

**THE TASKS OF EXPRESSING SOCIAL TYPE, STEREOTYPES AND ROLES IN THE LINGUISTIC CLASSIFICATION OF EXISTENCE**



**Linguistics**

**Keywords:** stereotype, social type, social factor, expression, proverb, socio-biological factor.

**Khasanova Dilfuza Odilovna**

**Kokand State Pedagogical Institute. City Kokand, Uzbekistan**

**Abstract**

Social stereotypes serve to the socialization of the language. They have various forms. It is possible to approach from various sides to the stereotypes as it is flexible. Social norms play an important role in the formation of social stereotypes. Social stereotypes are expressed with the help of various texts and language unities. Expressions, proverbs and sayings also express social stereotypes besides lexeme. It is the requirement of the era to clean the process of communication from resources that lead to the outrage of one social type by another one. A person is universal creature. The social property is characterized by a personality, acquired and cultivated. The social qualities of the individual develop and change on the basis of the environment, educational and personal (subjective) factors. The role of education in shaping and developing the personality of a person is important. Social environment changes social roles.

Individual’s extensiveness defined by its domination among other living creatures that is the capability of his/her self-awareness and expressions in any way. As a result of the dominance of extensiveness, this is the result of a series of language expressions such as human, mankind, person, individual and creature. A person is the individual in the form of social-moral existence. It reveals the essence of the human being in a way that aggravates the general characteristics of the beings. A person actually is the common research object of socio-humanitarian sciences. It is studied differently from the point of view of the object and purpose of each of these sciences, which is integral system. As we mentioned above, a person is different because of its consciousness among other living creatures objectively while with its self – esteem subjectively which is very complex, contradictory, self-criticism and denial. This complexity means it has its own social, spiritual (moral, ethical, aesthetic ...) intellectual attributes, in this sense; it appears a source of learning in philosophical, legal and logical aspects.

Factors of individual’s evolution are unlimited and diverse. For example: genetic, biological, cultural, social factors, life experience, and a set of relations of his /her ancestors etc. The genetic factor in the evolution of a personality appears in the individual needs of his generation, such as physiognomy inherited from his ancestry, his character, and the bio physiological factors, such as the power to live, nutrition, sexual relations, and reproduction. The bio physiological factors are changed under the influence of consciousness and social factors, and distinguished by the trait and being matured from other creatures. In other words, bio physiological feature is actually in the level of socio-bio physiological. Individuals who have the ability to manage their activities through the consciousness, the essence, the culture, and the qualities, more specifically, based on their social-historical traditions, lifestyles and experiences. Evolution and its happening because of mind are the major qualities/features of human being evolution.

Under the phenomenon of a particular individual “generally” lays all the complexities and contradictions of the human world. Ever since the person's inception, he has been constantly learning himself and others, and this process is still on the level of scientific research. Especially, need and its conscious satisfaction, a person who has a child has been valued by high moral and spiritual necessities and principles in the East, and in that sense he is regarded as a supreme, precious creature. A person wants to be perfect as a human being, enhances meaning of his life, here and now he needs the society to be beautiful and prosperous as well as on the basis of his right he understands these needs differently and will become even richer.

The old phenomenon that the individual is a set of social relations, its evolution and existence are directly linked to the life of the society. The concept of “person” is the central unit of the “human” category, the nuclear (major) element of this system. Everyone is a living being, with the natural existence, having the right to live, and the value of life." However, as a sub-element of the system, human beings are not always fully compatible with the element of the person.

The individual's evolution expresses a quantitative and qualitative change of hereditary heritage and acquired characteristics. This process happens due to different factors (reasons). These can be summarized and divided into the following groups:

- biological factor (heredity)
- social factor (environment)
  
- educational factor (education)
- personal factor (aspiration).

Of course, these factors are so intertwined that one cannot distinguish one from the other. For example, under the influence of the educational factor (external education), the inner self-improvement (aspiration) occurs. Under the influence of education, a human develop himself from inside. Or, in order to adapt to the environment, a person constantly improves himself. The evolution of biological features on the basis of social or personal factors is also salient example. Of course, personal factor (self-esteem) dominates in the individual's evolution, in any case. Personal activeness lies in personal growth. Of course, personal factor (self-esteem) dominates in the individual's evolution, in any case. Personal activeness lies in personal growth. In is not worthy speaking about self-development if there is no conscious or unconscious aspiration in the individual. Person's effortless biological evolution is not self-improvement. Indeed, a person is social phenomenon not biological.

There are two stages in the development of a person that should be differentiated:

- Development
- Maturity

Thus, the process of premature and the end of this process represent the development of the individual.

Evolution and maturity or maturity and evolution cannot be separated. Obviously, human matures with evolution and develop with maturity. Being a person is the the result of evolution, the transition to quantitative indicators of certain marks on quality indicators. Marks are the complete state of evolution that is maturity. For example: complete and stable nature of character can be an example. As a result of maturity, the person has a high degree of sustainable characteristics of a particular social class. Suppose that the high level of the characteristics of a warrior, teacher, merchant, socialist types, is the essence of this type. The essence of relation is maturity and the relative ending of evolution. By the way, in any case, maturity is assessed relatively. Indeed, human capability and capacity know no bounds.

There is a solid development in the animals world, it is even more obvious when it is compared to *Nabotot* world. However as the one watches man in the composition of the animal world, Man are in centre of the attention. Firstly as soon as all animals come to this life or hatches the egg possess protection in order to live. They adapt to the world. But Man does not have that opportunity to live in this world, that is why man starts to adapt the world to his or her living. Man differs from the other group in the animal world, with creating methods. Hi or she keeps updating every part of his or hers body with the arms and adapts the world to him or her. For example, the primary skin of man has reached to level of excellence. Every actions and moves of animals is created genetically. Actions that are not allowed by genes are not expressed. The majority of actions that man makes are characterized by development of them. Difference between animal's actions, man's works does not have generative nature.

Of course man's actions' basis is composed in theirs ontogenetic composition, and supported by his or her psychophysiology features. Man has showed the nature that actions can be done by socializing. As a result of living in groups and distribution of responsibilities has led to social distinction [4, p. 177].

There are several factors of differentiation of human activity with animal activities.

Firstly human's actions have social characteristics that is based on motivational social feature that help to differentiate from animal's world. The existence of human has not completely been lost, it is possibly because of social laws that are very deep down, human can be evaluated as biosocial or sociobiological natured.

Secondly, only the human's actions are connected to conscious actions. Human's mind reflects the world adequately, this leads to the development of the mind and to the change of the world. Human always tries to keep social connections in order to develop social characteristics of

the world, work and knowing actions. Existence on the basis of social connections guarantees human's social connection development.

From shaping of the human's social kernel, social roles are created and from the social roles, social stereotypes come into existence. And this generates basic communication resource that help to develop language socialization [3, p. 24-45]. It is known that main tool of communication is language. Sorting of work and typical to that its tools form social structure of the main communication tool, language. At the same time conversation includes all the complex, rich and colorful social activities. Language covers all the human's flexible, deep and wide activities. Human in basis of conversation keeps developing social tool. He or she and society are the important terms of development of the social conversation. The power communicative language, its development and the level of being understood is all connected on how the communicative needs have been met. There is one important tool in existence that provides human's practical development [1, p. 211]. And that ones are both its communicative and knowing ability of the language. This provides human with stable production and knowing development. So gene, work, mind, language and existence of social character makes humanity human. Social difference of Homo Sapiens, has led to come in existence of social roles, revelation of the social stereotypes and their reflection on lision's sight, it has been more than a century since we have started studying them. Initial information on these issue was found on works of 1899 years American sociologist and historian Uiliam Dubua. He tried to explain with help of lision expressions that white and black people perceived the world socializing [2, p. 221].

Uvolter Lippmann was the first who brought understanding of stereotype into the social subject through his book "Societies thoughts" he estimated it as the blueprint of the mind, and counted it as the simple way of estimating complex world [6, p. 126].

It was necessary to partly on the formation of the stereotypes before the issue of expressing verbal stereotypes. According to U.Lippmann there are 2 forms of stereotypes:

- saving principals
- saving of reality principal

According to the first, human wants to understand the information easily and in order to save power separates existing blueprints in order to save it there. Human does not want to create cognitive place for that information itself. This blueprint is carried out on the basis typical experiences, knowledge, adaptations and skills [4, p. 177].

Second form is carried out unconsciously and it is the continuation of the first one. Of course in this one receiver does not intend to receive the information. As the social type starts to receives the world with its stereotypes, it itself starts to receive the information. And in accordance with that it keeps developing social thoughts. Now this can be called perceiving customs, interests and

the world of its own social type, and also it can be called protection of values. But this form is not the main one, it is carried out with help of the first form by itself.

But we are interested in the question of to what extent does the stereotypical issues connect to the existence of the language, and development , functionality issue, we will have a partial explanation of that.

In the 30<sup>th</sup> of last century American researchers D.Kats and K.Breyli had conducted an experiment on basis of identifying racial, cultural and ethnic stereotypes from the students in Prinston University who belong to various races and cultures. This method has put the stone to the fact that the stereotypical psychology and linguistics are relatives. Of course there is a way to identify these racial and ethnic stereotypes, later identification of social and other stereotypes has started to research. In this students evaluated the form of the object. For example according to the questionnaire 84% of participants voted for black people as being over confident, while other 78% of participants thought that Germans has talent for education [7, p. 368].

Identification of stereotypical thoughts from tong till the words, even it can reach to sounds and letters.

Separate sentences in whole form may clearly represent stereotypical thought. For example let's take various cultures and jokes in various languages. No text can bet in the expression of the attitude of the discussion of the joke one person to another, one sociotype to another sociotype, one culture to another culture. Followings are examples:

- 1)
  - My wife expects a coat before every New Year.
  - What is she going to do with so many coats?
  - I have not bought her any yet.
  
- 2)
  - My wife is consuming pill to get in shape. Let me organize a feast to celebrate that.
  - There is nothing to celebrate.
  - She is losing 10 kilos a month.
  - So, what is wrong with that?
  - She may get disappeared after a year, you fool.

Jokes are a bright example of stereotypical thoughts that represents subjective tension about employer and employee, teacher and student, boy's and girl's, old and young, ill and well's interests

1) A professor told a student:

- Shall I give you one difficult question or two easy ones?
- One difficult
- Where did the first human appear?
- At a station.
- Why at a station?
- My apologies but this the second question.

2)

- Two colleagues came to a mental hospital to see the patients. They asked from the doctor:  
- “Are they really ill?”?
- Of course. Very severely. He keep telling that he Napoleon.
- Everybody knows, I am Napoleon

3)

- A woman invited a man to her house. Gave him to drink. He ate, drank and was going to leave.
- Maybe you will stay?
- I am sorry but I am a drinker not a women other

4)

- Inspector stopped a car and checked it thoroughly. Everything is OK.
- The driver:  
- May I leave? asked
- You may leave since you are this mean.

5) Soldier Eshmatov

- Me
- what is the homeland ?
- Homeland is my mother
- Soldier Toshmatov
- what is the homeland?
- Homeland is Eshmatov’s mother

It is possible to differentiate stereotypes heterostereotype and homostereotype. For example homostereotypes are chief’s chief, student’s student, teacher’s teacher, patient’s patient, doctor’s doctor. It is also possible to say “his or her opinion about himself or herself” stereotype. But stereotypes about other social types are also counted as homostereotype. If some social type makes jokes about itself, others create them by other social types.

We can see bright patterns of stereotypes about teachers in the work of Uzbekistan's state artist Khojiboy Tojiboyev. These jokes are very similar to the poem of Abdulla Qodiriy "Mehrobdan Chayon". Exact feature of these is revealed in various forms and ways.

The sentence that express stereotypic thoughts may represent the culture in the conversation of social types. Example:

Anvar had visited Muhammad Rajjabek's house till three weeks in the nights of Hatmi Quraan.

Muhammad Rajjabek asked how was Anvar in the last night of the Hatmi Quraan:

- How is your teacher?
- Thank god
- How is your studying?
- Fine a little bit
- Do you stay in your teacher's house?
- Sir
- Are not you getting upset?
- No
- Do you know accounting?
- No sir
- Does your teacher know?
- I think he does not
- If I will find you someone who teaches will you study?
- I will of course if me teacher allows
- Ok then, tell your teacher to approach me in the evening tomorrow
- Okay sir

This conversation represents the Uzbek national mentality of having conversation between the old and the young . In this situation attitude of the stereotype between social types in the proverb "respect to the old and politeness to the young" is clearly represented

When the young has conversation with the old they have to be keeping politeness and answer "yes" and "no" to the questions, this attitude is indeed settled deep in our veins.

And also it is deep down in our minds that very clever person, even if he or she is young, should be respected. But it is not secret that because of globalization the feature of that is slowly disappearing and having impact. We also have such words in our sentence that serve to represent stereotypical metaphor, and has different meaning as it used to have. For example, gipsy, woman, man, child, old, young, stupid, sheep, teacher, pagan. The meaning of these words are obvious to us and used for evaluation. With the help of them we evaluate person with initial nominative thought. The following expressions are the product of the stereotypical thought, deceptive person

is called gipsy, man doesn't hold his word is called woman, and woman who is brave is called man, person who does inappropriate action to his age is called child, person who can easily be lead anywhere is called sheep, a person who is rough is called bull, person who always tries to teach something is called teacher. There are a lot of comparative stereotypical expressions. As Khaloqul's dog, as blacksmith's hammer, as Aliy's sword. Comparative circles show the meaning of the stereotypical method. Phrasal combination and social stereotypes become obvious. There is also a singular form of phrasal methods that expresses comparative stereotypical conception above. If we pay attention to following expressions we can see certain characterized social types, *Jigardan urmoq, jon ovlovchi, ko'nglini ovlamoq, ko'z suzmoq, ko'zi yorimoq, qolini sovuq suvga urmaslik, qo'yi minga yetmoq, savodi chiqmoq, tayoqni alif demoq, otdan tushsaxam egardan tushmaydi.*

*Jigardan urmoq, jon ovlovchi, ko'z suzmoq* expressions represent feelings that a lover felt towards woman social type. In that case age peculiarity is not evaluated. It is obvious that *ko'nglini ovlamoq* expression is typical for man social type. The expression *ko'zi yorishmoq* is also typical for woman social type. However it can be seen as exaggeration to woman who is at right age to give birth. *Qo'lini sovuq suvga tiqmaslik* expression represents a person who is very lazy and lives for others account. *Tayoqni alif demaslik* means uneducated, the expression *otdan tushsaxam egardan tushmaslik* represents official who was fired. These expressions gives the meaning of stereotypical thought that is socially featured when read or heard. Proverbs and sayings are also counted as little social stereotypes. Let's pay attention to the proverbs that were used in books: *El og'izini ushlab kuldi, piq-piq kuldi, qoli bilan korsatib kuldi, pana-panalarda kuldi, bilmadim, el, Ziyodulla kal, otangni kordim, - ahmadi forig', onangni ko'rdim – tovonni yoriq, ko'panga qarab oyoq uzat, dedi. O'zing bir sariq bo'lsang, senga kim qoyibdi otni, dedi. Kalga eshak ham bo'ladi dedi. Birodarlar el shunday!* These kind of proverbs shows imagination about stereotype of father or mother social type. However if we pay attention to the basis of these proverbs it does not mean the father or mother social type but people who have grown up in the poor families. It is seen that the product of stereotypical thoughts come into existence in various forms and factors. Jokes, Proverbs sayings live till now in every nation, ethos and social types as national, ethical and social property. But it is not right when they are used to express objective entity honestly and rightly and cover social type of the language that is represented fully by them. The example of the joke 'stupid and doctor' gives the idea that every doctor and worker in the mentally ill hospitals are much worse than stupid. Of course it can negatively affect to quality of communication among society. For this reason we should not let this kind of situations develop in the period of globalization that serves to elevate national and ethical social types and culture of conversation. In the OAV of West and Russia, it is the demand of the current time to fight against this kind of situations by educating young generation spiritually and morally.



## References

- Bell R. Sotsiolingvistika: Seli, metodi i problemi. – M., 1980.
- Gakaev Z.J. Etnicheskie stereotipi v presse: Dis.kand.ist.nauk: – Moskva, 2003.
- Gasparov V. M. Vvedeniye v sotsiogrammatiku // Uchen. zap. Tart. gos. un-ta. Vip. 425. Tr. po rus. i slavyan, filologii. Seriya lingvisticheskaya. T. 29 // Problemi yazikovoy sistemi i eye funkcionirovaniya. 1977. p. 24-45.
- Deyk T.A. van. Yazik. Poznaniye. Kommunikatsiya. – M., 1989.
- Nalchadjyan A.A. Etnopsihologiya. 2-ye izd. – SPb.: Piter, 2004.
- Oslon A. Uolter Lippman o stereotipah: vipiski iz knigi «Obshestvennoye mneniye» // Sotsialnaya realnost. –2006, № 4. p.125-130.
- Stefanenko T.G. Etnopsihologiya. 3-ye izd., ispr. i dop. – M.: Aspekt Press.