



Cultural Stereotypes and their Ethnopsychological Characteristics in the Globalized Society

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Abstract: *This article has studied to social psychological aspects of relationship process, communicative, psychological, social processes, inter-ethnic, inter-ethnic relations, inter-cultural relations. The article describes the existence and impact of a person's point of view on all of these. Laws of human psychology appearing as a social phenomenon in social communicative processes and influencing environmental phenomena are interpreted as examples of national values.*

Keywords: *Culture, stereotype, globalization, attitude, our own, foreign, society, polyethnic, ethnic group, interethnic harmony, human psychology, conflicts, ethnopsychological environment, conflict of interests.*

INTRODUCTION

Every event and reality that occurs in the globalizing world leaves a certain mark on humanity. Process of mutual relations, communicative psychological, social processes, inter-national, inter-ethnic relations, inter-cultural relations. It is natural that there is a human perspective on all of this and that it has an impact. Human psychology is manifested as a social phenomenon in social communicative processes and has an impact on the phenomena in the environment.

Disputes and disagreements in different parts of the world are happening due to ethnic and international conflicts due to economic and political needs. At the heart of the conflicts, the interests and needs of two or more nations that do not understand each other rise to the highest point in the same territory. The situation calls for a communicative approach to rationally resolve these conflicts, grasping the situation with tact and sensitivity. The concepts of “ours” and “alien” should be completely eliminated. It is our first human duty to look at every person as an irreversible, unique historical miracle. Each person is a manifestation of a certain people, a genetic fund of nature with its own say and outlook in historical processes. Therefore, every person, regardless of his social, national, religious origin, demands to be treated as a human being [1].

DISCUSSION

The appearance of our modern society today is colorful and strange. Cultures in he and the connections between them, in a certain sense, do not leave their influence on a person. For a person living in a polyethnic society, there are many situations to choose from. He wants to follow the path of peace and respect the value of the cultures that exist in his country. Today, our country has more than one hundred and thirty ethnic and national groups. For a person belonging to any national stratum, there is nothing higher than its religious and national values. And it is very lively and simple, regardless of belonging to another language, religion and nationality.

A fantastic writer, a person who predicts an unknown future, an artist, a person who discovers new worlds with his own talent, a chess player, who invents his unique, saving move that others have not thought of - each of them, like us, falls into dozens, if not thousands of life situations. And he behaves like everyone else (more precisely, like the representatives of the nation he belongs to),



according to the situation that has entered the same mold for years and centuries. He shakes hands with his friend and greets him. A woman has a delicate relationship with a man. Situation asks for situation. He says “thank you” after the meal. Congratulates at weddings. And the soldier puts his hand on his head and bows to his fellow officer (if he has a headgear). It is natural for a girl to be late for a meeting. An athlete, a chess player, a boxer shakes his opponent's hand when he congratulates him on his victory. And everyone knows that a guest should not be sent out of the house without being fed, no matter how much he resists, the usual village houses are square, while the huts of the Zulu tribe are round. Ships don't sink as much - but the captain leaves after all [2].

Our life is full of such events, about which certain stereotypes are applied according to written, and in many cases unwritten laws. The number of actions that are repeated over and over again by different people, in exactly the same situations, in the same pattern, is countless.

Nineteen-year-old Kimsan Husanov, the hero of the novel “Between Two Doors”, behaves like a thirty-five-year-old famous writer, his creator, in defense of the homeland, freedom, and honor. Have you watched a one-and-a-half-year-old baby climb the stairs? It will be very difficult for him. He is engaged in a very serious, complicated, dangerous, responsible job that every time he carefully thinks about which step to take first and where to take it. The necessary automatic instinct has not yet appeared in him; an older person, a little older child does not notice such difficulties, his legs “know” how to behave in this situation. This is of course just a comparison.

“Life would be complicated if a person made a special decision in each situation, establishing an independent system of behavior. We don't even think about whether we eat rice or not, whether we eat it with a spoon, a fork, or a Japanese chopstick. Is it necessary to greet each other by bowing down, shaking hands, or hugging? We will not dwell on this. Each of our cultures has specific laws for specific situations”[3].

Most people feel a little uncomfortable when they are in an elevator with a bunch of strangers. Is it necessary to say hi or not? Is it better to keep an eye on your short-term neighbors or keep your eyes on the ground? Our traditions that came to us through education did not cover all situations. In the same “standard” situations for everyone, “standard” rules are developed, which includes deep social, cultural, psychological situations. They free the human mind from the daily tasks of making different decisions in different situations.

The experience of groups, which is given to every person through education and passed from generation to generation, protects the human mind from unconventional conflicting decisions. Thousands of situations predicted by tradition and answered to their own question develop their own stereotype by temporarily equalizing talents, abilities, and physical strength. Stereotyped laws of behavior are not individual, but general interests (sometimes universal) for a certain society (democratic, ideological, national), some culture (Uzbek, Japanese, Kyrgyz, etc.), some nationality (Bashkir, Mexican, French), some professional group (teacher, doctor, worker), followers of some religion (Muslim, Jew, Christian) protect. At the same time, the reserve of stereotypes developed by ethnic groups is so rich, important and diverse that it is unique only to nations and ethnic groups. Each ethnic group has its own set of stereotypes, which can be somewhat random. These laws change over time and are interpreted differently for people of different ages, occupations and social groups.

The mechanisms of the development of culture are so important that they can be called the laws of social self-protection. Without knowing them, the planned future is doomed to failure. Ethnopsychologist V. M. Goffman believes that “in the next two or three decades, humanity has experienced social and economic development that it has not achieved in previous centuries. The rapid advancement of society in the field of science and technology will certainly not fail to have



its impact on every layer of society”. It is inevitable that all sectors of society, including the environment, will suffer from this. First of all, people and their culture.

Computer tracks have taken the place of tunes and melodies that can be heard using traditional musical instruments. At a time when books are gathering dust in libraries waiting for their turn, it has become a habit to spend hours on modern networks and social networks. It is considered “uncivilized” to not understand such techniques and technologies, not to wear clothes with an open towel, and not to speak Uzbek with Russian and English.

Of course, culture does not disappear without a trace at a time when modern computer technologies and loud fashion models are gathering dust. They are always respected by their own nation. In order to maintain the tourist position for the country, the true appearance of culture is very important. Humanity is very prosperous materially. But isn't it getting poorer from the spiritual side? Isn't his very delicate and malleable psyche influenced by this type of view of contemporary cultures? The human culture itself takes measures to prevent this. There are stereotypes that regulate the norms and values that regulate us regularly.

RESULTS

Every culture - from ancient to modern culture - has traditions and innovations. Humanity is a whole. Even if they live in different societies and different climatic conditions. And they adapt to the different conditions of life, not by radically changing the existing social institutions, but by the adaptive, coordinating method of culture. Every culture in nature has a secret or overt test to qualify for existence. Of course, under such circumstances, rarely completely useless, in some sense harmful rules have been preserved for a long time. Therefore, in stereotypical situations, it is preferable to have behavioral stereotypes than to have no stereotypes at all. Relatively harmful rules disappear together with their representatives, sometimes a whole group. For example, in a society where the traditional marriage of brothers and sisters is natural, genetic disorders do not take long to manifest themselves. When nomadic peoples moved to a settled way of life, their ethno-psychological characteristics changed along with the rules of law.

Only social stereotypes that are viable in life conditions can be preserved for many years (from generation to generation). The mutual “reflection” of the environment and norms - a system of bilateral relations between the ethnopsychological environment and traditions, social life and geographical life is established. Time examines and “adapts” stereotypes developed by any society. In today's historical period, social development is accelerating. Modern society is changing at a pace that was previously unimaginable. Along with acceleration in other areas, the process of formation and disappearance of traditions is accelerating. Many of them are appearing and disappearing at such a rapid pace that the feedback mechanism, which has been established for thousands of years, has not been able to develop and does not pass the “usefulness test” for society. The adaptive role preserved by the nose, tested by tradition, is collapsing as a result of the speed of cultural change.

CONCLUSION

Cultural traditions are often contrasted with news and innovation. But this contradiction is conditional in some sense. This becomes clearer if culture is understood as dynamic. After all, any behavioral innovation developed by a group of people eventually becomes a tradition. We are thinking about the solid, ancient and immutable traditions of our ordinary life. In fact, a continuous process of change and growth is taking place around us (albeit partially).



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