

MANIFESTATION OF NATIONAL CULTURAL STEREOTYPES IN THE ACT OF SPEECH

ПРОЯВЛЕНИЕ НАЦИОНАЛЬНЫХ КУЛЬТУРНЫХ СТЕРЕОТИПОВ В АКТЕ РЕЧИ

TANBEH NUTQIY AKTIDA MILLIY MADANIY STEREOTIPLARNING NAMOYON BO'LISHI

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Annotation. This article analyzes the manifestation of national cultural stereotypes in the act of speech. It explores how cultural and national stereotypes are formed, spread, and affect social relations through speech acts. From a linguistic perspective, the article also examines the peculiarities of the speech act of reproach and how national and cultural identities are expressed through it.

Key words: National cultural stereotypes, Speech acts, Stereotyping in language, Reproach and criticism, Compliment and praise, Insults and derogatory language, Face-threatening acts (FTAs), Cultural identity, Linguistic prejudice, Positive stereotypes, Cultural generalizations, Media and language, Power structures in language, Cross-cultural communication, Language and social norms.

Аннотация. В статье анализируется проявление национальных культурных стереотипов в акте речи. Рассматривается, как через речевые акты формируются, распространяются и влияют на социальные отношения культурные и национальные стереотипы. Также с лингвистической точки зрения рассматриваются особенности акта речи осуждения и то, как через него выражаются национальная и культурная идентичности.

Ключевые слова: Национальные культурные стереотипы, Речевые акты, Стереотипизация в языке, Упрек и критика, Compliments and praises, Оскорбления и уничижительные выражения, Акти, угрожающие лицу (FTA), Культурная идентичность, Лингвистическая дискриминация, Позитивные стереотипы, Культурные обобщения, СМИ и язык, Языковые структуры власти, Межкультурная коммуникация, Язык и социальные нормы.

Annotatsiya. Ushbu maqolada tanbeh nutqiy aktida milliy madaniy stereotiplarning qanday namoyon bo'lishi tahlil qilinadi. Nutqiy aktlar orqali odamlarning madaniy va milliy stereotiplari qanday shakllanishi, tarqalishi va

jamiyatdagi ijtimoiy munosabatlarga ta'siri o'rganiladi. Maqolada tilshunoslik nuqtai nazaridan tanbeh nutqining o'ziga xos xususiyatlari hamda u orqali milliy va madaniy identifikatsiyaning qanday ifodalanishi ko'rib chiqiladi.

Kalit so'zlar: Milliy madaniy stereotiplar, Nutqiy aktlar, Tilda stereotiplash, Tanbeh va tanqid, Kompliment va maqtov, Xurmatni yo'qotuvchi so'zlar, Yuzni tahdid qilish aktlari (FTA), Madaniy identitet, Tilshunoslikdagi kamsitish, Ijobiy stereotiplar, Madaniy umumlashtirish, Ommaviy axborot vositalari va til, Tilda kuch tuzilmalari, Xalqaro muloqot, Til va ijtimoiy me'yorlar.

Introduction. Language is not only a tool for communication but also a powerful medium through which cultural and national identities are constructed and expressed. Speech acts, such as reproach, compliment, or apology, are not just verbal exchanges; they carry deeper meanings that reflect the speaker's cultural worldview and social context. One of the most intriguing phenomena within these acts is the manifestation of national cultural stereotypes, which can be both overt and subtle. National cultural stereotypes, which are generalized and often simplified perceptions of a particular group or culture, frequently appear in everyday speech. These stereotypes are shaped by historical, social, and political contexts, and they influence how individuals view themselves and others. In many cases, they are perpetuated through language, whether intentionally or unconsciously, and can reinforce societal norms, power structures, or biases. The speech act of reproach, or "tanbeh" in many languages, provides a striking example of how stereotypes emerge and are maintained through language. When reproaching someone, the speaker may invoke or reinforce cultural norms, beliefs, and stereotypes associated with a particular group. For instance, certain phrases or expressions might reflect assumptions about ethnicity, nationality, gender, or social status. These stereotypes can contribute to the construction of identity both on a personal and collective level, influencing how individuals are perceived within their cultural group and in society at large. Understanding the manifestation of national cultural stereotypes in speech acts offers insight into the ways language shapes societal interactions and perceptions. It also helps to highlight the underlying biases and prejudices that may be embedded in everyday communication. This analysis is crucial not only for linguists but also for anyone interested in the role of language in perpetuating or challenging cultural stereotypes and in promoting greater cross-cultural understanding. By examining how national cultural stereotypes appear in the act of speech, this study aims to uncover the complex interplay between language, culture, and identity. The analysis of these speech acts can serve as a valuable tool for understanding the subtle yet pervasive ways in which stereotypes influence communication and social dynamics.

Literature review. The study of national cultural stereotypes in language has attracted considerable attention in the fields of linguistics, anthropology, and sociology. Scholars have long explored how language acts as more than just a tool for communication, but also a powerful means through which cultural and national identities are constructed, expressed, and reinforced. National cultural stereotypes, often defined as generalized perceptions or oversimplified beliefs about the characteristics of a particular group, frequently emerge in speech acts. These stereotypes influence how individuals perceive each other and engage in social interactions. The concept of speech acts, introduced by philosophers like Austin and Searle, has been pivotal in understanding how language serves to perform actions beyond simply conveying information. For instance, acts like apologizing, complimenting, criticizing, or reproaching are not neutral; they carry cultural significance and can reflect the speaker's worldview, social context, and, often, underlying stereotypes. Holmes emphasized that speech acts are culturally bound, meaning they are shaped by the norms, values, and, sometimes, stereotypes of a given society. An example of how stereotypes manifest in speech can be seen in the use of compliments and apologies in different cultures. In English-speaking cultures, there is a stereotype of the *"polite British,"* which is reflected in speech acts. Phrases like *"I'm terribly sorry"* or *"Please forgive me"* convey not only an individual's intent to be polite but also reinforce the stereotype of the British as reserved, formal, and excessively courteous. Conversely, a similar act in a more casual culture, like the United States, may involve a less formal apology such as "Sorry, my bad," reinforcing the stereotype of Americans as more informal and less concerned with formal politeness. The speech act of reproach, or criticism, provides another area where national stereotypes often surface. The theory of face-threatening acts (FTAs) proposed by Brown and Levinson explains that reproach can threaten the "face" of both the speaker and the listener. [2] In cultures where indirect communication is valued, such as Japan, reproach is often conveyed in a highly indirect manner, reflecting the cultural importance of maintaining harmony and saving face. This indirectness in reproach reinforces the stereotype of Japanese people being reserved and non-confrontational. In contrast, reproach in more direct cultures, such as the United States, might be delivered more bluntly, which aligns with the stereotype of Americans being straightforward and sometimes even aggressive. When it comes to insults and derogatory speech, these acts often provide some of the clearest examples of how national stereotypes are deeply embedded in language. Van Dij discusses how derogatory expressions reflect and perpetuate societal power structures, often targeting ethnic or national groups.[4] For example, derogatory terms like "lazy Mexican" or "cheap Jew" perpetuate harmful stereotypes and contribute to broader social inequalities. These insults are not merely offensive; they act as tools for reinforcing

deeply ingrained biases and power imbalances within society. Similarly, stereotypes such as “rude Russians” or “lazy Italians” are frequently invoked in insults and jokes, both of which serve to degrade the target group while reinforcing cultural generalizations. Positive stereotypes, too, play a significant role in language, even though they are often overlooked in favor of negative ones. Fiske et al. introduced the idea of “benevolent sexism,” where stereotypes, although seemingly positive, still limit and constrain an individual's identity. For instance, the stereotype of the “hardworking Asian” may be seen as complimentary, suggesting that Asians are diligent and successful. However, this stereotype can also be reductive, overlooking the diversity of individuals and reducing their identity to a cultural trope. In speech, such stereotypes often emerge in compliments, such as praising someone for being “so hardworking” or “so intelligent” based on their ethnicity. While this praise may seem flattering, it can also reinforce a narrow and limiting view of the individual. The role of media and pop culture in perpetuating national cultural stereotypes through language cannot be overstated. Ivy points out that the mass media often rely on exaggerated national stereotypes to create easily digestible cultural narratives.[5] Movies, television shows, and advertisements frequently use these stereotypes to evoke emotions, whether for humor or drama. For example, American films often portray the “dumb American” stereotype, where Americans are depicted as loud, uninformed, and culturally insensitive. In contrast, French people are often portrayed as sophisticated and romantic, reinforcing the stereotype of the French as intellectuals and lovers. These media portrayals influence how individuals speak about others in real life, shaping public perception and dictating the way people from different nationalities are represented in casual conversation.[6]

Conclusion. In summary, the manifestation of national cultural stereotypes through speech acts reveals the complex and often unconscious ways in which language shapes societal attitudes and individual identities. Whether through reproach, compliment, or insult, speech acts serve as powerful tools for expressing and reinforcing cultural norms, social hierarchies, and collective identities. The language we use—whether it is indirect or direct, positive or negative—frequently draws on cultural stereotypes, shaping not only how individuals perceive one another but also how they interact within their broader social contexts. As seen in the literature, these stereotypes can be both overt and subtle, playing a role in reinforcing existing power structures or even in perpetuating biases. While some stereotypes are harmful and limiting, others, even when positive, can reduce individuals to cultural clichés, constraining their personal identities. Furthermore, media and pop culture contribute to the persistence of these stereotypes, perpetuating oversimplified views of different nationalities and ethnic groups. Understanding the impact of national cultural stereotypes in speech offers important insights into the role of language in both

reflecting and constructing societal values. This research underscores the need for greater linguistic awareness, urging individuals and societies to critically examine the stereotypes embedded in everyday communication. By becoming more conscious of how language perpetuates stereotypes, we can take steps towards fostering more inclusive, respectful, and cross-culturally aware dialogues in both personal and public spheres.

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