

Empirical Study Of Uzbek National Autostereotypes And Heterostereotypes

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Annotatsiya: Maqolada o'zbek milliy avtostereotiplari va geterostereteotiplarini ermpirik o'rganish natijalari miqdor va psixologik jihatdan tahlil qilingan.

Kalit so'zlar: o'zbek, milliy, avtostereotip, geterostereteotip, etnik, mansublik, kognitiv component, affektiv component.

Annotation: The article analyzes the results of the empirical study of Uzbek national autostereotypes and heterostereotypes in quantitative and psychological terms.

Key words: Uzbek, national, autostereotype, heterostereotype, ethnicity, cognitive component, affective component.

1. INTRODUCTION

Knowledge of the past, national values, centuries-old traditions and customs of our wise people are of spiritual, enlightenment and educational significance. After all, every people, nation has its own national traditions, customs, invaluable values, which are preserved, respected, passed on to future generations, to develop in them a sense of national pride, to glorify the values. The formation of personal qualities has always been one of the most pressing issues.

In ethnopsychology, the term ethnos is used to denote the commonality of a people, nation, and ethnic group. Psychologists use the term to describe certain differences between people of different nationalities. Nation or nationality is used to describe the characteristics of a person as a representative of a nation or a particular country. People living in a country, regardless of their ethnicity, are the owners of the culture and cultural values of that country.

References Description

The phenomenon of ethnocentrism is closely related to another concept - stereotypes. Stereotypes are products of the mind, which are embedded in the minds, ideas and attitudes of members of this or that group, and are used by members of this group as ready-made "patterns" in the assessment of themselves and others [8]. In describing stereotypes, the American E. Aronson emphasizes that they are recognized as qualities that are present in all members of a particular social group, while at the same time denying that each individual member has specific characteristics [1]. . It is precisely this situation that actually leads to ethnocentrism, in our opinion. Because stereotypes are inevitably formed on the basis of real,

concrete qualities, for example, the simplicity of Uzbeks is a thing. But it is wrong to say so at all, and to attach other qualities to it as fabrications is even more misleading. It is especially important to be aware of dichotomies and comparisons between people of other nationalities, such as "good and bad", "right and wrong", "high and low".

Thus, ethnic stereotypes are relatively stable psychological structures that reflect the perceptions of different ethnic groups about their moral, mental, physical, and personal characteristics.

The process of socialization of the individual is directly related to the acquisition of social roles. The success of this process is determined by a person's subjective perception of the social psychological qualities that a person performing a particular social role must possess. These perceptions are formed in the mind of the subject as certain patterns.

Concrete study of templates, categories, stereotypes was carried out by VM Senchenko, GG Finikova, VN Kunitsina. VM Senchenko was engaged in the genesis of social categories. Her research involved preschoolers and high school students. They were asked to identify ordinary soldiers and officers. It has been found that the main part of perceptions of soldiers in preschool children is formed by external factors (uniforms, weapons, etc.).

Kindergarten-age children, on the other hand, began to introduce body-building features along with external signs. In addition to the persistence of the above symptoms in 1st grade children, functional symptoms also began to be reflected (shooting from a machine gun, driving a tank, lying in a ditch).

In later age groups, the meaning of this concept is related to willpower and behavioral motives. When it comes to qualities, teenagers pay close attention to the willpower of soldiers.

Thus, the formation of patterns and categories that emerged during the preschool years has been shown to develop during the school age and improve in adolescence and beyond. Numerous studies have revealed that the evaluation stereotypes about this person reflect a reserve of both theoretical and practical knowledge about a person's behavior, gender, age, and profession.

Research by G. Allport and P. Secord has shown that stereotypes start from the time when the people being evaluated begin to differ in their external characteristics. For example, Secord has proven that there are people who believe that there is a certain connection between certain features of a person's face (face shape, eye position, mouth size) and personality traits. A survey of 24 men was used to evaluate the record, with an average correlation coefficient of 0.65. Secord explained these results by the evaluative stereotypes mastered by the subjects. In their research on large groups of Americans, French, and Germans, D. Bruner and H. Pearlmuttter proved that judgments about assessing a stranger to oneself are determined by perceptions of what ethnic groups these people belong to. If a person's national identity comes first in the assessment of his or her personality, they are associated with the characteristics of the national character to which the person being assessed belongs. It also confirmed that the person being assessed would rarely resort to simplified group stereotypes in assessing that person if he or she did not know his or her nationality. The data of D. Bruner and H. Perlmuttter have been confirmed by researchers at different times (E. Kentril, G. Allport, K. Sodhi).

The above facts prove that the stereotypes that a person uses to evaluate other people are inextricably linked to that person's personality traits. As a result of the specificity of the experience that a person acquires throughout life, labor is formed as a subject of communication. It is these aspects that determine the form and essence of his stereotypes.

The concept of social stereotype was first used by the American scientist W. Lippman in his 1922 book, *Social Thought*. "Social stereotypes are the result of the implementation of the

'principle of saving mental energy'," says Lippman. Although the content of new information changes a little, the process of learning becomes easier. "Ethnic stereotypes are a form of social stereotype.

The first studies of ethnic stereotypes were conducted by D. Katz and K. Braille in the early 1930s. In the 1940s, the media, fiction, and art began to study the perceptions of different ethnic groups.

2. THEORY AND METHODOLOGY

Ethnic stereotypes are relatively stable, generalized perceptions of the physical, moral, and mental characteristics of members of different ethnic groups. The content of ethnic stereotypes is usually characterized by the addition of certain qualities to others. In this regard, scholars divide ethnic stereotypes into two categories:

- ethnic autostereotypes;
- ethnic heterostereotypes.

Self-stereotypes are the opinions, values, and attitudes of members of a particular ethnic group toward their own ethnic group. Typically, self-stereotypes combine more positive qualities with content.

Heterostereotypes, on the other hand, are assessments, attitudes, and perceptions of people of other nationalities and ethnicities that can be both positive and negative depending on the nature of the interactions between peoples during social historical development.

The most unchanging and stable structure in the context of ethnic stereotypes is that of the nation being evaluated:

- a) appearance (in relation to the mountain peoples, their well-being, health);
- b) historical origin (for example, historically the nation has always won);
- c) lifestyle (amateur or militant);
- d) labor skills (hardworking or lazy);
- d) communicative qualities (open, enterprising or turt);
- e) moral aspects (etc.).

The change in such qualities (positive or negative stereotypes) is primarily due to the interaction between these peoples at certain times, and the change in interpersonal relationships, for better or for worse. For example, the collapse of other ties (trade, cultural, diplomatic) in line with the political views of the horns and heads of state can "erase" (albeit temporarily) those stable stereotypes in the minds of nations. For example, it is possible that the daughters of a hostile nation may suddenly "not be so good" despite the fact that they have been married for a lifetime.

Thus, it is difficult to say that ethnic stereotypes are always objective. Some peoples are afraid of the stabilization of ethnic stereotypes. That is why Americans call a multi-ethnic society a "democratic society," and nations a single "American nation." Do they think this will put an end to ethnic stereotypes? But just as ordinary people never want to forget their roots, they cannot be free from ethnic stereotypes. This is because gradually ethnic stereotypes also lead to the formation of strong and dynamic, that is, ethnic institutions with a more dynamic character.

3. EXPERIMENTAL RESEARCH

Although the study of large groups is a complex process, extensive research is being conducted in this area. In the framework of our research, a survey was conducted among 10th grade students in schools in Tashkent in order to study autostereotypes and heterostereotypes

about the Uzbek and Russian ethnicity in students. First, the ethnicity of the students was studied according to the Finnish method. The results obtained in Russian-speaking students were studied using their Pearson correlation coefficient (Table 1) and the following data were obtained:

Table 1 Correlation between the results of students studying in Russian

	Nation	Finnish methodology			Age	Gender
		Cognitive component	Affektiv komponent	Level of ethnicity		
Nation	1					
Cognitive component	-0,001	1				
Affektiv komponent	0,27	0,57**	1			
Level of ethnicity	0,17	0,86**	0,91**	1		
Age	0,02	0,43*	0,41*	0,47*	1	
Gender	0,41*	-0,48**	-0,06	-0,28	-0,31	1

Note * $p \leq 0,05$; ** $p \leq 0,01$.

The results showed that the affective component of the ethnic affiliation indicator had a significant correlation ($r = 0.57$; $p \leq 0.01$) with the cognitive component results. It is obvious that a person's perception of the ethnic characteristics and perceptions of the nation to which he belongs, as well as belonging to this group, affects his relationship with members of this ethnic group, the formation of ethnic stereotypes. The overall level of ethnicity reflected a high degree of correlation with cognitive ($r = 0.86$; $p \leq 0.01$) and affective ($r = 0.91$; $p \leq 0.01$) components. This suggests that extensive knowledge and information about the ethnos to which he or she belongs, as well as attitudes toward his or her ethnicity, have a positive effect on the sense of belonging to that group, which together constitute a level of national affiliation. Also, age characteristics with the cognitive component of the level of ethnicity ($r = 0.43$; $p \leq 0.05$) and the affective component ($r = 0.41$; $p \leq 0.05$) and the general indicator of the level of ethnicity ($r = 0.47$; $p \leq 0.05$) reflected a significant correlation. This suggests that people's perceptions of belonging to their nation and ethnicity vary by age, meaning that a person's level of sense of national identity varies depending on what age they are. This means that a period in ontogenesis also has a positive effect on the formation of national perceptions, as it has led to an expansion of worldviews over the period before it.

The cognitive component of the level of ethnicity also reflected a significant correlation with gender characteristics ($r = -0.48$; $p \leq 0.01$). This means that a person's perception of belonging to his or her own ethnic group, and his or her relationship with members of that ethnic group, also depends on his or her gender characteristics, i.e., men and women.

These indicators were also studied in students studying in Uzbek. The results were slightly different from those of Russian-speaking students. Based on the correlation analysis (Table 2), the affective and cognitive components of ethnicity ($r = 0.43$; $p \leq 0.05$) reflected a significant correlation. The overall level of ethnicity among Uzbek-speaking students also reflects a significant correlation with the cognitive ($r = 0.85$; $p \leq 0.01$) and affective component ($r = 0.84$; $p \leq 0.01$). he said.

Table: Interrelation of ethnicity level with other indicators of students studying in Uzbek language

	Finnish methodology			Age	Gender	Class
	Cognitive component	Affektiv komponent	Level of ethnicity			
Cognitive component	1					
Affektiv komponent	0,43**	1				
Level of ethnicity	0,85***	0,84***	1			
Age	-0,17	0,26	0,05	1		
Gender	-0,07	-0,36*	-0,25	-0,5***	1	
Class	-0,05	0,25	0,11	0,68***	-0,14	1

Note: * $p \leq 0,1$; ** $p \leq 0,05$; *** $p \leq 0,01$.

The striking difference in the results of students studying in Uzbek and Russian was reflected in the correlation of age characteristics with other indicators. Accordingly, while all indicators of ethnicity in Russian-speaking students were related to age, this pattern was not observed in Uzbek-speaking students. It can be seen that the implementation of basic education for the student in his native language has a positive effect on the formation of his sense of national identity at all stages of ontogeny, while the study of other languages, including Russian. In Uzbek students, this can be seen at a later age. This means that the language in which a child is educated has a great influence on the formation of his mental characteristics. Also, in Uzbek groups, gender characteristics reflected a significant correlation with the affective component of ethnicity ($r = -0.36$; $p \leq 0.1$) and age characteristics ($r = -0.5$; $p \leq 0.1$). Russian-speaking boys have a higher cognitive component of ethnicity than girls, while Uzbek-speaking boys have a higher affective component. This means that while students studying in other languages have a stronger process of understanding their ethnic characteristics, Uzbeks studying in their mother tongue have a stronger sense of ethnicity.

In order to study the relationship of ethnicity level with other indicators according to age characteristics in adolescents and early adolescents, the results of all subjects were analyzed in general (Table 3) correlation.

Table 3 Relationship between ethnicity and other indicators in adolescents and young adults

	Nation	Finnish methodology			Age	Gender	Class
		Kognitiv komponent	Affektiv komponent	Level of ethnicity			
Nation	1						
Cognitive component	0,08	1					
Affective component	0,18	0,45**	1				

Level of ethnicity	0,16	0,84**	0,86**	1			
Age	0,20	0,26	0,17	0,25	1		
Gender	0,26	-0,27*	-0,19	-0,27*	-0,33*	1	
Class	0,24	0,27*	0,01	0,16	0,81**	-0,09	1

Note: * $p \leq 0,05$; ** $p \leq 0,01$.

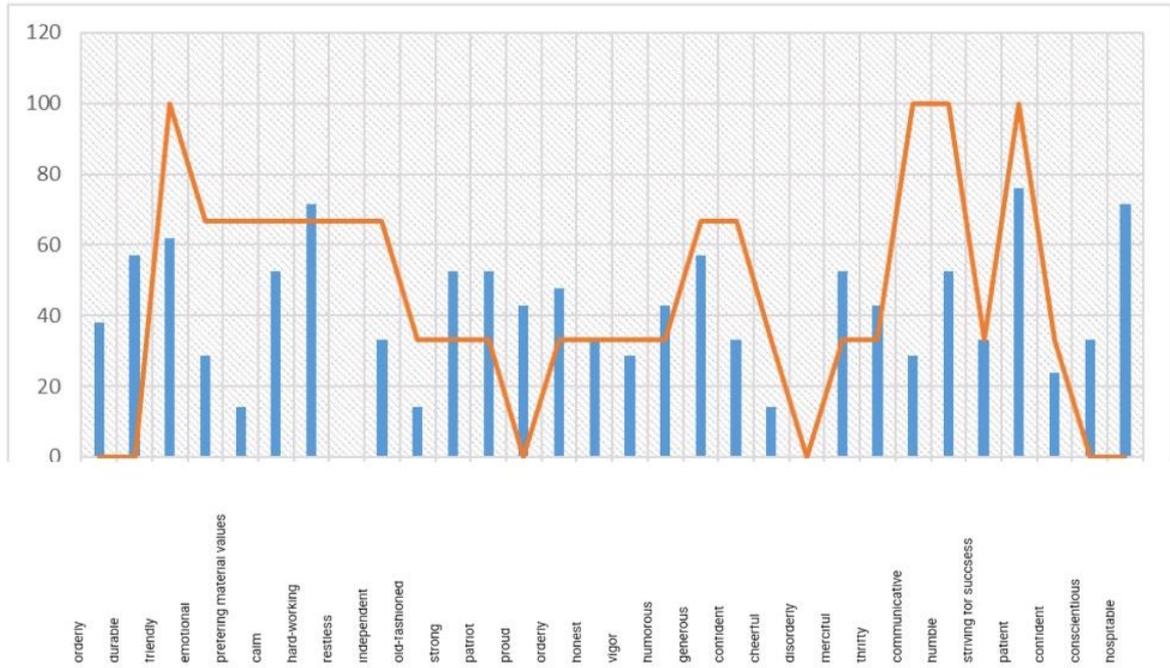
The results showed that the cognitive component of ethnicity showed a significant correlation with gender ($r = -0.27$; $p \leq 0.5$) and class ($r = 0.27$; $p \leq 0.5$). However, no association with age was observed. This suggests that the adolescent and the first adolescent have their own ideas, information, and understanding of the ethnic community to which they belong, regardless of the age of the student. as long as it is in harmony with his thoughts. The overall level of ethnicity also showed a correlation with gender ($r = -0.27$; $p \leq 0.5$). This means that during adolescence and early adolescence, a person's perception of ethnicity is gender-specific, meaning that boys' perceptions of ethnicity are more advanced than those of girls. However, there were no gender differences in terms of national identity.

4. COMMENTARY OF RESULTS

The study also used a methodology for studying Uzbek and Russian stereotypes. Students were given a sheet of paper with about 70 adjectives, and were asked to identify 15 adjectives from this list that could fully and accurately describe the Uzbek and Russian nations.

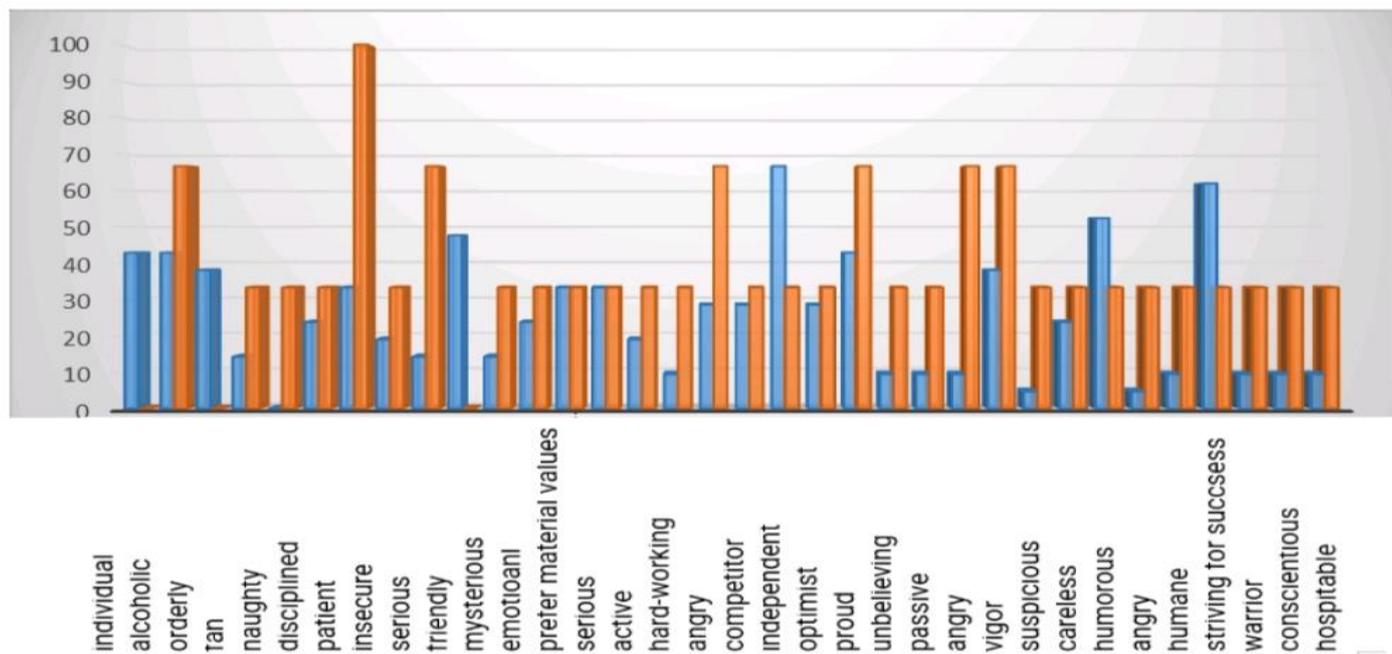
The results of Uzbek and other nationalities studying in Russian schools and students of Uzbek ethnicity studying in Uzbek schools were compared. The following data were obtained from a survey of Russian schoolchildren:

Uzbeks need patience (76.19%), diligence (71.43%), hospitality (71.43%), friendliness (61.9%), generosity (57.14%), tolerance (57 %), moderation (52.8%), strength (52.38%), patriotism (52.38%), compassion (52.38%), humility (52.38%), orderliness (47.62%) , pride (42.86%), humor (42.86%), thrift (42.86%). These self-stereotypes differed from the heterostereotypes about Uzbeks of other nationalities. Adolescents and first-year students of other nationalities are taught to Uzbeks to be friendly, sociable, humble, patient, emotional, materialistic, calm, hardworking, restless, independent, generous. , characterized qualities such as reliability. By describing them as communicative, emotional, materialistic, restless, independent, trustworthy, people of other nationalities enumerated the Uzbek people's sensitivity and easy access to interpersonal relationships, as well as the qualities of extraverted people. that is, they recognized the qualities associated with more emotionally affective states. Uzbek students' auto stereotypes do not mention these qualities. At the same time, there was a tendency to attribute the characteristics of the human will to the Uzbek nation (Picture).



Picture 1. Ethnic perceptions of the Uzbek nation in Russian-speaking students

Uzbek students studying in Russian spoke about the Russian nation (Figure 2), independence



(66.6%), aspiration for success (61.9%), humor (52.3%) and friendliness. those who recognized the qualities of kindness (47.6%) as the main feature. Students of Russian, mestizo and other nationalities, on the other hand, were characterized by Russian resilience, alcoholism, seriousness, anger, pride, rage, and enthusiasm. The results show that Uzbeks studying in Russian have heterostereotypes about Russians, which show positive personality traits and sympathy for them. A group of students of Russian, mixed, and other nationalities, on the other hand, cited mostly negative personality traits as Russian characteristics.

Picture 2. Ethnic stereotypes about the Russian nation in Russian-speaking students

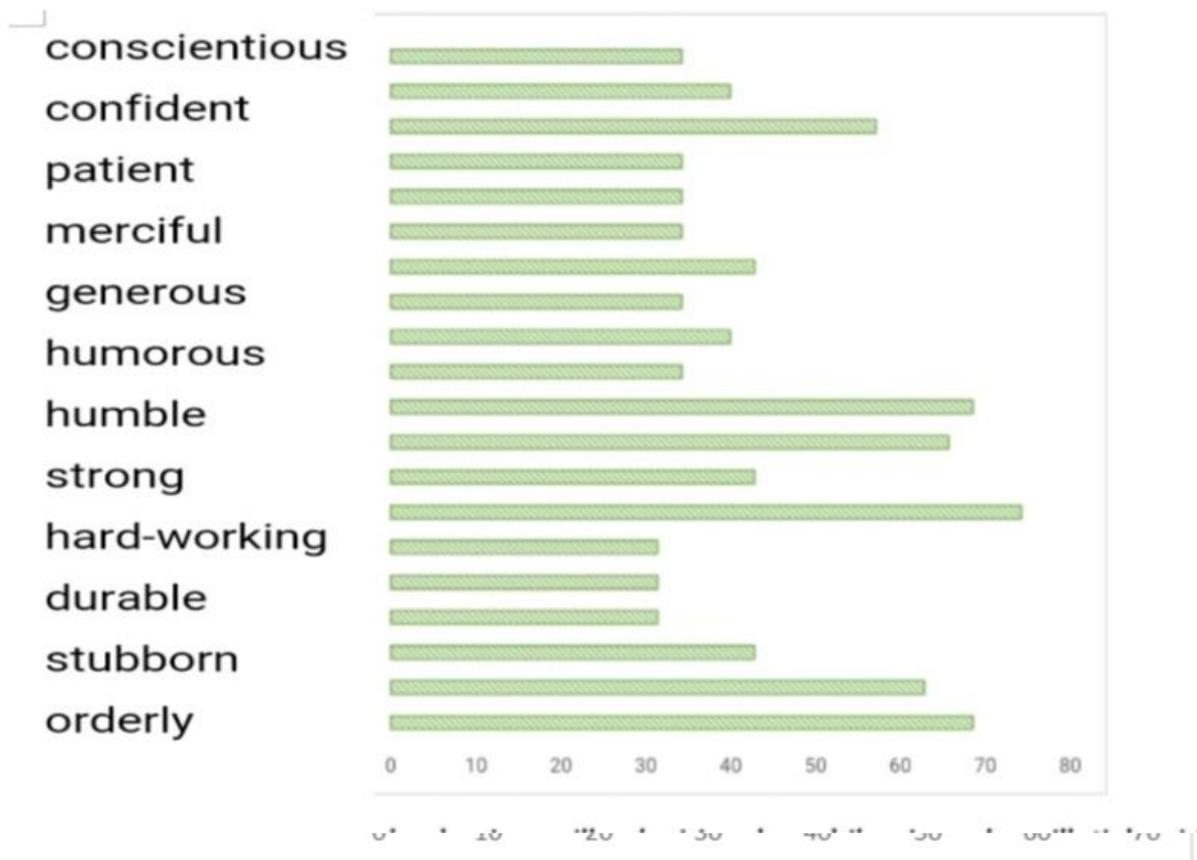
In the next phase of our study, the results of adolescents and early adolescents studying in the Uzbek language were analyzed and their perceptions of ethnicity were compared with their perceptions of themselves as Uzbek and Russian.

Picture 3. Students' perceptions of themselves in Uzbek groups

When Uzbek students' perceptions of themselves (Figure 3) were studied, the majority of students described themselves as humorous (60%), honest (54.2%), and generous (54.2%)., orderly (48.5), resilient (42.8%), patient (42.8%), self-confident (42.8%) and used the features used in the description of the Uzbek nation, that is, those who identified themselves with the nation to which they belonged. In these students' self-stereotypes about Uzbeks (Figure 4), honesty (74.2%), orderliness (68.5%), generosity (68.5%), humor (65.7%), tolerance (62, 8%), patience (57.1%). In their heterostereotypes about the Russians (Figure 5), they often chose such qualities as alcoholism, stubbornness, seriousness, laziness.

Picture 4. Self-stereotypes of Uzbek teenagers and first-year students about their nationality.

Picture 5. Ethnic perceptions of the Russian nation in Uzbek adolescents and early adolescents



The data were compared using a Pearson correlation coefficient to accurately calculate which nationalities students identified with, and to study the significant correlation between results. According to the mathematical statistical analysis, Uzbek students are fanatical ($r = 0.68$; $p \leq 0.01$), serious ($r = 0.44$; $p \leq 0.01$), irritable ($r = 0.4$; $p \leq 0.05$), honesty ($r = 0.64$; $p \leq 0.01$), cheerfulness ($r = 0.57$; $p \leq 0.01$), humor ($r = 0.39$; $p \leq 0.05$), identified himself with the Uzbek nation through the qualities of generosity ($r = 0.36$; $p \leq 0.05$) and self-esteem ($r = 0.36$; $p \leq 0.05$). Through the qualities of orderliness ($r = 0.69$; $p \leq 0.01$), seriousness ($r = 0.38$; $p \leq 0.05$) and hospitality ($r = 0.34$; $p \leq 0.01$) He identified himself with the Russian nation. This means that most of the qualities that students mention are based on their identification with the characteristics of the nation to which they belong, which is determined by their ability to feel national. However, the identification of some qualities with the characteristics of other

nationalities shows the importance of the representatives of neighboring nations in the socialization of the individual, in self-awareness.

5. CONCLUSION

- [1] As a result of empirical research on Uzbek national features, we came to the following conclusions:
1. The formation and development of a sense of national identity is a complex process, in which not only the family, community, friends, but also the education system, the mass of education and the language of education have a significant impact. 'rsatar ekan.
 2. If the implementation of basic education for the student in his native language has a positive impact on the formation of his sense of national identity at all stages of ontogeny, the Uzbek language taught in other languages, including Russian. in their birds, this happens at a later age.
 3. During adolescence and early adolescence, a person's perception of ethnicity differs by gender, and boys' perceptions of ethnicity are more advanced than those of girls. However, there were no gender differences in terms of national identity.
 4. While students studying in other languages have a stronger process of understanding the characteristics of their ethnicity, Uzbeks studying in their mother tongue have a stronger sense of ethnicity.
 5. While students studying in other languages have a stronger process of understanding the specifics of their ethnicity, Uzbeks studying in their mother tongue have a stronger sense of ethnicity.
 6. In the heterostereotypes about Russians, Uzbeks studying in the Russian language can be seen positive qualities related to personality traits, sympathy for them. A group of students of Russian, mixed, and other nationalities, on the other hand, cited mostly negative personality traits as Russian characteristics.
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