

REASSESSMENT OF THE STEREOTYPES IN SPEECH BEHAVIOR OF
UZBEKS/ENGLISH PEOPLE

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Annotation. The article discusses the issues of reassessment of stereotypes in speech acts of Uzbek and English people. One of the indicators of relations in stereotypes of interethnic speech in language, the need to study the rules of speech etiquette, which is an important component of culture and integral part of the general system of speech behavior in society is emphasized.

Keywords: *stereotype, speech behavior, speech etiquette, reassessment, mentality, values, ethnic, linguacultural features.*

Speech etiquette is the sphere of communication between people in which various factors that determine communication intersect: linguistic, psychological, social, national, ethnic and etc. Examples of these include “Hello”, “Thank You”, “Sorry”, “Is it possible?”, “See you!” we can see sentences that can be used in the form of permanent honorific, such as “climate”. Such words which pronounce almost automatically depend on such conditions in which they are pronounced, the nature of the relationship between the interlocutors; their mood and many other factors, which together form the “climate” of human communication.

The author of the work “Speech etiquette and culture of communication” I.N.Formanovskaya mentioned through her hypotheses, identifies nine rules of speech and encourages them to adhere the following in the speech process:

- Friendly attitude towards the interlocutor;
- show politeness in the process of communication;
- not putting one's “ME” in the center of attention\ not uploading one's own thoughts and assessments;
- do not skimp on the linguistic means of applying, understand the hexadecimal and show interest in it, constantly maintaining close contact;
- able to skillfully choose the topic of conversation appropriate to this situation, be an interesting and understandable partner;
- to follow the logic of the correct placement of the text, to make sure that the conclusions and opinions given do not contradict the basis;
- not to forget that the limit of semantic perception and concentration in the listener is limited;
- constant selection of linguistic tools in accordance with the chosen stylistic tone of the text;
- to pay attention to communication signals, taking into account the fact that in direct communication the interlocutor is able not only to hear, but also to see, to observe grief: gestures, poses, facial expressions, general behavior and speech culture.

One of the most intimate parts of speech culture is the stereotype, through which one can learn about the values, worldview and culture of the interlocutor.

At this point, the concept of stereotype is especially touched upon, while this concept began to be used scientifically by Lippman in 1922. The researcher himself believed that “social stereotypes” help to act primarily on the social data line. According to Lippman, stereotypes are culturally identifiable and ordered in the human mind a “picture of the world”, which, on the one hand, saves the individual's efforts in the perception of complex information, on the other hand, corrects and preserves existing values, thereby contributing to the preservation of high-level

information. Lippmann explained the functioning of the stereotype by analyzing the socio-psychological aspects of people's activities, examining the stereotype "In a system of factors that lead to its emergence and determine its functioning".

The issue of stereotype is considered much more complex and comprehensive, and the phenomenon of "stereotype" itself is studied from different points of view. Scientists working in various fields of knowledge, including sociologists, psychologists, cognitive scientists, ethnographers, linguists, ethno-linguists, ethno-psychologists, and ethno-psycholinguists, have placed great emphasis on the phenomenon.

In simple cases of speech behavior, a system of behavioral stereotypes with minimal involvement of consciousness is observed. Speech stereotypes, like gestures, belong to the field of unconscious socio-cultural stereotypes.

When studying a behavioral stereotype, it is advisable to identify cultural and traditional, as well as individual factors that characterize each individual, in addition to the common factors' characteristic of each society of native speakers. Stereotypical phrases contain communicatively important information that is present in each word and during communicative interaction. The ritualistic nature of this information is due to the fact that the form and function of traditional signals are stable and regular, that is, predicted in certain communicative situations. Speech stereotypes are usually associated with the opera of choosing the right tools according to the purpose of the word. This choice depends on the tradition and history of the people and implies the assimilation of the norms of use.

In English, unlike Uzbek, there is no formal distinction between the forms "You" in speech. All meanings of these forms are contained in the pronoun "Sen". For example, the personal pronoun "You" is used identically to mean "You" in the singular and "You" in the plural. Formal and friendly that is, all communication registers, up to approximately familiar, are delivered by other language tools - intonation, selection of appropriate words and constructions or in the context. A distinctive feature of the Uzbek language is the presence of two pronouns – "Sen" and "Siz", which are perceived as singular forms of the second person. For example, the choice of one form or another depends on the social status of the interlocutors, the nature of their relationship and the formal/informal environment. Some people, especially those who hold a higher position than the interlocutor, use the form "Siz", that is, a mark of honor, when demonstrating an attitude of appeal, emphasis, reverence.

In the English "Very interesting meditation!" or "It's a great idea" to say the words means to disagree with the opinion of the interlocutor, to disagree with his opinion. And in the stereotype characteristic of Uzbeks, this indicates benevolence. Or, on the contrary, such phrases as "Uyga kiring, choy ishamiz!", "Biznikaga kelinglar!" as characteristic of Uzbek values, signify the sign of solidarity and, in some way, are considered a compliment to make, while in the British, the official offer in this true sense is distinguished, and not going to the proposed place expresses contempt for the interlocutor.

As can be seen from the above analyses, learners of the intercultural approach include stereotypes between native language and foreign language in teaching foreign languages, that is, in the knowledge system. At the same time, the knowledge component is not specified (knowledge of stereotypes is necessary for a foreign language learner), other components, such as skills, relationships, as well as principles, methods, forms of work on stereotypes, remain unnoticed.

Thus, the study of the concept, characteristics, formation, assimilation and conditions and functions of use of behavioral stereotypes makes it possible to find their speech expression, identify behavior as speech stereotypes and categorize them into types. As a result, semiological coincidences and inconsistencies were found in both languages due to the national-cultural identity.

The behavior inherent in stereotypical speech includes communicatively relevant information that is present during the interaction communicative influence. The ritualistic nature of this information is due to the fact that the form and function of traditional signals are stable and regular, that is, predicted within certain communicative situations. Speech stereotypes are usually associated with the operation of the correct choice of means in accordance with the purpose of speech acts. This choice depends on the customs, values, culture and history of people and implies the assimilation of norms of use.

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