

The Virtue of Doing Good and Its Social Significance (Interpretation in Uzbek And Korean Proverbs)

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Abstract: This article expresses the idea of humanity, generosity, and doing good without expecting anything in return through the popular folk wisdom "Do good and do not withhold." The article reflects the ancient moral principles of the Uzbek people, particularly the virtues of selfless help, kindness, and generosity toward others. The proverb is analyzed from a pragmatic perspective, functioning as a directive speech act that encourages people to engage in good deeds. Such proverbs serve as important educational tools in fostering positive relationships in social life, such as harmony, solidarity, and mutual support. Furthermore, the proverb embodies the ethical ideals, national mentality, and social values of the people.

Keywords: Communication, culture of interaction, behavior, ethics and morality, speech activity, path to the heart, mutual understanding, beauty of words, foundation of upbringing, 한국어 속담, 중의적 표현, 직접적 표현, 동음어, 다의어, 단의어. 의사 소통, 치료 문화, 매너, 품위, 연설 활동, 영혼의 길, 상호 이해, 단어 비전, 교육의 기초.

Introduction: The creator of proverbs is a nation with an established culture and developed national identity. Although proverbs stem from people's life experiences and sayings, over time they become culturally fixed expressions and serve as a reflection of that nation's worldview. The semantic scope of proverbs is indeed vast. They encompass all aspects of human activity and reflect the life, culture, and history of a society. While proverbs express folk wisdom, they also represent a kind of moral code, where virtues are praised, spirituality is upheld, and vices are condemned.

Many proverbs encourage individuals to act rightly; they indicate what should and should not be done, protecting people from negative behavior.

Since this section of our article focuses on how the concept of kindness is represented in folk proverbs, we will examine the semantics of frequently used Uzbek proverbs that are commonly encountered in everyday life:

Korean: 종이 한 장이면 양면이 있다

Uzbek equivalent: Tanganing ham ikki tomoni bor

Explanation: This proverb teaches the importance of considering multiple perspectives when making moral decisions.

Korean: 개 담에 누워라 벼룩이 떼도 붙는다

Uzbek equivalent: Qozonga yaqin yursang qorasi yuqadi

Explanation: This warns against associating with immoral people, as their behavior can have negative consequences.

Korean: 선악이 돌아가니 팔딱이도 돌아간다

Uzbek equivalent: O'ng qo'ling berganni, chap qo'ling bilmasin

Explanation: This saying encourages people to do good deeds discreetly, without expecting praise or reward, because such actions will be rewarded in due time.

Uzbek: Hayrli odam amali bilan taniladi

Korean equivalent: 선한 사람은 그의 행실로 알 수 있다

Explanation: The proverb highlights the importance of actions in reflecting a person's character and morality.

Uzbek: Tomoqqa ishtiyoq shirin kam keltirar

Korean equivalent: 탐욕은 불행만을 가져온다

Explanation: This warns against greed and selfishness, urging individuals to prioritize altruism and generosity.

Uzbek: Hokimlikning asosi halollikdir

Korean equivalent: 문명의 기초는 정직이다

Explanation: The proverb emphasizes that honesty is a fundamental value for building a just and prosperous society.

Uzbek: Yaxshidan ot qoladi, yomondan — dod

Korean equivalent: 좋은 사람의 이름은 남고 나쁜 사람의 오점이다

Explanation: A person is remembered for their good deeds. Even after a long time, their name lives on in positive memory, whereas a bad person leaves behind complaints and pain.

Uzbek: Yaxshilik nur keltirar, yomonlik — zulmat

Korean equivalent: 선은 빛을 가져오고 악은 어둠을 가져온다

Explanation: Just as light shines even in the brightest place, kindness illuminates the heart, while evil drags the soul into darkness.

Uzbek: Yaxshini ko'rib fikr qil, yomonni ko'rib shukur qil

Korean equivalent: 좋은 점을 생각하고 나쁜 점에 감사하십시오

Explanation: Also known as "Birni ko'rib fikr qil, birni ko'rib shukur qil," this proverb teaches us to be inspired by good people and thankful we are not like the bad ones. It encourages people to strive for virtue and avoid those who sow discord in society.

Uzbek: Yaxshi bir tavba qiladi, yomon — yuz

Korean equivalent: 착한 사람은 한 번 회개한다, 나쁜 사람은 백 번 회개한다

Explanation: A good person, after making a mistake, sincerely repents and tries not to repeat it. A bad person may repent many times, but still does not refrain from wrongdoing.

Uzbek: Yaxshini so'ksang, suyagidan o'tar, yomonni ursang, terisidan o'tar

Korean equivalent: 선을 욕하면 뼈를 뚫고 악을 때리면 살갗을 뚫는다

Explanation: This proverb implies that a good person is deeply affected even by words, while a bad person remains unaffected even by punishment.

A good person becomes ashamed upon hearing offensive words. Such words pierce deep into their bones. But for a bad person, harsh words remain on the surface — even a blow won't affect them.

A good person eats fine food, a bad one suffers consequences.

좋은 음식을 먹고 나쁜 사람의 머리를 먹다

Kindness and virtue lead a person toward perfection. A person who does good hears words of gratitude and enjoys the fruits of their deeds. But a person who embraces evil ultimately faces the consequences of their actions.

A good person inspires, a bad one extinguishes.

좋은 사람은 시작하고 나쁜 사람은 멈춘다

A good person enlightens hearts with their kindness and draws others with affection. A bad person, through words and actions, causes emotional harm to others.

The good do not endure, the bad do not die.

착한 사람은 살지 않고 나쁜 사람은 죽지 않는다

Our people say, "The wicked never die." Even after a good person passes away, they remain alive in people's hearts. A person who lived an honorable life is always remembered. But a wicked person, though alive, is considered as good as dead in society's eyes.

The child of the good is drawn to honor, the child of the bad—to shame.

선한 아이는 위로 끌어당기고 악한 아이는 문 쪽으로 끌어당긴다

A good person raises a good child and gains respect through that upbringing. Thanks to this, they earn high status and honor. But a bad person's child brings shame and embarrassment to their parents.

Those who ignore the advice of the good follow the path of the bad.

그는 선한 사람의 조언을 따르지 않고 악한 사람의 길을 따른다.

This proverb reflects how goodness guides people along the right path. Those who disregard the counsel of the righteous may fall victim to evil.

Bees land on good flowers.

꿀벌은 좋은 꽃에 착지한다.

Just like everyone throws stones at a fruitful tree, people are drawn to those from whom they can

benefit. In this proverb, flowers and bees symbolize a person and society. A virtuous person is like a flower — people are drawn to their goodness just as bees are to nectar. Such individuals serve others and meet their needs through their noble qualities and behavior.

Everyone perceives the world based on their inner state. That perception influences whether they behave well or poorly toward others. A kind-hearted person spreads peace and harmony wherever they go. A wicked person, on the other hand, causes harm to others.

The good speak with knowledge, the bad speak with harm.

좋은 사람은 알면서 말하고 나쁜 사람은 희망적으로 말한다.

"Our wise people say, 'A kind word is nourishment for the soul.'" A thoughtful person considers the effect of their words and speaks with awareness. A bad person, however, speaks without regard for how their words may hurt others.

If you are good, you will live and your fate will improve.

잘하면 살게 된다 운명을 키운다

As seen in many proverbs, a good person thrives in life. Their destiny becomes brighter as a result of their virtues.

If you are good, you will thrive; if you are bad, you will suffer.

좋은 사람이면 발전하고 나쁜 사람이면 망한다.

A good person is remembered with respect and affection. They are successful in all endeavors. A bad person, however, learns hard lessons from their wrongdoing.

Raise the good, remove the bad.

좋은 것은 기르고 나쁜 것은 버리십시오.

In Uzbek proverbs, several tools play an important role in conveying meaning — including metaphor, imagery, emotional intensity, conciseness, and figurative language. The meaning of proverbs does not always directly derive from the individual words, but is instead conveyed through figurative associations.

Folk sayings (proverbs) are formed either through metaphorical meanings or by combining literal and figurative meanings of words. In both cases, the figurative meaning in folk proverbs is unconventional and unique. The meaning expressed in proverbs differs from that in everyday speech — it is specific only to proverbs.

"The good is a garden, the bad is a black pot."

좋은 것은 정원이고 나쁜 것은 검은 항아리다

The metaphorical nature of a proverb distinguishes it from a maxim. A maxim is a linguistic formula expressing a logical or moral principle, a rule, or a behavioral norm.

Figurativeness.

A proverb always contains figurative meaning. If the literal meaning of a proverb represents its surface structure, then the figurative meaning constitutes its deep structure.

"A good dog won't show you its corpse."

착한 개는 죽은 척 하지 않는다

Instructiveness.

This feature of proverbs lies in their evaluative moral guidance — either positive (what one should do) or negative (what one should not do).

Examples:

– Be as sweet as honey if you're good; if you're bad, be as worthless as dust.

– If you're good, you'll live; your fortune will grow.

Instructiveness is a specific feature of proverbs. Riddles, wise sayings, tongue twisters, and idioms do not have this quality.

Conciseness and compactness.

A proverb expresses an idea briefly and clearly; syntactically, proverbs do not extend beyond the sentence level — they appear in simple or compound sentence forms. This feature distinguishes proverbs from folk tales.

Examples:

– The good is noble, the bad is disgraceful.

– The good thinks of the people, the bad thinks of themselves.

Structural-semantic completeness.

This feature distinguishes proverbs from the closest paremiological units — sayings (phrases). Grammatically, proverbs represent complete sentences (simple or compound), whereas sayings are sentence fragments or incomplete clauses.

G. L. Permyakov proposes dividing them into two types: closed sentences and open sentences.

- Closed sentences are fully fixed in form and do not change in discourse; they are entirely formulaic.

- Open sentences are not fully fixed and can be supplemented in discourse.

Additionally, all proverbial and saying-like utterances can be divided into two groups based on the level of

generalization:

- Private sentences relate to individual or exceptional cases (these include all open sentences and some closed sentences — i.e., both sayings and certain proverbs).
- Generalized sentences express established norms, recurring events, or customs, and include only closed (fully fixed) proverbs.

Linguistic encyclopedias offer alternative classifications:

A proverb is a rhythmically and grammatically stable expression formed from folk experience and used for evaluating specific life phenomena. Unlike sayings, it acts as an independent judgment in speech.

As a paremiological unit, a proverb shares both distinct and common features with other types of paremia.

Anthropocentrism.

A proverb always addresses the human being. It teaches how to live, prescribes or forbids certain actions. In proverbs, animals or objects often metaphorically represent people.

Example:

– If you walk close to the pot, its soot will stain you; if you stay close to the wicked, their vice will affect you.

Linguist N. Mahmudov summarizes the anthropocentric paradigm as follows:

“In accordance with this objective characteristic of language, anthropocentric paradigms place the human at the center, and language becomes a fundamental element in forming the human personality.”

We also find discussions of anthropocentrism and the human concept in literary texts in the works of N. M. Churilina, N. V. Chesnokova, and O. V. Botayeva.

Thus, despite their external simplicity, proverbs are complex phenomena. As paremiological units, they can be studied from the perspectives of logic, semiotics, linguistics, folklore studies, and other disciplines.

CONCLUSION

In conclusion, it is worth emphasizing that the triumph of goodness over evil, and the call for compassion and kindness toward others, is reflected in our proverbs. Through proverbs, we witness the ancient roots of the Uzbek people, the strength and depth of their national culture, the elevated nature of their mentality, and the embodiment of culture through language.

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