

Intercultural conflicts of Uzbek and English stereotypes

Ochilova Nisobegim Nabi qizi –

*Navoi State Pedagogical Institute, 1st-year Master of The Faculty of Foreign Languages.
Uzbekistan*

Ahmedova Malohat Ergashevna –

Scientific supervisor, Candidate of Pedagogical Sciences

Kadirova Dilrabo Shamsiddinovna –

Senior teacher

ochilovann@gmail.com

Abstract: *The most essential ability to understand the characteristics of learning foreign languages is to learn how to communicate with people of different nationalities and, most importantly, to enjoy this communication. The language of each ethnic group is a living organism and is inextricably linked with its history, culture and social life. The problem of the interaction of language and culture is one of the central issues in linguistics. This article is based on the analysis of linguistic and cultural stereotypes in the Uzbek and English languages, as well as the prevention of intercultural conflict.*

Keywords: *stereotype, conflict, linguocultural aspects, cultural shock, communication, personality traits*

In the current era of globalization, the attention to foreign languages is becoming an important role in our daily life and playing an effective tool for organizing science, manufacture and management activities. In particular, the state program for implementation of the national action strategy on five priority development areas 2017-2021 in the year of active investments and social developments selects following challenges: “Upbringing of physically healthy, spiritually and intellectually developed, independently thinking youth, dedicated to homeland with solid views of life, improving their social activity in democratic reforms and development of civil society.”¹ In particular, the role and importance of learning English in the development of intellectual potential and secular knowledge of young people is invaluable.

The urgency of the problem depends on several factors: first, the globalization of cultures and the mutual understanding of communicators in the context of interethnic communication between representatives of different linguocultural communities; secondly, the emergence of interest in the problems of the interaction of languages, cultures and psychology of peoples is explained by the emergence of various conflicts in the learning process. The opposite conversation of the minds is the result of the partners misunderstanding each other; the manifestation of ethnocentrism by them is a clash of stereotypes of each nation. Nowadays, the phenomenon of “stereotype” is attracting more and more attention of researchers, because stereotypes of other nature, on the one hand, facilitate intercultural communication, in that case they give ideas about the character of the nation in advance, and on the other hand it provides a route to a clash of different stereotypes of peoples and leading to the emergence of a conflict situation.

¹ Decree of the President of the Republic of Uzbekistan No. PF-4947 of February 7, 2017 "On the Strategy of Actions for the Further Development of the Republic of Uzbekistan."

There are different definitions of stereotypes. According to Macmillan Dictionary first meaning of stereotypes is “a very firm and simple idea about a particular type of person or thing”², being in this way we are all under the power of stereotypes, skillfully created for centuries. Something goes into the past, something remains in a modified state, but some things, concepts, invented and actively fueled by films, fiction and even children's fairy tales, continue to fulfil and develop our life. This concept was introduced by the American journalist Walter Lippmann in the twenty's years of the last century. He borrowed the word itself from printers. People in this profession use the word stereotype to refer to a printed form that allows text to be reproduced several times. The word “stereotype” is a specific form of perception of the world around us, so “it may be the core of our personal tradition, the defense of our position in society”³. According to Lippmann, man tries to understand the world around him in all its contradictions, creating a “landscape in his imagination” in relation to events he has not directly observed. Such stereotypes are formed under the influence of the culture of a particular person or group: “For the most part we do not first see, and then define, we define first and then see. In the great blooming, buzzing confusion of the outer world we picked out what other culture has already defined for us, and we tend to perceive that which we have picked out in the form stereotyped for us by our culture”⁴

Stereotypes allow a person to form an idea of the universe as a whole, to step out of its narrow social, geographical, and political environment. Lippman argues “that stereotypes are passed down so firmly from generation to generation that they are often perceived as existence, reality, biological fact. If our personal experience contradicts a stereotype, often one of two things happens: the person is not changeable, for some reason is not interested in changing their views, or simply does not feel this contradiction, or sees it as an exception confirming the rule and usually simply forgets about it. And when a sensitive, curious person's stereotypes collide with reality, they change their perceptions of the world around them”⁵. If mathematical problem-solving algorithms preserve a person's thinking, then stereotypes “save” a person's identity.

American scientists D. Katz and K. Braley, who developed a method for determining ethnic stereotypes based on an experiment conducted at Priston University, gave the concept of ethnic “stereotype by definition”. From a result of their questionnaire among students of different nationalities the researchers came to this conclusion:

1. Stereotype are false, there are a lot of overlap between groups, no specific traits can characterize all members of a group
2. Uniformity of stereotypes (degree on consensus) has no relations to prejudices
3. Ethnic stereotypes are widespread and shared by members of a social group, and can be both positive and negative.⁶

An ethnic stereotype is a stable idea that does not fit well with the realities it seeks to express and

² Macmillan English Dictionary for Advanced Learners, 2002

³ Lippman W. Public Opinion. N.Y. second edition in 1998. 427p- [95]

⁴ Lippman W. Public Opinion. N.Y. second edition in 1998. 427p-[81]

⁵ Lippman W. Public Opinion. N.Y. second edition in 1998. 427p-[100]

⁶ Katz, D., & Braly, K. (1933). Racial stereotypes of one hundred college students. Journal of Abnormal and Social Psychology, 28, 280-290.

stems from a person's characteristic to identify a previous event and then observe it. In this case a stereotype is a verbally expressed belief about a social group or individuals who belong to it. It has a form of logical judgment that tends to be emotionally evaluative, unreasonably rewarding, or depriving any category of people of certain qualities, or behaviors. From a linguistic point of view, a stereotype can be expressed in the form of a sentence. Stereotypes are explored in the process of socialization and culturalization. Because stereotypes are part of culture, the "habit" of thinking about different cultures in a young child who has just become a representative of our society is shaped by stereotypes that exist in a certain form. A.P. Sadoxin and T.G. Grushevitskaya highlights the following "factors that influence the formation of stereotypes in the process of socialization of the individual: first, many stereotypes lie in the minds of even parents. They take their final forms between the ages of 12 and 30, after which they are permanently established and can be changed with great difficulty; second, stereotypes are formed in the process of interacting through the perception of someone's opinion: for example, people you often meet - friends, peers, teachers, etc .; third, stereotypes can emerge through limited personal relationships. So, if a trader of another nationality is deceiving you, then you can conclude that he is a "deceiver" about all the representatives of a particular nation. In this case, the emergence of stereotypes lies in unexplored, limited information; and fourth, the media plays an important role in shaping stereotypes, especially in today's fast-paced world where many people rely on authoritative sources and lean towards critically unappreciated opinions."⁷

The phenomenon of stereotypes is studied not only in the work of linguists, but also in the research of sociologists, ethnographers, cognitologists, psychologists and ethnopsycholinguists. Each of these disciplines defines the nature of stereotypes from the perspective of their field of study. Accordingly, there are social stereotypes (by profession, age), communication stereotypes, mental stereotypes, cultural stereotypes, ethnocultural stereotypes, and so on. For example, social stereotypes reflect an individual's thinking and behavior. Ethnocultural or national stereotypes are the most studied and reflect the common characteristics of a nation. Ethnocultural stereotypes reflect the relationship between national groups, an integral part of the self-awareness and mentality of a particular nation, and closely linked to the national character.

Linguoculturology is more interested in ethnocultural, that is, national stereotypes. For example, in the Uzbek nation, "not welcoming a guest or not welcoming him well is considered to be a disgrace to one's family, village, and lineage. Traditions even call on the enemy to be hospitable."⁸ Such incidents are considered hospitable, tolerant, simple, trustworthy and, in the eyes of Europeans it seems like astonishing, strange, incomprehensible stereotypes, and still attract thousands of tourists. In English culture, you can see the opposite: "it is considered impolite to address strangers until you meet them. It is common to use surnames and titles while greeting and addressing, even in the company of close friends."⁹ Therefore, the ability to choose right topic for conversation is very important to interact with other linguistic and cultural community members. The topic of "safe" conversation, which is considered appropriate for communicating with strangers (or people you don't know well), varies from country to country. A comparative analysis of the choice of topics for a small-talk interaction in the Uzbek and English-speaking cultures shows that the most popular topics for the English are: travel, weather,

⁷Grushevitskaya T. G., Sadoxin A. P. Culturology. M.2010- 688 c.

⁸ <http://chdpial.uz/ozbekiston-madaniyati/>

⁹ https://revolution.allbest.ru/sport/00771213_0.html

hobbies, interests, work; but for Uzbek people the most appropriate themes are family, health, hot news, housing conditions. In England, it is dangerous to talk about the royal family, racial relationships, income, wages, health, pets. In Uzbekistan, we need to be very careful about politics, government officials, and private foundations. Conversations on such topics should be avoided at all, or somehow minimized in order to compose cultural conflicts.

Ethnic stereotypes give ideas about the positive or negative stereotypical features of any ethnic nation, for a positive stereotypes we may include such kind of national capacities likediligence, precision, humanity, simplicity, purity, reliability, in contrast to them there arenegative merits: stubbornness, overworking, lack of humor, sadness, selfishness, loneliness. For example, for greeting with Englishmen it is enough to say: "Hi! How are you?", in response to this questionthey wait for a short answer: "Thanks, andHow are you?". When you are parting, simply say "See you!" or "Bye!"it is expedient to conclude. From their point of viewan excessive service seems like hypocrisy and interference in private life. There is also a phrase "To take English leave" which means when someone is leaving without saying goodbye. You might think that this phrase is mocking the obscene behavior of the British people. Fortunately, English culture tends to follow the rules of etiquette. They say goodbye politely to others, before they leave, and they consider other behaviors to be bad taste or a sign.

In Uzbek culture, there are a number of Islamic guidelines for greeting and there are a great deal of proverbs, for example:«*Avval salom, keyin kalom*», (first greetings, then afterwords),it means you should say "Assalamu alaykum" and after it ask questions about family. «*Salom bermaguncha, birovni taomga chaqirmanglar*», (do not invite anyone to a meal until you greet them), in the following saying thereis another proof of Uzbek people's hospitality and politeness. It is hard to imagine people in Uzbekistan, who meet on the road and immediately flee to their jobs. You should not only greet them, but ask sincerely, with all the details, about theirbusiness, events at home, children's health, news, and so on. The answer should always be positive: "Praise be to God, everything is in order." It takes a lot of time, especially, when women meet, the conversation feels more emotional and richer with their impressions. It is obvious that the Uzbek people are unique, hospitable and open-minded.

The stereotypes used in the process of intercultural communications should be knownbeforehand, in order to help to create a dialogue of cultures, to preconceive notions about ethnic positive traits, to facilitate understanding andto promote tolerance with representatives of other nationalities. Thus, the study of English and Uzbek national stereotypes helps to achieve mutual understanding in intercultural communication, because the information already familiar with one society can be absolutely differ from mentality of other nations, soknowing character of its representatives facilitates its perception, defining its image as your own.

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