



 Research Article

ANECDOTES AS A LINGUISTIC, COMMUNICATIVE AND SOCIO-CULTURAL PHENOMENON

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ABSTRACT

This article reveals the linguistic, communicative and socio-cultural aspects of anecdotes in the German language. Both analysis and opinions about the importance of forming sociolinguistic competence in teaching the German language and the concept of competence are presented.

KEYWORDS

Anecdote, communicative, Till Eulenspiegel, comic characters.

INTRODUCTION

The humor of a certain culture is greatly influenced by the linguistic and cultural characteristics of the nation; therefore, the humor of different countries is not only universal for all peoples, but also distinguished by national-specific characteristics.

An anecdote is one of the types of humorous dialogical speech. An anecdote is a typical form of humor or comedy, a type of compressed

speech that contains many other types of speech, in which many aspects of language can be studied.

Anecdote is attractive as an object of scientific research because it is a complete linguistic experiment that allows for linguistically meaningful conclusions. Since the anecdote is often a lively oral communication process, then "There are various deviations from standard and generally accepted oral and written speech." To understand the anecdote



from the point of view of linguistics, it is necessary to use the concept of "communication key" introduced by D. Himes, that is, the method of transmitting the message; you need to understand how the anecdote is presented by the narrator. The key to communication is determined by the status and role of communication participants, as well as interpersonal relationships between participants.

There are a few key keys to communication:

- simple (neutral, everyday) communication,
- solemn,
- official business,
- friendly,
- funny dialogue and more.

MAIN PART: Anecdote as a communicative phenomenon

Speaking about the anecdote from the point of view of the communicative approach, we note that the anecdote is considered a long-lived genre of urban oral creativity. The anecdote is simple and does not require special attention, it has not survived as works of the classics, but the anecdote has a number of performances. Functions and, first of all, communicative, because a timely and successfully told anecdote "on the subject" allows communication partners to establish, optimize and strengthen the communicative relationship.

Anecdote directly belongs to the field of study of pragmalinguistics or linguistic pragmatics, because linguopragmatics studies language as a means of communication and anecdote plays an important role in communication. In general, the problem of speech communication, in particular, the study of the anecdote as a joke, attracts many scientists who deal with the issues of linguo-pragmatics.

The main motif of the anecdote in its content is parody, which is its main genre function: humor parodies official culture in all its forms. The events described in modern everyday humor are not just invented, fantastic, they are deliberately funny, ironic, playful, they sound like an ironic imitation of various realities of life. The difference between the anecdote as a genre of oral speech as a work of folklore, which was previously recorded in written texts, and the literary anecdote, which contains real comic events of an instructive and educational nature.

An anecdote has great communicative value. The whole meaning of the anecdote, the whole comic effect is manifested in its oral repetition, statement, to which the formal and substantive stereotype of the anecdote corresponds. The success or failure of an anecdote largely depends on the skill of the storyteller (addressee), his ability to convey funny dialogue on faces, funny description of the characters of the anecdote, maintaining the necessary and appropriate pause and effectively presenting the ending. Therefore, it makes no sense to tell an anecdote without description without using artistic possibilities.

Note that not only the content of the anecdote is interesting, but also the behavior of the person telling the anecdote. The narrator of the anecdote is often serious (he is not funny, he knows the anecdote), and this seriousness of the narrator enhances the response of the listener, the receiver. The storyteller must assume both the role of the sender and the receiver of the message, because a dialogue in the form of an anecdote is essentially a "dialogue within a dialogue." If before the introduction of the anecdote into the conversation, the communication activity was quite serious, then the anecdote acts as a certain factor that revives the



process of speech exchange. It fills the pause, relieves tension and fatigue and "releases" the situation.

According to the linguist VM Savitsky, who discusses oral communication, "in the process of oral communication, social and cultural codes expand into oral language; Speech is created not only on the basis of linguistic, but also on the basis of social and cultural codes, which contribute to the construction of sentences in this language it reflects the basic values, attitudes, and mentality of people." It would be fair to assume that this point also applies to telling anecdotes.

An anecdote is a field of freedom and pleasure, in humor you can overcome any topic, including topics that are forbidden in normal human communication. Forbidden topics usually give rise to anecdotes involving dark humor. Freedom is felt even in the political anecdote. "The more repressive the system is against the population, the sharper the criticism will be in the political anecdote. Sometimes an anecdote is the only way to openly express criticism."

An anecdote is a typical genre of humorous conversation. The concept of anecdote appeared in Russia in the 18th century. In the second half of the 17th-19th centuries, the word anecdote had the meaning of a short story about an unusual event in the life of a historical person. In modern Russian philology, the term anecdote has two meanings: First, it is a short story about a historical person, events, and secondly, it is a genre of urban folklore, a topical comic story, an unexpectedly finished miniature, a kind of humorous trick.

The word anecdote was used in its etymological - Greek - meaning until the end of the 17th century. Fourier 's dictionary says: "this term is used by some historians to refer to the mysterious and unknown affairs of princes." At that time, political pamphlets were extremely common, and anecdotes

were an integral part of them. At this point, the anecdote is not merely funny, but rather incriminating, albeit funny.

Voltaire redefines the anecdote: "Anecdotes are the sloping field in which the ear is harvested after the great harvest of history; these are small details that have been overshadowed for a long time. Over time, stories about famous people, their unusual behavior, judgments, funny situations they got into, began to be called anecdotes. Later, in the last century, the name "joke" was mainly given to humorous miniatures with a sharp plot and paradoxical results. The first collections of historical anecdotes appeared almost at the dawn of civilization. Anecdotes imparted easy, common knowledge, they laughed and taught common sense.

The Renaissance, laughter became an expression of a new, free, critical and historical image of the era. Laughter has always been the opposite of fear. The Renaissance created a new morality. Medieval comedy already had a vision: victory over fear. Man overcomes fear through laughter. However, in the Middle Ages only external fears were overcome. According to Bakhtin, the Renaissance period also overcame the domestic period.

Manuscripts 10421 and 4529, the authors of which are still unknown.

In the framework of linguistic culture, scientists study the linguistic and cultural types found in jokes. Representatives of the Volgograd Linguistic School

VI Karasik and OA Dmitrieva are the most famous scientists in this field. Linguistic type is "a well-known image of a representative of a certain culture, the totality of which constitutes the culture of a certain society."



When it comes to anecdotes from the point of view of linguistic culture, it is necessary to refer to the concept of "stereotype". For the first time, the term "stereotype" was used in 1922 by the American sociologist V. Lippman, who understood the stereotype as "a special form of perception of the surrounding world that has a certain effect on the data of our previous senses." information reaches our consciousness". It makes a person understand the world around him and "creates an image in his head" of events that he has not seen. His to his opinion See, man many p things they are with meeting and to them face from coming before sure to the imagination have Such imaginations cultural environment under the influence is formed. They are to a person whole the world about the imagination to form help will give. Stereotype " public on the right there is was the world of the picture stable " more ". describing it, V. V. Krasnykh of the world, of the subject or of the situation about the image, spiritual " picture ". speaks

Today, stereotypes refer to representatives of a certain culture - these are called ethno-stereotypes. It includes the character traits, physical data and behavior of representatives of different cultures. Many stereotypes are related to the history of the country, the economic and political situation in the world. EV Tulina notes that "the stereotypes of jokes have a precedent character, that is, they are well-known, well-known figures - parodies of national culture or mythological ethnic types, for whom characteristic images, mental stereotypes are strengthened in the public mind. and the funniness of their behavior standards".

There are two types of stereotypes in science: autostereotypes and heterostereotypes. They are based on the opposition "us-them", " friend or enemy". Self-stereotypes represent everything people think about their own culture. As for

heterostereotypes, these are the ideas that people of a certain culture have about another culture. Autostereotypes often emphasize the positive aspects of the national character, the best features; it is rare to see negative reviews on them. It is the opposite in heterostereotypes. It is important to point out other people's negative qualities her.

Reveals national and cultural identity, it is the "reflection of stereotypes", it records the historical experience of a national community of peoples. An ethnic anecdote reflects a system of values and traditions that have been consolidated in public opinion. The following plot can often be found in ethnic jokes: representatives of different countries get into the same situation. At the same time, it shows how representatives of different cultures behave in this situation. National character traits can be seen precisely in the solution of some issue.

OA Bilan in his work "Anecdote as a reflection of stereotypical ideas" presented the character traits of different peoples:

- Russians, in his opinion, have such characteristics as sincerity, generosity, resourcefulness, carelessness;
- are characterized by restraint, calmness and self-control. Whatever the situation, every Englishman should come out of it with dignity. English humor is characterized by the ability to say funny things with a serious face.
- often found in French jokes, where one of the characters is a very self-critical Frenchman;
- Greeks are very lazy and irresponsible when it comes to ethnic jokes.
- Germans are hardworking.

In addition, there are also jokes in which representatives of different nationalities and peoples



participate as the main characters. Such anecdotes often exaggerate the national stereotype. Representatives of different nationalities can carry the main characteristics of the people in their jokes. For example, in Russian-language literature, there are many jokes about the prudence and greed of Jews, the politeness and sincerity of the French, the pedantry and restraint of the English, the accuracy and punctuality of the Germans, and self-confidence. It is often difficult to adequately assess the ridiculous nature of the state of foreign language culture. For this, you need to know the cultural and historical features of the country, where you can see the uniqueness of the nation.

As for Germany, jokes in the regional-local language - ethno-jokes - are widespread here. They are studied, for example, by ND Milovskaya. These are "short funny stories with an unexpected ending, the main characters of which are representatives of certain regions of Germany: Bavarians, Berliners, Saxons, Swabians, West Frisians, etc. In such anecdotes, characters with unique names can be found.

CONCLUSION

In conclusion, from the point of view of Lingvopragmatics, an anecdote is a unique socio-

cultural, linguistic and communicative phenomenon. An anecdote, a joke in general, is deeply rooted in the social and cultural memory of mankind. Human cultural memory encompasses countless areas of life, public and private, state and religion, human weaknesses and cultural differences, and much more. Any topic is not without a humorous speech, but it does not always lead to laughter, sometimes anecdotes can cause irritation.

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