

LIFESTYLE AND CULTURE OF THE REPRESENTATIVES OF THE KOREAN DIASPORA OF SAMARKAND

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Annotation

In this article, the lifestyle and culture of the representatives of the Uzbek and Korean people's diaspora are covered based on the sources, information is provided about the approaches to the study of etymology, the study, development and importance of the Uzbek and Korean people's traditions with an in-depth comparative study, The purpose of the research is to provide scientific analyzes and conclusions about problems and solutions. Description and analysis of Korean cultural events are given.

Keywords: diaspora, shamanism, Korean customs, calendar holiday, Korean wedding, culture, art, dosism.

Nowadays diplomatic relations between Uzbekistan and the Republic of Korea have not been established for a long time. However, during these years, a lot of work has been done on political, economic and cultural cooperation between the two countries. Relations between Uzbekistan and Korea are an example of cooperation and friendly relations between two friendly countries and brotherly peoples [1].

Koreans who moved to Samarkand during the historical deportation period are valued today as a nation rich in historical and cultural heritage, preserving national elements and centuries-old national traditions and customs, honoring the rich treasures of ancestral traditions. Koreans in Samarkand are Christians. Most Koreans are Buddhist [2]. In ancient times, Koreans believed in shamanism and worshiped the forces of nature. Buddhism spread to Korea in the 3rd and 4th centuries, and Confucianism had a strong influence in the Middle Ages.

Christianity entered Korea in the 19th century, but did not spread. Korean families tend to have many children. The birth of a child is celebrated as a big holiday. Due to the hardships of life, children often die in infancy [3]. To protect themselves from such a tragedy, they held various ceremonies for children. For example, in ancient times, a child had several names. If the child came from a wealthy family, he would be given a good name. (Marjan, Asele, Dragon, etc.). And if the farmer has a child, a pig, a frog, a dog, etc. are designated. There is an opinion that the simpler the child's name, the easier his life will be. This is because it protects the child from eye contact. Sometimes a boy is named after a girl. Later, she named the baby according to her appearance and personality. For example, the eagle is a symbol of courage. Shelpek is a boy with a flat face. This way, the child can use temporary names, and when he becomes an adult, he will have a permanent name. According to tradition, grandchildren are given the names of their grandfathers. Thus, the names Tsoi, Pak, Kim, Lee is common among children of all clans and tribes in the Korean people. It comes to people only before horses [4]. In Korea, women are officially named after their husbands after marriage. In Korean people, those who did not have children were adopted by their relatives. An adopted child must serve his parents faithfully. It is legal for Korean people to celebrate three holidays. First of all, it is a child's birthday; the second is a wedding; the third is tiger wedding (sixtieth). The wedding will take place on Saturday and Sunday. According to Korean tradition, the bride is handed over to the groom by her mother. The bride must accept it. The bride gives the prepared glass to the groom's mother [5]. The boy's mother hid him in a bag of rice. This ceremony symbolizes peace and harmony between the bride and mother-in-law. When the bride is brought into the house, a white cloth is spread and rice is poured over it. It makes the bride wish to be happy and prosperous. On the one hand, the fact that the Kazakh people put a white cloth in front of the girl when taking her out also shows the solidarity between the two peoples.

According to Korean tradition, on the third day after the wedding, the bride must do housework and show her inclination. In addition, according to the custom of the Korean people, the 60th birthday of a 60-year-old man was celebrated with a lot of money, and there was also a wedding. It is a myth that money can buy you a happy old age. There is another side to fundraising. "You have done a lot, now your life is over," he said. This nation also has traditions of mourning for the dead. If the

owner of the house dies, male relatives sit on the right and female relatives on the left. His wife and eldest son are crying when they see their other children. The deceased was taken out for two days, and on the third day at 2 o'clock in the cemetery, all the belongings and clothes of the deceased were burned. Korean people celebrate certain holidays depending on the season and the economy. In particular, special attention was paid to the celebration of the New Year. They believed that the more interesting the new year, the better the harvest.

It was also fun at the beginning of spring, during the planting season. At the beginning of the harvest, it is customary to hold national games, weddings, and prepare various dishes from the new harvest.

One of the oldest Korean beliefs is shamanism, brought by visitors from Altai and Siberia during the Neolithic period. A slightly modified form of shamanism has survived to this day. Today there are tens of thousands of shamans in Korea.

Dosism also appeared in Korea in ancient times. However, this religious-ideological current is not clearly organized, but its influence is still observed in the pursuit of health of body and soul, eternal life, longevity and happiness. The Korean diaspora in Samarkand differs from other ethnic groups in the fact that there are few settlers to their historical homeland. Weddings cannot be celebrated. That is why parents try to celebrate their children's birthday.

In conclusion, it is a very meaningful study that comprehensively analyzes Koreans from the perspective of complex ethnic relations, citizenship issues, and a diaspora with different cultural identities in a transnational context. The Korean diaspora has experienced the same extremes of disruption and disruption, discrimination and hardship that we all have experienced in Korea's colonial history and modernization process. There is evidence of forced laborers from Russia's Primorsky Krai to Central Asia, and forced laborers on sugar cane farms in Hawaii. There is also information about "Hosenjin" (Koreans), who were severely discriminated against in Japan, and Korean miners in China. "Gongju Yang" is an evidentiary source of such shared memories of the Korean diaspora.

In addition, career advancement and economic stability, establishing a Korean economic network through urban self-employment, the role of the Korean church, women's activism in the migration process, hard work, and excellent adaptability are seen as common characteristics found in any individual.



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