



Ethnic and age concepts in Russian, English and Uzbek materials

Diyora SHAROFOVA ¹

Samarkand State Institute of Foreign Languages

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ABSTRACT

The effectiveness of intercultural communication directly depends on the knowledge of the peculiarities of the cultural pictures of the world of the communicants. This work examines such components of the pictures of the world as ethnic and age concepts. Especially, in materials such as proverbs, literal works are considered and differentiated the concepts of age and ethnicity. This article highlights the age and ethnic differences that reflect the entire way of life of the Uzbek-Russian peoples. In particular, the diversity of views of the Uzbek, Russian and British peoples on age, as well as the diversity of colors in ethnic views is clearly reflected. The cultural attitude towards of Uzbek Russian and English ethnicity may differ in several meanings, this the widest topic to search and analyze differences, but in the article the main part of variety is given.

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Rus, ingliz va o'zbek materiallarida etnik va yosh tushunchalari

ANNOTATSIYA

Kalit so'zlar:

etnik va yosh,
ayol,
erkak,
keksa,
yosh,
maqollar,
aksiologizatsiya,
geografik omil,

Madaniyatlararo muloqot samaradorligi to'g'ridan-to'g'ri kommunikatorlar dunyosining madaniy rasmlarining o'ziga xos xususiyatlarini bilishga bog'liq. Ushbu asarda dunyo rasmlarining etnik va yosh tushunchalari kabi tarkibiy qismlari ko'rib chiqilgan. Ayniqsa, maqollar kabi materiallarda so'zma-so'z asarlar yosh va etnik tushunchalarni hisobga olgan va farqlangan. Ushbu maqolada o'zbek-rus xalqlarining butun hayot tarzini aks ettiruvchi yosh va etnik tafovutlar yoritilgan. Xususan,

¹ Assistant lecturer, Samarkand State Institute of Foreign Languages, Samarkand, Uzbekistan.

antropologik tip,
etnik o'ziga xoslik,
til,
mimika,
imo-ishoralar,
etnik stereotiplar,
antropologik xususiyatlar,
qiyosiy tahlil.

o'zbek, rus va ingliz xalqlarining yoshga bo'lgan qarashlarining xilma-xilligi, etnik qarashlardagi ranglarning xilma-xilligi aniq aks etgan. O'zbek rus va ingliz etniklariga nisbatan madaniy munosabat bir nechta ma'nolarda farq qilishi mumkin, bu farqlarni izlash va tahlil qilish uchun eng keng mavzu, ammo maqolada xilma-xillikning asosiy qismi berilgan.

Этнические и возрастные концепции на материалах на русском, английском и узбекском языках

АННОТАЦИЯ

Ключевые слова:

этничность и возраст,
женское,
мужское,
старое,
молодое,
пословицы,
аксиологизация,
географический фактор,
антропологический тип,
этническая идентичность,
язык,
мимика,
жесты,
этнические стереотипы,
антропологические
особенности,
сравнительный анализ.

Эффективность межкультурной коммуникации напрямую зависит от знания особенностей культурных картин мира коммуникантов. В работе исследуются такие компоненты картины мира, как этнические и возрастные концепции. В частности, в таких материалах, как пословицы, литературные произведения, рассматриваются и дифференцируются понятия возраста и национальности. В статье освещаются возрастные и этнические различия, отражающие весь образ жизни узбекско-русских народов. В частности, ярко отражается пестрота взглядов узбеков, русских и британцев на возраст, а также пестрота цветов в этнических взглядах. Культурное отношение к узбекской русской и английской национальности может различаться в нескольких смыслах, это самая широкая тема для поиска и анализа различий, но в статье дана основная часть разнообразия.

In fact, conceptualization is carried out using binary oppositions, which makes it possible to structure the idea of objective reality in consciousness. The concepts under consideration are based on such oppositions as “us” – “alien”, “masculine” – “feminine”, “old” – “young”. In addition, one of the components of the concept is evaluativeness, thus, the dichotomy “good” – “bad” is imposed on the aforementioned oppositions. Axiologization varies in different social communities, therefore, in each culture, the members of the considered oppositions are labeled differently.

The object of the study of concepts is the terminological layer of the language, since the life experience of an ethnic community is recorded in folklore. Analysis of these concepts in terminus makes it possible to reconstruct certain aspects of the paremiological picture of the world, but it must be remembered that the results of the work are limited to this.

It is also necessary to take into account the fact that there are antonymous proverbs, which is not a disadvantage, but on the contrary characterizes any phenomenon from different sides.

The analyzed material showed that the language is inherent in the fixation of deviations from the norm, so, for example, in the proverbs about age there is a lot of reasoning about youth and old age, but there is almost no direct judgment about maturity, negative traits that are denied in themselves prevail in the characteristics of other ethnic groups

Analysis of ethnic, gender and age paremias of the Russian, Uzbek languages and English allowed us to draw the following conclusions: 1. The concept of ethnicity is

expressed through the separation of oneself from others, is embodied in the duality “we” – “not us”, “ours” – “alien”. The scope of this concept includes the following components: geographic factor, anthropological type, ethnic identity, language, facial expressions, gestures, ethnonymy, religion, family type, ethnic stereotypes.

In the paremias of the studied communities, ethnic self-awareness is expressed in an assessment of one’s own and another’s, a manifestation of love for the native side, and Americans are proud of their country, call for loyalty to the country, regardless of whether it is right or not. Tatars say that a person feels stronger in his native land, they believe in the invincibility, eternity of the existence of their people. Russians speak of their country as a female image, an image of a mother giving birth to heroes, this is associated with the cult of the Mother of God in Orthodoxy.

Russians, in spite of patriotism, note that travel, comparison of different traditions has a positive effect on a person, an intelligent person can live everywhere, you just need to follow the established way of the country in which you live.

Anthropological features are reflected in judgments about the appearance of their people and ridiculing the differences between representatives of other ethnic communities, and their characteristics act as a norm, dominant, and assessment criterion.

Russian proverbs about language contain the traditional axiological character of the opposition “ours” – “alien”, they note a negative attitude towards a foreign language as something incomprehensible and hostile. In the Uzbek picture of the world, its own language is assessed positively, we have not noted any paramounds about the languages of other ethnic groups.

In the corpus of American proverbs, religion is spoken of as a moral law, morality that keeps people from doing bad things, in Russian folklore it speaks more about God than about religion. God is a moral principle, an all-seeing eye. The Uzbek people equate the opinion of the people with the voice of God.

Non-verbal communicative signs of an ethnic community have not been recorded paremiologically. In our opinion, this is due to the essence of facial expressions and gestures, their complementarity in relation to verbosity.

Ethnic auto- and hetero-stereotypes containing judgments about the national character of their people, as well as their neighbors, entered the proverbial fund. Paremias reflect evaluative opinions about the moral, physical and mental characteristics inherent in both their own and other ethnic communities. Typical for ethno-stereotypes is the ease of generalization when it comes to the characteristics of a particular ethnic group. Stereotypes are tenacious and stable, as they exist in the collective consciousness.

The paremiological fund containing ethnic stereotypes in the Russian language is richer than in English. The Uzbek national character includes the following qualities – kindness, hospitality, breadth of soul, seriousness, pride, straightforwardness, endurance.

Americans are proud of their country, claiming that their main occupation is business. In the American character, the following qualities are noted – patriotism, religiosity, practicality, pride.

Heterostereotypes embrace those nations with which the studied ethnic communities contacted in the historical process. American statements about other peoples are neutral and include knowledge of geography and history. Russians speak directly, emotionally, endowing others with personal characteristics. Americans speak out about Indians, Italians, Germans, French, Russians, Arabs, Eskimos, Jews. Uzbek proverbs reflect

kindness, hospitality, breadth of soul. Thus, characteristics are given to their special qualities of the Uzbek people. Uzbeks and Americans alike note the cunning of Italians and the practicality of the Germans.

To Americans, the French appear to be stupid, while in Russians the image of a Frenchman is endowed with cowardice, agility, and talkativeness.

2. The next concept involved in social identity is the age concept. Since ancient times, this concept has expressed the archetypes of stairs or travel, that is, the change of any stages in a person's life.

Comparative analysis of the concept "age" in the paremias of three different-system languages showed that the attitude to age among Russians, Tatars and Americans is largely the same.

In the pictures of the world of different ethnic communities, the following age stages are distinguished – childhood, youth, old age. Maturity is not separately distinguished, therefore all proverbs can be reduced to the binary opposition "youth" – "old age". So, in the American picture of the world, it is noted that age is an objective natural phenomenon that cannot be hidden, but each stage of life has its own advantages.

The attitude of Uzbeks Americans and Russians towards the younger generation is mostly similar. This age is assessed as follows: children bring not only joy, but also troubles.

This is the period of life when knowledge is laid, character is formed, the life experience of adults is passed on to children. The Tatar Paremiology Foundation advises to monitor the mental development of the child. Russian and Tatar proverbs describe a child's playfulness, American proverbs – carelessness. In the paremias of the three languages, the inexperience, the ingenuousness of the child is called, which makes him speak the truth. In all languages, it is recommended to punish children, and this is done by the father.

In all the studied pictures of the world, youth is assessed positively, as a golden, unique time. The dichotomy "youth-oldness" is expressed in life in the confrontation of generations, "the conflict of fathers and children", which is reflected in American and Russian proverbs.

All three languages emphasize the flexibility, learning and vulnerability of young people. Conversely, old people are credited with life experience, wisdom, but also conservatism in judgments and the inability to change.

Also, there are a number of paremias in the Russian, Uzbek languages and English, in which the idea is expressed that the mind is not always inherent in old age, therefore old people are often compared with small children.

Russians and Americans have an idea of the dependence of old age on how you spend your younger years. According to Americans, people get worse with old age – they are talkative and live on memories of the past.

We found remarkable attitudes towards love in old age in all three languages. It is condemned by society, considered sinful, although Americans recognize that an old man can love more than a young one.

Uzbeks, Russians and Americans consider grief, not years, to be the main cause of aging. Suffering changes people. Everyone recognizes that old age is not a joy, since many

diseases appear with age, this is the final stage of life, which will surely be followed by death.

In all cultures, there is a call to respect elders, it is based on the fact that all people age. For a woman, age-related changes are unbearable, so she hides her age. Both Russians and Americans believe that a woman becomes grumpy by old age.

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