



LINGUISTIC AND CULTURAL CHARACTERISTICS OF STEREOTYPES IN LITERARY TEXTS AND THEIR ANALYSIS

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Article history:	Abstract:
<p>Received: 28th July 2025 Accepted: 26th August 2025</p>	<p>Stereotypes are cultural patterns that permeate our world today. Through these patterns, individuals try to adapt to and assimilate into certain cultures. At the same time, stereotypes change and are updated over time, and as generations change, national stereotypes also change. The specific features of national stereotypes in the analyzed work "The Great Empire", as well as the differences between historical stereotypes and their modern versions, are deeply considered.</p>
<p>Keywords: stereotype, linguoculturology, types of stereotypes, global and national stereotypes</p>	

I. INTRODUCTION. Any culture and society forms their own behavioral stereotypes by perceiving and thinking about the world around them based on their geographical location. The concept of "stereotype" is studied as a basic concept in several areas of anthropocentric linguistics (linguoculturology, ethnolinguistics, psycholinguistics, cognitology, etc.), and in the process of these studies, stereotypes allow us to have a holistic picture of the world and to break out of our narrow social, geographical and political environment.

II. LITERATURE REVIEW. Stereotype (Greek stereos - solid, typos - trace, stamp) - a simplified, schematic, emotionally colored and extremely stable image of a certain group or community, a feature of the language and thinking of representatives of different cultures. This term was first introduced into scientific circulation by the American sociologist Walter Lippmann. In his book "Public Opinion", published in 1922, he tried to determine the place and role of stereotypes in the system of public opinion. W. Lippmann explained the stereotype as a special form of perception of the environment, which has a certain effect on the information in our feelings before it reaches our consciousness [1; 23].

Another interesting aspect is that a person, trying to understand the environment around him with all its contradictions, develops an "imagination" about events that he has not directly observed. For example, a person tends to see in his imagination many things that he has not seen in his life and has some kind of *appearance*, *shapes* or *colors* about them in his mind in advance. Similarly, the perception of stereotypes is formed under the influence of the cultural environment of this individual.

"In most cases, we do not first see this or that phenomenon and then clarify it, but rather, we first define this or that phenomenon for ourselves and then observe it. From all the confusion of the external world, we extract only what is relevant to our culture, and we tend to perceive this information in the form of stereotypes" [1; 81].

Stereotypes also provide objective information about the national character of a particular people. V.A. Maslova proved with examples her well-founded opinion that "stereotypes measure only activities and actions" and that they never exist in individual people, but are manifested in communities and groups [2; 123-134].

Although several types of stereotypes have been widely studied to date, the most important of them are ethnic stereotypes. In-depth study of ethnic stereotypes reached its peak in the 1930s and 1950s. In particular, the issues of stability and instability of ethnic stereotypes were studied in the studies of such scientists as R. Clarke, D. Campbell [3; 585-588], D. Katz, K. Braille [4; 280-290], La Pierre [5; 232-237]. For example, the German people are formed in our minds as a people who strongly adhere to discipline, who fulfill the given and or stated tasks without delay.

III. METHODOLOGICAL ANALYSIS. Most researchers have interpreted ethnic stereotypes as a threat. M. Cordwell's dictionary of psychology defines a stereotype as follows: "Stereotype is a sharp, often superficial idea about a certain group or category of people. Since we are generally prone to superficiality, we form stereotypes in order to predict the behavior of other people. These stereotypes often have a negative essence, false imagination, and a basis for humiliation. The fact that stereotypes are shared by many people helps them to be absorbed. Stereotypes can change



over time, but it is difficult for stereotype holders to get rid of the acquired ideas" [6; 448].

However, through these differences, we quickly and easily understand the peculiarities of cultures, their way of thinking, laws and rules of life are even more clearly reflected in ethnic stereotypes. For example, we can cite the following as stereotypes in ethnolinguistics: the hospitality of Uzbeks, the risk-taking of Russians, the stubbornness of Kazakhs, the emotionality of Turks, the harshness of Chinese, the politeness of Japanese, and the coldness of English, which gave rise to stereotyped ideas about the entire people [7;120-121].

People take ethnocultural stereotypes as a model and try to adapt to them in order to "not be a laughing stock to others." That is why stereotypes have a great influence on people. The characteristics reflected in stereotypes begin to form in people. According to ethnopsychology experts who have studied ethnocultural stereotypes, economically highly developed nations are characterized by intelligence, business acumen, and resourcefulness, while economically backward nations are characterized by kindness, sincerity, and hospitality [8;108].

According to V.A. Maslova, "stereotypes are always national, and if the same stereotypes are found in other cultures, then they are not true. Or even if they completely coincide with each other, they still differ in some aspects" [8; 108].

IV. RESULTS. Stereotypes change and develop depending on the environment and time in which we live. In our opinion, today many stereotypes are becoming common and specific for all peoples. From this point of view, a stereotype is a pattern, that is, a pattern accepted by many individuals, and if an attempt is made to break this pattern, then the person who breaks out of the pattern is recognized in society as an "abnormal, unusual or unhealthy" person. There are two types of stereotypes in our modern life:

1. **Global stereotype.** Global stereotypes are stereotypes that show what characteristics a person has in society: giving space to adults, respecting others, being fair, being open-minded and kind towards women and children, being polite, and being hardworking.

2. **National stereotype.** We can include the following in the daily life patterns of Uzbeks and the population living in Uzbekistan: hospitality, being open-minded, respecting elders, being respectful to younger people, always having a hand in your heart and greeting people are national stereotypes inherent in the Uzbek mentality.

It is known that stereotypes are embedded in the human brain in two ways: the first through

communication, and the second through *books and films*. In the first method, individuals learn by living and become accustomed to it day by day. *The second method* is one of the more effective methods compared to the first. This is because a person absorbs information quickly and easily by reading and watching, and the level of surprise is also lower. Because when information is studied in advance by imagining it, interest and imagination awaken in a person. However, when we encounter information that we have not seen and do not know yet in real life, we have a sharp feeling of rejection and denial in relation to feelings of acceptance and thinking. For this reason, stereotypes are often clearly manifested in films and books.

There is a certain difference between neostereotypes and historical stereotypes. We can see this through phraseological and proverbial examples in Muhammad Ali's "The Great Empire".

Orani buzishga Amir Husaynning o'zi intilmakda, erishgan bo'lsa, o'zi erishdi. Temurbek shu paytgacha arqonni uzun tashlab keldi, xudoning o'zi shohid. Ortiq ko'ngilchanlik, beparvolik va murosa yo'lini tutish endi Kesh amiriga yarashmaydi. Andishaning otini qo'rqqoq qo'ymasinlar!.. [9; 29]

Some people are thoughtful and, even when it is time to respond with a harsh response to a statement that touches their feelings, they do not think about the future, the future, the past, and the future, and do not keep silent, they restrain themselves and think. Some people, regardless of this, say, "they are not silent because they are afraid of me" and continue to be unconcerned. That is why this proverb is widely used in our people and indicates that stereotypes such as "thought and shyness" play a large role in the Uzbek people.

Temurbek bilan do'st tutinding, Qur'oni majidni o'rta qo'yding, ayt-chi, shundan keyin ham nega ko'nglingdan bad niyatlarni quvolding? Temurbekni, do'stingni o'ldirmakni o'ylading? Pusug'lar qo'yding, aldading tilyog'lamaliklarni o'rinlatding, xiyonatlardan tortinmading, yigitlarni tovon deb qiynading, sarbadorlarni dorga osding, qitmirliklardan to'xtamading? Temurbek javonmardlik rusumini tutganda, sen nomardlik tutumini xush ko'rding? Ekkaningni o'rasen! [9; 114]

This proverbial unit is a linguocultural unit in which a person can see good in good and evil in evil, and is called upon to think and act accordingly. This proverb, which arose through the metaphor of the harvesting process in agriculture, "You reap your harvest," refers to the extent to which the farmer pays attention to his crop, which is manifested in the harvesting process. In



the work, the fact that all the evil done by Amir Husayn to the people returns to him tenfold is expressed through a proverbial combination. From this it can be seen that proverbial and phraseological units are one of the main means of conveying broad ideas to the reader in a short and concise form.

Eri o'lib, tul o'tiribdi-yu, boshiga oq ro'mol tashlaganiga o'laymi! - ensasi qotdi nufuzli amirlardan biri Bayon sulduzning qizi Ulus oqa ko'zguda qoshlarini tuzatar ekan [9; 162].

It is a stereotype of that period (14th century) that women whose husbands have died should usually be dressed in black, like night, and a white headscarf was worn by young brides at the wedding ceremony as a sign of their bridehood. For violating this rule, Sevinch Kutlug aga was condemned by the women around her, that is, the stereotype served to reflect the spirit and national views of that era in the work. However, in our modern world, such stereotypes are gradually disappearing from our lives, falling from the level of a certain cultural pattern and becoming normal.

Inson bolasi yaxshi nasihat ila voyaga yetgay... - Ayni Amir Uljaytuga qarab gapirdi Amir Temur. - **Yaxshi so'z ilonni iniga qaytarar emish.** Borib bundog' qarindoshlarini insof yo'lga chorlasunlar, urisib koyib qo'ysunlar! Bu yerga kelsun, imon-u e'tiqod maydonining shahsuvorlari safidan joy olsun. Qatordan qolmasun. Hayot niholi qahr-u g'azab shamolida xor-u xaroblikka yuz tutmasun [9;368].

A kind word is food for the soul. In the peoples of the East, upbringing has always been more important than education, therefore, the view that the beginning of education is upbringing is widespread among the people. And upbringing should be given only with good words. In the text above, a bad word is likened to a wind of anger and wrath, and it has become a stereotype among the peoples of the East that if we are like a storm in the process of upbringing, we can cause the young sprout to be destroyed from the very roots rather than nurturing it. At the same time, as Ozod Sharafiddinov noted: "A critic should enter the garden of creativity not with an ax, but with pruning shears," that is, when we educate someone, we should not give a verbal insult and show them the right path with our useful advice on how to correct their mistakes and shortcomings. Today, the variants "With a kind word, a snake will come out of its den, with a bad word, a knife will come out of its sheath" or "With a good word, a snake will come out of its den, with a bad word, a Muslim will come out of his religion" are widely used as stereotypes.

Jahongir Mirzo **chinorlarni yaxshi ko'rar, o'ng tomondagisi valine'mat Sohibqiron, chapdagisi uning bolasi, deb qo'yardi.** Saroymulxonim bu tashbexdan zavqlanardi, ammo shaxzodaning uni qayerdan topganini bilmas, chinorni katta malika o'g'il istab o'tkazganini shaxzoda qanday fahmlagan ekan-a, deya hayratga tushardi. U bog'bonga chinorlar tagini chopib, tez-tez suv quyib turishni tayinlagan [9; 368].

The plane tree is one of the longest-lived plants, recognized as a symbol of patience and endurance, and is also one of the plants that, due to its fruitless nature, often reflects both negativity and positivity at the same time. That is why the stereotype of the "plane tree" is metaphorically referred to in the work as the image of Saraymulkhanim. In this case, Saraymulkhanim, despite being a symbol of patience, endurance and justice, is saddened by her childlessness. The creator was able to depict this image only through the stereotype of the "plane tree". However, such a stereotype-like analogy is almost never used in literary language now; such metaphors can only be found in historical works created before the beginning of the 21st century.

Nasibamiz har turli yerlarga sochilg'on ekan. O'shalarni terib yeb yuribmiz-da, taqsiri olam... Mana bu charxpalakdek bir joyda turolmay aylangimiz aylangan. Faqir kishi panada deganlariday, tuproqdan tashqari yuribmiz...[9; 368]

In most countries where Islam is widespread, Muslims believe that fate comes only from Allah, and it is not known where a person's sustenance comes from, so they start a certain work by relying on Allah. In this work, the writer also shows the stereotype of the Turkic peoples through the following sentence: "Our fate is scattered in different places".

Sevinch Qutlug' oqa, haramning mahdi ulyosi, xon qizi martabalari havo berib Temurbekka bir nigoh tashladi... Qulfi dili endi ochilib kelayotgan Temurbek seskanib ketdi, malikaning ko'zi qattiq edi, shu hamma narsani hal qildi. " **Yaxshilikning ibtidosi sharmdur**" - xayolidan kechirdi Temurbek.

There are stereotypes that have become entrenched in the process of describing women among the Turkic peoples. Women are described as having arched eyebrows, eyelashes like arrows, a gaze as sharp as a dagger, and lips as thin as pistachios. Among these, the gaze is of particular importance. This is because the women of the Turkic peoples are distinguished by their modesty and chastity, which are even more clearly reflected in their gaze. Women and girls with beautiful and piercing eyes like the eyes of a deer were the best choice according to the ideology of that time. This



stereotype has survived to this day: the modern, short and concise form of the phrase "Doesn't look you in the eye" is now widely used.

Stereotype, one of the main terms of linguoculturology, appears in the work "The Great Empire" mainly in two forms: disappearing or completely lost stereotypes, and those that have survived to this day.

Disappearing stereotypes	Stereotypes that persist to this day
<i>Yaxshilikning ibtidosi sharmdur Chinor Eri o'lib, tul o'tiribdi-yu, boshiga oq ro'mol tashlaganiga o'laymi!</i>	<i>Nasibamiz har turli yerlarga sochilg'on ekan Inson bolasi yaxshi nasihat ila voyaga yetgay... Ekkaningni o'rasen! Andishaning otini qo'rqqoq qo'ymasinlar!..</i>

It would not be wrong to say that the above stereotypes reflect the way of thinking, spiritual and moral state of a particular nation and can directly reflect its culture.

V. CONCLUSION. Through stereotypes, the moral views of the people are formed, and through them the national mentality, national dignity, national values, and spirituality are formed. Individuals perceive and accept existence based on their place of residence, try to understand other cultures and values, and compare them with their own way of thinking, identifying their differences and similarities. Behind all this is only one stereotype, that is, a generalized pattern. These patterns change over time, adapting to their time. That is why the patterns of the time of Amir Temur (in the 14th century) and the patterns of the 21st century are sharply different from each other and require each other.

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