| RESEARCH ARTICLE   OPEN ACCESS

The Role of Stereotypes in Representing National Culture in Linguistoculatory Studies

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ABSTRACT

This article discusses the classification of codes and stereotypes in linguocultural studies. The opinions of Uzbek and international linguists about codes, stereotypes in linguocultural studies, the results of scientific research are highlighted, and the meaning groups of national and cultural codes, stereotypes related to human organs, appearance, physical characteristics, voice, speech, character and condition are explained using examples taken from Uzbek language texts.

Keywords: Linguocultural codes, visual national-cultural code, stereotype, face as round as a cypress, as round as a lollipop, as strong as a bear, as red as a turnip.

INTRODUCTION

In the 1970s, a new scientific discipline emerged in linguistics that combined language and culture. This was the field of linguocultural studies. Many scientific studies have been conducted in this field in world and Uzbek linguistics. Today, the classification of codes in linguocultural studies is being studied in detail by linguists.

In world linguistics, scientists such as V.Fon. Humboldt, V.N.Telia, A.A.Potebnya, D.Hayms, E.Sapir, H.Glins, V.A.Maslova played an important role in the development of the field of linguocultural studies and expressed their views on the linguocultural code. Russian linguist V.Krasnih classifies codes in linguocultural studies as follows: somatic (body), space, time, subject, biomorphic and spiritual codes.

D.B.Gudkov and M.L.Kovshova study phraseological units as the most vivid cultural layer and emphasize that various cultural codes are found precisely in phraseological units. Scientists have identified the following cultural codes: natural landscape, somatic (bodily), spatial, temporal, spatial, objective, biomorphic, anthropomorphic (human), plant, artifact-material, gastronomic, spiritual (religious-anthropomorphic), etc. Following V.N.Telia, they write: we should "recognize the natural landscape code, considering it as a set of names and/or combinations of names denoting natural objects or their parts - landscape elements, including those appropriated by man in a separate existence or disposition; relative position (For example, a stone in the soul, a star from the sky does not suffice, a wind in the head, a moon (from the sky) will fall, go to fire and water) ".

A. Kostik notes that nonverbal communication signs can be common to all people in the world, regardless of gender, age, skin color, origin. This is mainly related to the expression of emotions such as happiness, fear, anger, sadness, surprise and disgust. However, many nonverbal means used by people can differ in different cultures, that is, nonverbal means and the meanings they convey are reflected differently in different peoples. The meanings they convey can be similar in geographically close or neighboring areas and be close to each other. However, the meanings conveyed by nonverbal means used by people living in distant areas can differ, even contradict each other. Birdwhistle notes that there are 250,000 facial expressions, which exist in two ways: common to cultures

and specific to cultures. However, since the languages of different cultures differ, nonverbal means also differ culturally, in line with linguistic means.

Uzbek scientists have also conducted a number of scientific studies in this area. Among our linguists, the scientific works and textbooks of N. Mahmudov "In search of ways to improve the study of the language", A. Nurmonov "Linguocultural direction in the Uzbek language", N. Sayidrakhimova "Components of linguoculturalology", Sh. Usmanova "Linguoculturalology", Y.N. Davlatovna "Problems studied as a result of the linguocultural study of the Uzbek language", G. Temirovna "Language and linguoculturalology", M. Makhamatova "Expression of zoomorphic codes in Uzbek folk proverbs", N. Ganiyeva "Linguocultural concept as an object of analysis of poems", F. Topiboldiyeva "Study of linguoculturalology in Uzbek linguistics" served to reveal the essence of the field of linguocultural studies. M.S.Ishanjanova lists the following 14 types of linguocultural codes related to nonverbal communication: somatic code (body), space code, time code, object code, biomorphic code, zoomorphic code, phytomorphic code, clothing code, food code, military code, religious code, architectural code, natural-landscape code and spiritual code.

Based on our scientific research, in addition to nonverbal codes, we have also identified a visual national-cultural code: its components include the hairstyle code, gender code, age code, internal feelings code and appearance code. We will discuss this in the following sections.

In the world linguistic culture, there are concepts that create a linguistic picture of the world and at the same time serve to distinguish the cultures of different peoples from each other, which are formed as a concept in each person's own worldview. The basis for this is the environment in which a person was born and lives. There are values that are visible in our language, lifestyle, behavior, clothing, and many other situations and that we understand as culture, which are unique to each people. Because the period from historical division and formation to our present day, our modern life, has passed differently for different peoples. Different traditions, expressed in folk oral literature, historical works, written monuments, and ideas about how people think, what they consider right, who they consider ideal, are related to the history of this people and the views of their ancestors. Accordingly, linguistic and cultural concepts are also diverse. Among these concepts,

stereotype is considered to be unique in the representation of national culture. A stereotype is a simplified, schematic, emotionally colored and extremely stable image of a certain group or community, the uniqueness of the language and thinking of representatives of different cultures. A stereotype provides objective information about the national character of a particular people. According to V.A. Maslova, "A stereotype is a type existing in the world, which determines activity, behavior, etc. Stereotypes never appear in individual people, they always arise in groups."

National psychology reflects the national feelings, actions, mental experiences, mental temperaments and character traits of each representative of a nation. From a psychological point of view, stereotyping is the process of adaptation of all members of a social group or ethnic unity. Thus, ethnic stereotypes are general conclusions about representatives of different ethnic groups, which are distinguished by high sensitivity and stability. The reason for the formation of stereotypes is the need to use the principle of "saving energy" in everyday thinking in order to "absorb" a lot of information, while striving to protect the values of the group. As a result of the analysis of Uzbek language texts, the following groups of meanings of stereotypes were identified:

Stereotypes related to human body parts: tall like an alif / cypress / sambit / candlestick, small mouth like an angustifolia, red face like a pomegranate, sharp eyes like an eagle, red lips like a cherry, white as rice, small teeth, black eyebrows like a leech, thin eyebrows like a scythe, round face like a scythe, black hair like the night, big nose like a ladle; (Some examples are given) – Bunin stopped for a moment and read it with his sharp eyes like an eagle: "Avtomobilenlangzamfaren!" This meant the order "Let the cars pass slowly!" (V. P. Katayev, Hayol chechaklari. 40). – Coffee? Ti? – he said, raising an eyebrow like a scythe. (O'. Hoshimov, Bahor qaytmaydi. 188). Even now, the two of them look alike. Eyebrows like a poppy, a smiling face... (O'.Hoshimov, Between Two Doors. 96).

Stereotypes related to human appearance: ugly as Azrael, fat as a scythe/mesh, huge as a giant, thin as a sprout, beautiful as a moon, beautiful as a hornet, thin as a poplar, thin as a grasshopper/ghost/sparrow/stick; He held the door ring with his rough, thick, long, thin bone fingers like a stick.. He walked forward (Oybek, Selected Works). You should have your own son, you are a hornet's nest.. (A.Mukhtor, Silver Thread). Two giant-like young men

stood in front of me (S.Siyoyev, Avaz).

Stereotypes related to human physical characteristics: strong as a dragon, strong as a bear, brave as an elf, graceful as a flower; The kalandars of Mittikhon Toram were like unchained bears.. reading talismans and carrying turbans on their heads (G. Ghulom, Shum Bola). Kings are like dragons, it is good to see from afar, but dangerous to be near - it is easy to attract a person for one reason (Mirmuhsin. Me'mor). Girls and women play a lot together, They are like red flowers and always cry (Yusuf and Ahmad).

Stereotypes related to human voice: roar like a bear / lion / lioness / camel, howl like a wolf, roar like thunder, ring like a bell; A young sprout, a slender figure, stood out from the others.. When he laughed, his voice, ringing like a bell, gave a special grace to sitting (M.Khairullayev, Tilla marjon). Sometimes he howled on the porch like a bear, Sometimes like a boat rocking in the pond (Habibiy).

Stereotypes related to human speech: to walk like a quail / nightingale, to bark like a dog, to bark like a dog, to chirp like a sparrow; Like a flower that bloomed early, his tongue like a nightingale, and his eyes became bright (Yusuf and Ahmad). A fat man fell on his back and began to wriggle like a slaughtered chicken and growl like a dog with a bone stuck in it (A.Kahhor, Qoshchinor zhaylari).

Stereotypes related to human character: as fragile as a sack of nuts, as innocent as a saint, as empty as a aunt's calf, as gentle as silk, as loyal as a dog, as stupid as a cow, as harmless as a fox, as white as milk, as straight as a stick, as cunning as a fox, as stubborn as a donkey, as gentle as a sheep; A woman is beautiful, and even her saint is not without envy (F. Musajonov, Himmat). Look at you, a young man who has never seen a fight, has never seen a fight, has never had a wind blow through his fur, and is as innocent as a fox (S. Karamatov, Golden Sand). I don't believe it, but I know that the old fox hides a lot from her husband (U. Umarbekov, Summer Rain).

Stereotypes related to the human condition: to be stiff like a frog / candle / statue / stone, to tremble like a person with malaria, to rejoice like a young child, to be pale like a gauze / wall / gray, to rejoice like a beggar who has found gold, to be confused like a beggar who has lost his bag, to be sad like an orphan, to melt like butter, to be impatient like a needle, to be full like a snake, to grin like a burnt head, to blush like a beet / turnip, to be loose like a loaf of bread

that has fallen into the water; Nazokat's face was flowing like gray (A. Mukhtar, Sisters). The judge, full like a snake whose head was crushed, shouted to the fifty-man: - Break them all! Take them out! No, set fire! (M. Ismailiy, Fergana t. o). Excuse me! – said Mastonov (Gairatiy, Dovdirash), who was as red as a turnip from his actions.

Stereotypes related to human behavior: stick like glue, look like a sheep, run like a wild animal, work like a dog / giant / donkey / ox / slave, hide like a hungry hawk, protect like the apple of an eye, jump like a goat, drink like a bull / dog / pig / ox, crawl like a turtle, shoot like an arrow. People scattered in all directions as if they were being chased (S. Siyoyev, Yorugʻlik). ..The street door flew open like an arrow towards the highway (S. Ahmad, Ufq).

The words chosen as a standard for stereotypes related to humans in the Uzbek language are also stereotypes that indicate the linguistic and cultural characteristics of the Uzbek language. In stereotypes related to human character and behavior, it is known that Uzbek speakers used words denoting various animal species, plant and fruit names as standards. Our people have been engaged in horse breeding and cattle breeding since ancient times. At the same time, they were also engaged in trade. In this case, camels were mainly used as a means of transportation to distant lands. They were valued for their endurance to long journeys, drought, and strength in carrying loads. For this reason, when expressing human character traits, words related to the geographical area of residence, surrounding plants, animals, and occupations were used as stereotypes. For example, it is clearly seen that the use of words denoting animals as standards is associated with the act of expressing a person's subjective attitude. For example, the word dog is a stereotype of loyalty, fox - cunning, wolf - power, camel - endurance, cattle - sustenance, blessing, and is applied to humans.

So, cultural stereotypes arise and become fixed as a result of the needs, language, religion, culture, nature, flora and fauna, aspirations to stand out from others, and their choice of the owners of culture, occupy an unchanging place, and are distinguished from other cultural stereotypes by their uniqueness.

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