

Interpretation Of Cultural Stereotypes In Units Of Positive Desire In The Uzbek Language

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Abstract: this article is about the concept of stereotype, its place in linguistics, its types, as well as cultural stereotypes identified during the analysis of positive desire units in the Uzbek language.

Keywords: stereotype, cultural stereotype, code, linguacultural code, linguacultural, unity of positive desire, mentality, value.

Introduction. Language is one of the most important tools that reflect human thinking, national culture and social experience. The worldview, value system, moral norms and cultural imagination of each nation are first of all manifested in language units. In particular, positive wish units actively used in daily communication are of particular importance as they express people's views on goodness, happiness, well-being, health, blessings, peace, luck and goodwill. Uzbek phrases such as "Find blessings", "Be safe", "Happiness will open", "May you have good days", "May you live long", "Live long", "Achieve your divine intention" are not only a form of speech etiquette, but also a vivid manifestation of positive cultural stereotypes formed in the national culture.

Cultural stereotypes are a set of stable ideas formed on the basis of the way of life, social relations, traditions, religious views and values of a certain people. They are transmitted from generation to generation through language and are manifested in the speech behavior of society members. In the communication culture of the Uzbek people, expressing good wishes, praying, expressing good intentions, showing respect and honor to the interlocutor has an important place. Therefore, units of positive desire in the Uzbek language perform not only communicative tasks, but also linguistic, cultural, axiological and educational tasks.

Analysis of literature on the topic. Linguist Sh.Usmanova defines a stereotype as a simplified, schematized, emotionally colorful and extremely stable image of a certain group or community, a peculiarity of the language and thinking of representatives of different cultures, and emphasizes that it is not enough for one person to create it, but the whole society is needed. [9, 170] Similarly, it is possible to identify cultural codes and cultural stereotypes in such units of positive desire when they are not used by one person, but when they are formed by the whole society in the form of speech etiquette.

The term "stereotype" (from the Greek stereos - hard, typos - trace, mark) was introduced to science by the American sociologist Walter Lippman, who tried to determine the place and role of stereotypes in public opinion in his book "Public Opinion" published in 1922. The scientist explained the stereotype as a form of special perception of the environment that has a certain effect on the information in our emotions before it reaches our consciousness. [3, 23,95] Interest in the study of stereotypes became popular from the 1930s to the 1950s, and the issues of stability and instability of ethnic stereotypes were studied in the studies of scientists such as R. Clarke and D. Campbell, D. Katz and K. Braille, R. La Pierre [2, 585-588, 280-290, 232-237]. Linguist Sh.Usmanova emphasizes that the hospitality of Uzbeks, risk-taking of Russians, stubbornness of Kazakhs, emotionality of Turks, politeness of Chinese, politeness of Japanese, slowness of Estonians, inquisitiveness of Italians, coldness of English, strict observance of order by Germans in intercultural communication have created stereotypical images about the whole nation [8, 120-121].

When a person communicates with others through communication, each sentence reflects what nationality he is, what kind of culture he grew up under, and what kind of worldview he has. V.A. Maslova emphasizes the science of linguacultural science as a science that studies the relationship between language and culture, and emphasizes that national stereotypes play an important role in the cultural function of language. He considers stereotypes as the main semantic patterns in national thinking and explains their formation in the framework

of national culture and social relations [4, 25-40]. The linguist A.Mamatov emphasizes that the historical experiences and cultural values of the people are often hidden in the lexical units of the Uzbek language. [5, 120-135] We can see that words such as “hospitality”, “godliness”, “blessing”, “parental consent” are not just nominative units that appeared in the process of our communication, but have been formed as basic stereotypes in the national worldview for many years.

In Edward Hall’s studies, the role of language context and cultural stereotypes in intercultural communication is emphasized. [1, 78-85] Similarly, identifying the cultural code and cultural stereotypes expressed in units of positive desire, sorting out their types, serves as an important factor in interethnic communication and translation issues. When the speaker starts a conversation, he chooses words taking into account the nationality of the listener and the culture in which he grew up. Knowledge of cultural stereotypes is especially important in the translation process. Because you will need to know the stereotypes of the miles in order to imagine the events and understand the characters during your reading.

Research methodology. The most appropriate methods for determining the expression of stereotypes in units of positive desire in the Uzbek language are linguistic, cultural, semantic, pragmatic, discursive, associative and comparative analysis methods. Through them, it will be possible to see that positive wishes reflect the values, beliefs, moral standards and cultural stereotypes of the people rather than simple language units.

Z.D.Popova and I.A.Sternin liken national stereotypes to ready-made conceptual models in human thinking and show their stabilization as a cultural experience and social norm through language. [7, 110-115] Therefore, in the process of analyzing the units of positive desire that appear in the process of such stabilization through various methods, it becomes possible to identify a number of cultural stereotypes specific to our people.

Cultural values, national traditions, mentality and worldview of the people are determined in units of positive desire through the method of linguistic and cultural analysis. For example, through the unity of positive desire “See the happiness and perfection of your children” stereotypic views such as the Uzbek nation’s multi-childhood, continuity of the generation, and the fact that the main happiness of parents is to see the perfection of their children are embodied. As a continuation of it, when analyzing the speech unit “Thank you to your parents who brought you up”, a cultural stereotype was formed that the behavior of a person is formed as a result of upbringing in the family, and the basis of the child’s maturity is due to the work of the parents.

Through his semasiological analysis, M.Mirtojiev shows the reflection of the layer of national thought in the semantic structure of the language. [6, 87-104] Similar semantic analyzes help to study the layers of meaning of the units of desire and to determine the evaluative meaning of the main words in the structure of the desire in it. For example, in the unit “Be happy” the word happiness means a good life, family peace, well-being, calmness, and in the unit “Let your face be bright” the word face means not only a body part, but also prestige, honor, honor, and respect in front of society. Through this method, it is possible to determine which concepts are valued as positive stereotypes: That is, happiness, life, sustenance, blessings, children, peace, health, reputation, parental approval.

In the pragmatic analysis, it is studied in which situation, by whom, in relation to whom and for what purpose the units of desire are said. For example, the positive wish unit “May your hand not hurt” is said when a person helps another person, prepares delicious food, or serves someone, and there is a stereotype that a person who works deserves blessings and respect. “O God, fulfill your intention” is a positive wish that is said to a person who dreams more, starts something or lives with hope. In this unity, the stereotype of faith in intention, hope, goodness and the power of prayer is expressed. “Congratulations” can be said in various situations, for example, at a wedding, on a birthday, when starting a job, studying, buying a new house, or buying a new item. The root of the word “qutluq” in it is an ancient Turkish word, “qut” is explained in the book “Devonu Lugatit Turk” by M. Kashgari: “Qut - happiness, state” and the word “qutluq” made of “qut” means “blessed, blessed”. Based on the meaning of this word, we can say that when a person buys a new house, he wishes that this house will be a blessed house, and when he starts a job, he wishes that his job will be blessed.

Analysis and Results. Stereotypes can also be identified by analyzing how units of positive desire are used in a real speech situation. It analyzes everyday conversations, wedding ceremonies, birthday greetings, prayer texts, greetings on social networks, works of art and public speaking materials. For example, the following positive wish units are often found in the wedding ceremony, such as “Be happy”, “May you grow old twice”, “Have children”, “May your family be strong”, “May you have many sons and daughters”. In these units, it

can be seen that there are stereotypes in Uzbek society about a happy family, long life, having children, and family stability.

Also, by analyzing positive desire units, it is possible to study aspects of desire units related to folk customs, rituals and traditional worldview. For example, saying “Go old twice” at a wedding shows a stereotype related to values such as long marriage, couple growing old together, loyalty to the family in the Uzbek people. As another proof of this, the phrase “Er-xotin qo’sh ho’kiz” expresses the equal responsibility of the husband and wife in the family and their mutual actions. In this phrase, “qo’sh ho’kiz” that work together to plow the land, and they walk at the same speed, move in harmony with each other, and share the burden of work, which is compared to the responsibilities of a husband and wife in a family. That is, it is emphasized that even in the family, the spouses should feel equal responsibility, always support each other, solve problems together, and overcome difficulties with patience. When we analyze it from a linguistic and cultural point of view, there are stereotypical views that the family is a system of mutual cooperation, that the husband and wife have equal responsibilities, and work and patience are the basis of a happy family. There is a stereotype that the oriental family is strengthened through joint work and mutual harmony. Saying to a newborn baby: “May he give with his life, may he give with happiness, may he give with his sustenance”, “May he be a big boy, may he be a big girl”, “May he be a young man who serves his country”, “May he bring thanks to his parents” means stereotypical views about the child’s life, health, future and continuity of the generation. That is, through these units, there is a stereotypical view that the happiness of a child and the greatest dream of a mature parent are characteristic of the Uzbek people.

Conclusions and Suggestions. In short, the positive desire units in the Uzbek language are a tool that reflects the spiritual worldview of our people, in which cultural stereotypes such as hospitality, childishness, and family care, formed on the basis of several cultural codes specific to our nation, such as the sanctity of the family, the importance of raising children, and the importance of parental consent, were identified. Also “May you live long”, “Be happy”, “Thank your parents”, in units such as “Let your hand not hurt”, “See your children mature”, “Let your face be bright”, you can see the following cultural stereotypes formed at the core of the cultural codes of the Uzbek people: longevity, happiness, respect for parents, value of work, maturity of children, prestige:

- the main happiness of parents is to see their children grow up;
- seeing the happiness and perfection of the child is the biggest dream of the parents;
- human behavior is formed as a result of upbringing in the family;
- the fact that the basis of the child’s development is due to the work of the parents;
- a person who works deserves blessings and respect;
- the oriental family is strengthened through joint work and mutual harmony

So, in the process of identifying and analyzing the cultural code and cultural stereotypes specific to the Uzbek people, we can see the importance of symbols such as the stability of the family and the responsibility of parents.

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