

# Ethnic Stereotypes In Anecdotes

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**Abstract:** Studying of ethnic stereotypes important for definition of a national and cultural originality of comic works. In this work defined the principles of expression of the stereotypic points of view in texts of English and Uzbek jokes. Based on the analysis of texts of this genre separate types of stereotypes that are estimated – the emotive content.

**Index Terms:** anecdote, auto-stereotype, culture, hetero-stereotype, humor, joke, stereotype.

## 1 INTRODUCTION

Stereotypes about peoples and cultures prepare them for conflict with other cultures. "Stereotypes help a person to form a holistic view of the world and transcend its narrow social, geographic and political boundaries" (Ter-Minasova 2000: 204). National stereotypes are defined by researchers as existing representations of the national character and speech characteristics of neighboring nations (Krysin 1991: 13). Ethnic stereotypes are a systematic normative image of a social event or an object, usually emotionally rich and resilient. The national cultural identity of the linguocultural environment is manifested primarily in anecdotes based on national stereotypes reflecting the subjective perception of the world and the perception of reality by the linguistic culture 'self-concept' (Tulina 2006: 12). Ethnic stereotypes are the result of different cultures and peoples' perceptions of the world and form part of the spiritual system of spiritual knowledge about the world. Opposition to "self" refers to an understanding of the identity of a person as a cultural and national phenomenon, in which it refers to the interrelationship of ethnicities and ethnic groups, rather than individuals, and refers to the study of ethnic distinctive and unifying factors. Ethnic (national) self-awareness, which has both objective and subjective meanings, plays a major role in their understanding (Ethnicheskaya Onomastics 1984: 25). It is important to study the national and cultural peculiarities of humor for a general and specific understanding of language, consciousness and communication. Consideration of the national-cultural peculiarities of humor is of particular importance in situations of intercultural communication. The genre of ethnic minority or neighboring peoples narratives exist in the oral traditions of different peoples, and it is natural that people perceive the characteristics of the "human in general" as the norm, and by observing their own people to perceive other peoples' characteristics as deviations. This also applies to the peculiarities of communication, speech peculiarities, and language abuses (Shmelyova, Shmelyov 2002: 49). Anecdotes, based entirely on stereotypical ideas about a particular nation, not only reflect the important aspects of a particular nation, but also shape them in the eyes of other peoples. Such anecdotes are known as multimillion.

They are built on a single-story plot; that is, representatives of different nationalities are exposed to the same situations and react differently (Kochnova 2013). The distinctive features of such anecdotes are the deliberate exaggeration of the positive features of the people of their people, the laughter of other people in their communicative behavior. Usually these features are regarded as subjective deviations from the norm. In most cases, ethnically anecdotes deride greed, sophistication, and all the nonsensical aspects of this linguistic culture. Ethnic anecdotes feature heroes: for example, British anecdotes mock the Scots, the representatives of the UK's regions, which are distinguished by their high greed and mischievous behavior. Compare: People from Scotland are notorious for meanness. One of them went to a ski resort. He said to the ski instructor: I want to learn to ski. I want to ski using one leg only. – Why only one leg? – Because I will only need one ski. It will be cheaper for me than to him two. In this anecdote, we can sense the stiffness and greed of the Scotsman, who is about to cross one foot to pay for a ski rental. The national anecdotes of Pepconaji Welsh show stereotypical ethnic and speech characteristics of a Welsh native, modeled as "a nature man", "a village fool", and "ami", "mentally retarded", "lazy" and "sluggish". molds that display the qualities. What do you call a Welshman without a brain? — DimFrom English the word Dim is translated as "stupid" and from "Welsh" everyone. In addition, the British regard the Welsh as morally absurd. In their view, the Valians are innocent offenders, those who are conscientious, very sophisticated and sophisticated, and who, at the expense of others, prefer to live at the expense of others (Rykick 2011: 154). A Scotsman and a Cardi met in Glasgow, both, penniless, both thirsty. The Scotsman had an idea for getting a free drink: "I know a barmaid in a pub near here who has got a very bad memory. If you get her involved in a conversation she can't remember whether you've paid or riot. Let me try on first". The Scotsman went into, the pub and duly got his free drink. Now i-t was the Cardi's turn to try. The Cardi went over to the bar, ordered his pint and began to tell the barmaid all about life in Wales. Ten minutes later he drained his glass and said to the barmaid: Well, it's been nice talking to you but I've got to be off now. What about my change?" Ethnic anecdotes are rare in Uzbeks, and this is largely due to the tolerance of the Uzbek people towards other ethnic groups, so that Uzbeks are not allowed to laugh at other nationalities. However, there are also ethnic Uzbek anecdotes, which, of course, include Uzbeks along with other ethnic groups. Four Jews and four Uzbeks board a train to travel from Tashkent to Moscow. Each of the four Jews received one ticket, while the other four received one ticket. Surprised by the Jews and watching what they were doing, the four Uzbeks entered the toilet when the provincial government began

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checking tickets. The conductor said there was one person in the toilet knocking on the toilet door and asking for a ticket. The door slid open and a ticket was shown, and the conductor was gone. The Jews were amazed, and on their return from Moscow they received four tickets, while the Uzbeks did not receive any tickets. The conductor began the inspection. The Jews ran to the toilet. Just then a knock on the door. The Jews handed the ticket out. Immediately the Uzbeks took the ticket and ran to the next toilet. In this anecdote, the Uzbeks portray themselves as stubborn, enterprising and unpredictable and able to find their own way. There are also international anecdotes. Their distinctive feature is the deliberate exaggeration of the positive qualities of the representatives of their own nationality and the laughter of other moral traits. These features are regarded as subjective deviations from the subject, thus creating the illusions about them. Such anecdotes attach great importance to the grammatical and orthoepic rules of the spoken language by other linguists (Shapovalov 2012: 177).

## 2 CONCLUSION

In psychology, there are concepts such as hetero-stereotypes (different origin) and auto-stereotypes (self). Hetero-stereotypes are a collection of evaluative opinions about other peoples that can be both positive and negative based on the historical experience of the interaction of these nations (Golovin 1998: 68). Auto-stereotypes are a set of ideas, ratings, and often positive assessments that apply to their nation, their ethnicity (Golovin 1998: 68). The formation of auto- and hetero-stereotypes has a common ground, with emphasis on the most important qualities and features of the national character. Over time, they become more important in the minds of the nation, while the axiological units are more stable in time and the stereotype is formed. Such auto-stereotypes tend to be more positive about the true or imaginative characteristics of their ethnicity (Abildinova 2011: 11).

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