

CONFERENCE ARTICLE**Plam's Linguistic Landscape And Linguistic Stereotype Characteristics****Esonov Rustam Rakhmonali oglu**

3rd year doctoral student at Kokand State University, Uzbekistan

ABSTRACT

Each person has his own unique experience, which determines his personal ways of perceiving the world around him. On the basis of this process, a "worldview" is formed in the human mind, which includes both objective and subjective assessments of reality. And the stereotype becomes an integral part of this view.

Keywords: Stereotype, world, consciousness, personality, communication, process.

INTRODUCTION

As is known, stereotype is one of the important components of the worldview. The term "stereotype" used in cognitive linguistics and ethnolinguistics refers, first of all, to the psychic aspects of language and culture. It is interpreted as a mental stereotype that interacts with the worldview and is formed through cognitive models existing in the human mind. The linguistic worldview and linguistic stereotype operate in a part-and-whole relationship. A linguistic stereotype manifests itself in the form of a judgment or several judgments about a certain object in extra-linguistic reality, embodies evaluative and descriptive properties, and subjectively interprets reality using socially developed cognitive models. At the same time, linguistic stereotypes can include not only judgments, but also stable expressions consisting of several words. For example, through stable comparisons, collocations, and other linguistic units, concepts such as "belonging to the Uzbek nation," "gray-haired," and "new Uzbeks" are formed as stereotypes.

The concept of "stereotype" was first introduced into scientific circulation in 1922 by W. Lippmann, who interpreted it as an organized, schematic and culturally determined "worldview" that facilitates the perception of complex objects in the human mind. This definition vividly expresses two main features of the stereotype: first, its basis in cultural motivation, and second, its saving of labor in the activity of human thinking and linguistic means. In this sense, stereotypes are formed in the human mind as a product of socio-cultural experience, simplifying to a certain extent the process of understanding the world and expressing it through language.

A stereotype, in other words, is a picture of the world formed in the human mind under the influence of the cultural environment. On the one hand, it is manifested as a cognitive picture, and on the other hand, in verbal form. A stereotype is considered as a process of communication and its result, based on certain semiotic models. It is included in the concept of "stereotype" both as a non-verbal reality and in harmony with the norms existing at the linguistic level. Stereotypes play an important role in the mutual relations of different peoples, embodying the ideas of one people about the culture of another. These include common concepts, rules of communication, forms of behavior, mental analogies, misconceptions, prejudices, norms of morality, categories, traditions and customs. Therefore, stereotypes can

be divided into superficial and deep types, because on the one hand, they are manifested through simple, external signs, and on the other hand, they reflect deep spiritual and cultural layers.

In the process of communication through language, along with knowledge of a common language, the presence of previously accumulated experience and knowledge is also an indispensable condition. Therefore, communication participants must have certain knowledge about the general history of the development of the ethnic group, its worldview and experience. This knowledge is perceived as basic knowledge and is stably present in the minds of the communication participants, providing a basis for understanding the background of knowledge is "the mutual knowledge of reality between the speaker and the listener, which is the basis of language communication".

Stereotypes are specific established formulas that represent the basic knowledge system of a particular society or ethnic group. In the process of communication through language, along with knowledge of a common language, the presence of previously accumulated experience or knowledge is also an indispensable condition. Therefore, communication participants must have some knowledge about the general history of development of the ethnic group, its worldview and experience. This knowledge is considered basic knowledge and is stable in the minds of the participants in the communication, ensuring the process of understanding. The background of knowledge is "the mutual knowledge of reality between the speaker and the listener, which is the basis of language communication".

According to researchers, the most important feature of stereotypes is their cultural motivation, since a person's perception of the world is formed under the influence of the cultural environment in which he lives. At the same time, stereotypes can be common to many, but they change depending on international relations, historical processes or domestic political situations. A stereotype is simultaneously manifested as both a mental image and its verbal form, but there are also stereotypes that are standardized at the linguistic level.

Surface stereotypes are perceptions of a particular ethnic group, determined by international, domestic political or historical circumstances and time factors. Such stereotypes often change depending on socio-political conditions in society and world events, and their duration depends on the general situation of

the current period. They often manifest themselves in the form of symbols that reflect specific historical realities.

Deep stereotypes, unlike superficial stereotypes, are not prone to change over time, but are characterized by their stability. They are one of the most important sources for researchers in studying the national character of an ethnic group. Because deep stereotypes themselves provide valuable scientific material about the group being studied. Among this type of stereotypes, external signs associated with the attributes of everyday life and the standard of living of the ethnic group occupy a special place.

Among these types of stereotypes, external signs related to everyday life attributes and the standard of living of an ethnic group occupy a special place. Although the lifestyle of the people has changed over time, such stereotypes rarely change. For example, elements such as satin clothes, a tunic, a chorsi, or a skullcap have been firmly entrenched in the life and cultural landscape of the Uzbek people for centuries.

Each representative of an ethnic group consciously or unconsciously adapts to this system of mental stereotypes. The most important type of stereotypes is behavioral stereotypes. Although they are in many ways close to customs, rituals, and myths, they differ from them in their objective significance and the nature of their open manifestation.

Therefore, based on these conclusions, a stereotype can be defined as a relatively stable and generalizing image. It represents a cultural and linguistic space that is characteristic of the majority and embodies a number of characteristics that are perceived as characteristic of representatives of other peoples.

The leading characteristic of a person's character is expressed in his active, but selective attitude to the environment and reality. While in the framework of ideology this feature is manifested through the person's worldview, in the field of psychology it is expressed in needs, inclinations, tastes and interests, that is, in the form of a selective attitude to phenomena and things. Therefore, character is closely related to a person's worldview.

Stereotypes are often manifested at the level of latent mentalities. Customs and rituals, as the most ancient manifestations of behavioral stereotypes, have been at the center of ethnographic research. At the same time, such stereotypes are not inherent only in rituals or customs, but also appear in a broader system of phenomena that express the ethnic identity of a culture.

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