-in-law. The duties of a married daughter-in-law were considered more important than her rights, and she bore great responsibility regarding family succession and bearing a son. Therefore, in marital relations, real life, and legal punishment, the daughter-in-law was always expected to be obedient and responsible.[1]

It is well known that in all eras, minor reasons and excuses have led to various conflicts and disagreements among family members. In some cases, these escalate into serious hostility and enmity. This phenomenon is especially noticeable in the world-famous "mother-in-law and daughter-in-law" relationship. The conflict between mother-in-law and daughter-in-law has continued for years and centuries without resolution. The enmity between mother-in-law and daughter-in-law exists in all countries and nations.

In Korean society, the mother-in-law and daughter-in-law relationship is most frequently expressed through proverbs. The relationship between mother-in-law and daughter-in-law has always been conflictual. This conflictual relationship is clearly reflected in the proverb: "If you enter the guest room, the mother-in-law is right; if you enter the kitchen, the daughter-in-law is right." The daughter-in-law has her own opinion, and the mother-in-law has hers. Thus, the relationship between mother-in-law and daughter-in-law is not smooth; there is sharp opposition between them. When two opposing claims exist in one household, if one side does not yield and refuses to accept the other's claims, the conflict continues for a long time. Emotions accumulate over a long period and eventually turn into "hatred." Unlike Western families, in Korean families, the mother-in-law and daughter-in-law conflict lasts throughout their lives.[2]

The greatest source of conflict for the daughter-in-law is the mother-in-law. Both the mother-in-law and the daughter-in-law share common and similar characteristics: they are women who came from outside as non-blood relatives of the parental family. However, precisely this similar status and position has become the cause of competition, opposition, conflict, and quarrels. The mother-in-law, who has achieved the matriarchal position in the family through many difficulties, perceives the daughter-in-law as a new

aggressor and competitor. In turn, the daughter-in-law also adopts an aggressive attitude out of the need to protect herself. We will try to support our opinion with the following proverbs:

1. **시어머니 미워서 개 배때기 찬다.** If you hate your mother-in-law, you kick the dog's stomach. 시모에게 역정나서 개 옆구리 찬다. If you get angry with your mother-in-law, you kick the dog in the side.

In these proverbs, the daughter-in-law's complete hatred toward her mother-in-law, who has no rights while living together, is clearly manifested. The daughter-in-law hates her mother-in-law and wants to kick the dog, but this does not satisfy her. Here, the "dog" appears as an object that replaces the mother-in-law in the daughter-in-law's eyes and becomes the target of her anger.

2. **쓰니 시어머니.** Mother-in-law because she is bitter. 모진 년의 시어머니 밥내 맡고 들어온다. In a stormy year, the mother-in-law comes to be fed.

In the second proverb, the very existence of the mother-in-law is portrayed as hatred, and it explains how this feeling of hatred intensifies over time.

3. **시어머니가 오래 살다가 며느리 환갑날 국수 양푼에 빠져 죽는다.** The mother-in-law lives long and then drowns in a bowl of noodles on her daughter-in-law's 60th birthday.

These proverbs extend to the point of "what happens if the mother-in-law lives too long" and express an extreme desire for her death.

4. **십 년을 같이 산 시어미 성도 모른다.** Even after living together for ten years, I don't know my mother-in-law's surname.

This proverb shows how the feeling of hatred sometimes turns into indifference.

From the above, we can clearly see that the daughter-in-law's humiliation of her mother-in-law is extremely negative. This reveals a strong psychological resistance filled with curses and hatred. Due to Confucian ethical values or the concept of hierarchy, direct resistance is not possible; instead, the examples show cases where the daughter-in-law in a traditional large family system can only wish for her mother-in-law's death. The situation of the daughter-in-law, who has no choice but to wait for the death of the person who holds power in the family, becomes strikingly visible.

At the same time, the mother-in-law does not treat her daughter-in-law with care or see her as her own daughter; instead, she humiliates her. She does not treat her daughter and daughter-in-law equally, always

favoring her own daughter and mistreating the daughter-in-law. She perceives the daughter-in-law not as a person worthy of respect, but as an object who must obey and fulfill her duties. For example:

1. **오라는 딸은 안 오고 외통 며느리만 온다.** The expected daughter did not come, only the unexpected daughter-in-law came.

양식 없는 동자는 며느리 시키고, 나무 없는 동자는 딸 시킨다. Work without food is given to the daughter-in-law, work without trees is given to the daughter.

In the above proverbs, the mother-in-law's hatred toward her daughter-in-law compared to her own daughter is clearly manifested.

The mother-in-law always finds fault with the daughter-in-law's service, food, and behavior. Her negative attitude is reflected in the following proverbs:

2. **부뚜막 땀질 못하는 며느리 이마의 털만 뽑는다.** The daughter-in-law who cannot light the stove has her forehead hair plucked.

의젓잖은 며느리가 사흘 만에 고추장 세 바통이 먹는다. An incompetent daughter-in-law finishes three jars of red pepper paste in three days.

3. **무던한 외며느리 없다.** There is no innocent daughter-in-law.

집안 망신은 며느리가 시킨다. The daughter-in-law brings shame to the family.

In these proverbs, all daughters-in-law are portrayed as guilty and sinful, and the blame for family problems is placed on the daughter-in-law.

CONCLUSION

In traditional Korean and Uzbek families, hierarchical order in kinship relations holds great importance. The daughter-in-law appears not only as a person starting a new married life but also as a person entering a complex, hierarchical kinship system. Therefore, the duties of a married daughter-in-law are considered more important than her rights. Hierarchical order is especially evident in the relationship between mother-in-law and daughter-in-law. Various conflicts, disagreements, disputes, and tensions in the family are most often observed in mother-in-law and daughter-in-law relations.

The mother-in-law and daughter-in-law relationship in Korean and Uzbek families is most frequently expressed through proverbs. In most of them, the daughter-in-law's hatred toward her mother-in-law, who lives with her but whose rights are violated, is

clearly manifested.

In turn, the mother-in-law does not treat the daughter-in-law as a person worthy of respect; instead, she perceives her as an obedient, subordinate object who must fulfill her duties. She always looks down on the daughter-in-law with a negative attitude.

In general, the proverbs reflecting mother-in-law and daughter-in-law relations in Korean and Uzbek languages reveal the complexity of family relations in Korean and Uzbek societies, the position of daughters-in-law, and their inner experiences.

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