



## Linguocultural Analysis of Ethnic Stereotypes in Humorous Discourse: A Comparative Analysis

Sabira S. Issakova<sup>a</sup>, Nurgul K. Kultanbayeva<sup>b</sup>, Akmaral S. Tukhtarova<sup>c\*</sup>,  
Zhanar A. Zhetessova<sup>d</sup>, Narkozy Ye. Kartzhan<sup>e</sup>

<sup>a</sup> Doctor of Philology, Professor, Theoretical and Applied Linguistics Department, K.Zhubanov Aktobe Regional University, Aktobe, Kazakhstan. Email: [sabira-i@yandex.ru](mailto:sabira-i@yandex.ru)

<sup>b</sup> PhD, Senior Lecturer, Theoretical and Applied Linguistics Department, K.Zhubanov Aktobe Regional University, Aktobe, Kazakhstan. Email: [nuryku76@mail.ru](mailto:nuryku76@mail.ru)

<sup>c</sup> Master of Humanities, Lecturer, Foreign Philology and Translation Studies Department, K.Zhubanov Aktobe Regional University, Aktobe, Kazakhstan. Email: [akmaral.1990@mail.ru](mailto:akmaral.1990@mail.ru)

<sup>d</sup> PhD student, Foreign Philology and Translation Studies Department, K.Zhubanov Aktobe Regional University, Aktobe, Kazakhstan. Email: [zhanar\\_almasovna@mail.ru](mailto:zhanar_almasovna@mail.ru)

<sup>e</sup> PhD student, Foreign Philology and Translation Studies Department, K.Zhubanov Aktobe Regional University, Aktobe, Kazakhstan. Email: [narkozy95@gmail.com](mailto:narkozy95@gmail.com)

Received: 17 August 2023 | Received: in revised form 18 November 2023 | Accepted 10 December 2023

### APA Citation:

Issakova, S. S., Kultanbayeva, N. K., Tukhtarova, A. S., Zhetessova, Z. A. Z., Kartzhan, N. A. (2023). Linguocultural Analysis of Ethnic Stereotypes in Humorous Discourse: A Comparative Analysis. *Eurasian Journal of Applied Linguistics*, 9(3), 33-47. Doi: <http://dx.doi.org/10.32601/ejal.903004>

### Abstract

Ethnic stereotype is a culture-determined portrayal of a society, culture or a nation. A comprehensive worldview of an ethnic group tends to form stereotypes, and its analysis makes it possible to identify an ethnic group's cultural identity and characteristics. This study examined ethnic stereotypes in humorous discourse as portrayed in jokes of Kazakh, Russian, Arabic, English and French languages. By making a comparative, definitional, contextual and quantitative analysis of ethnic stereotypes in humorous discourse, this study adopted the linguistic, cognitive and discursive theory of humorous discourse to identify the similarities and dissimilarities in the ethnic stereotypes of five multi-structural languages. The data was retrieved from various sources including collection of jokes (Kazakh, Arabic, English), random anecdotes, and French jokes with translation. A total of 37 jokes and anecdotes were analyzed in this study with a lingua-cognitive approach and semantic and stylistic analysis which helped to understand participants' communicative intention. The study also revealed both characteristic and universal features of each nation reflected in its national worldview, mentality and the image of the world. The study also introduced universal and national features of humorous discourse of each cultural community. The findings suggest that the formation of a stereotype depends on particular associations and repetitions, as well as social responsibilities shared by members of a community. The study implications suggest that linguacultural analysis of ethnic stereotypes in humorous discourse in a comparative aspect is considered a priority direction for further research.

© 2023 EJAL & the Authors. Published by Eurasian Journal of Applied Linguistics (EJAL). This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (CC BY-NC-ND) (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

**Keywords:** Humorous Discourse, Jokes, Lingua-Cognitive, Ethnic Stereotype, Comparative Aspect, National Behavior.

\* Corresponding Author

Email: [akmaral.1990@mail.ru](mailto:akmaral.1990@mail.ru)

DOI: <http://dx.doi.org/10.32601/ejal.903004>

## Introduction

Ethnic stereotype refers to a system of beliefs and specific features of the members of a particular ethnic group, society, nation or culture. The term stereotype was first introduced by American sociologist [Lippmann \(1998\)](#) who defined stereotypes as “ordered, schematic, culture-determined “pictures of the world” in the head of a person which save his efforts in perceiving complex social objects and protect his values, positions and rights.” [Lippmann \(1998\)](#) adds that “a system of stereotypes is a well-ordered form of a picture of the world that can make people feel good and admire simple ordinary things”. [Amossy \(2009\)](#), called stereotypes as a necessity for social life, and believed that stereotype formation involved at least two concepts, two objects or judgments about them, which should be interrelated with each other. American philosopher [Dovidio et al. \(2010\)](#) considered ethnic stereotypes as “generalized or repeated concepts or ideas.” Taking into account these definitions, it may be concluded that a stereotype is one of the features of human thinking.

The formation of an ethnic stereotype about a nation directly depends on its characteristics. In this regard, it should be emphasized that in modern science the term “ethnic stereotype” is a subject of general interest not only among linguists, but also sociologists, ethnographers, psychologists, cognitive scientists, and ethno-psycholinguists. Hence, it would be best to investigate ethnic stereotypes beyond linguistic areas. From this point of view, a stereotype is thus seen in a larger perspective, as an established association between humans, a cultural norm established through different types of interactions and repetitions. While language helps in associating stereotypical images, repetition helps in ingraining such cultural norms into the minds of the people to be gradually adopted as stereotypes. Language thus becomes a tool that creates, develops and preserves culture to be passed down through generations.

In the context of Kazakh language, various research studies exist on ethnic stereotypes by Kazakh linguists. For instance, [Madieva et al. \(2016\)](#) identifies ethnic information as one of the main factors influencing the formation of ethnic stereotypes, while [Ilyasova \(2023\)](#) emphasizes the tremendous influence of mass media on people that can lead to the formation of stereotypes about nations. Two other Kazakh linguists, [Sembina and Salykzhanov \(2018\)](#), provide a theoretical analysis of the term “stereotype” to reflect its practical implications. [Aitkulova et al. \(2023\)](#) relates stereotypes arising from national values directly to the linguistic worldview. Another linguist [Mustafayeva et al. \(2023\)](#) focuses on the problem of ethnic identity and provides an overview of the works by domestic and foreign scholars who investigated the problem of ethnic identity. Having focused on the linguistic aspect of ethnic stereotypes, [Sembina and Salykzhanov \(2018\)](#) emphasizes the importance of ethnic information in all spheres of life and examines its positive and negative impact on human consciousness. Preserving a language through cultural stereotypes help define a nation’s identity. This dual role of interrelated concepts, such as association and repetition, is further emphasized when stereotyping is used for humorous discourses like jokes, jibes, and sarcasm, which in extreme cases might be associated with ethnic discriminations and racism. The acceptance of any humorous conversation will depend on the level of social consciousness and culture.

Humorous discourse is understood as a text intended to make a person laugh. In cultural studies, humor often is used as realistic caricatures of cultural similarities and differences ([Nardon et al., 2011](#)). Humorous stories are thus texts that seem to be built on “innocent” laughter; but in fact, they trace the reality by revealing the typical behavior patterns of a nation. Under conditions of globalization, the world community has to comply with generally accepted world standards and meet modern social and economic requirements of an innovative economy. For this purpose, it is essential to preserve cultural traditions as a part of a nation’s spiritual wealth. For instance, implementation of multicultural education paradigm can contribute to the solution of two problems: first, it would meet the educational needs of as many cultural groups as possible, preserving their equal rights and the importance of developing world culture; second, it can create a platform for conveying humor and laughter through a culture without isolating the special nature of ethnic culture.

Taking forward the second perspective of humor and laughter within different cultures, it is quite relevant to study humorous discourse in a comparative aspect. Humorous discourse has never been studied comparatively; hence, there is an increasing research interest to study the discursive and linguacultural aspects of one or more languages while examining humorous discourse as a tool of human communication. Specifically, ethnic stereotypes encountered in jokes have never been investigated in multi-structural languages; particularly when humorous discourse is considered as a special tool reflecting the speakers’ national consciousness and worldview. Moreover, the structure of humorous discourse in the Kazakh language has not been studied in a comparative aspect using materials from several other multi-structural languages. This is considered a priority direction for further research studies in humorous discourse. Moreover, a comparative study of humorous discourse from the Kazakh language perspective will enable the application of data from interdisciplinary research areas such as linguacultural studies, linguistic semiotics, pragma-stylistics, discourse theory, psycholinguistics and comparative linguistics.

The current study aimed to examine ethnic stereotypes reflected in jokes as representative of humor in five languages, viz., Kazakh, Russian, Arabic, English and French. The major objective of making a comparative analysis of ethnic stereotypes in anecdotes and jokes was to reveal characteristic and universal

features of each nation or culture as reflected in humorous discourse. This study will thus add value to the understanding of ethnic stereotypes and humorous discourse as it is first ever comparative study of its kind to examine the ethnic stereotypes in humorous discourse in Kazakh, Russian, Arabic, English and French languages, taking into account the characteristic features of each language, nation and culture.

## Literature Review and Theoretical Framework

- *Humor in Intercultural Context*

The nature of humor and laughter has been studied by different scholars from the fields of philosophy, psychology, linguistics, aesthetics, sociology and linguacultural studies. Linguists like Belyaev and Belyaeva (2022), Dziemidok (1974), Karasik (2012) and others have considered humor as a socially significant aesthetic category having its own national and cultural peculiarities. Zhou et al. (2022) considers humorous discourse as a form of laughter discourse. Karasik (2012) proposes an algorithm for creating comic texts. In the article “Chinese Comic Discourse”, Shamsieva (2020) analyzes the features of laughter in Chinese culture. Borodina (2022) studies the problem of anthropocentrism in humorous discourse based on Russian and French humorous stories. Bilan (2014) identifies the peculiarities of ethnic stereotypes in humorous texts on the Russian, English and French languages. Humor is thus considered the key to intercultural harmony and understanding. Humorous works are likely to act as intermediaries between representatives of different cultures.

Stereotypical images in humorous stories usually have their own semantic, aesthetic, ethical and axiological characteristics playing an essential role in intercultural communication. Learning the target culture goes beyond the knowledge of facts about the content and history of its works and the names of its prominent figures. In order to have a comprehensive understanding of the target culture, one should be introduced to a completely different worldview, a new system of cultural values, and be able to react emotionally to their content. For instance, due to Bakhtin’s works, it has become a tradition in Russian science to consider laughter as one of the most important factors influencing one’s creative activity (Bakhtin, 1986). Other writers like Likhachev et al. (1984), Karasev (2022), Eliseeva et al. (2016), and Kozintsev (2017), have contributed greatly in teaching the world of the target culture, taking creativity and humorous discourse at a qualitative level.

- *Lingua-cognitive Aspect of Humorous Discourse*

Since the ancient times, humor has not been carefully studied from the perspective of cognitive linguistics. Arutyunova (2017) and Kirvalidze (2014) proposed a structural and semantic approach to laughter, which is considered within the meaning of a separate lexical unit or the structure of a separate sentence including associative patterns structured by stereotypical knowledge. Experts like Searle (1976), Gray (2002), Baan et al. (1984), and Halliday (1978) have studied laughter within a pragmatic approach, which allows us to consider a conceptually new level of interpretation of laughter and humor – the level of speech directly related to the situation.

A cognitive approach to laughter was supported by Chomsky (1972), Kubryakova (1994), and Demyankov (2001) who focused on the thesis about the parallelism of linguistic and mental activities shaping the linguistic patterns to reflect both the structure of the surrounding world and a person’s cognitive life. Consequently, humor and laughter within the framework of cognitive linguistics rose to the level of discourse along with pragmatic, sociocultural and psychological characteristics of its interpretation.

- *Theoretical Underpinnings of Ethnic Stereotypes in Humorous Discourse*

Madieva et al. (2016) states that ethnic information is a factor directly related to the emergence and change of ethno-stereotypes, including auto- and hetero-stereotypes. Being an important part of folk communication, ethnic information can have either positive or negative effects on people and is capable of shaping their minds. The formation of ethnic information in the reader’s mind under the globalization process as well as the perception of negative ethnic issues as a matter of public concern will largely depend on the mechanisms for developing new concepts. It should be emphasized that the process of ruining positive stereotypes in the Kazakh language is directly influenced by ethnic information containing negative labels that may be placed on people. Kazakh scientists Zainal (2018) provided a theoretical analysis of the term “stereotype” in their work, thereby reflecting the research findings in practice. They analyzed the term “ethnic stereotype” and concluded that since all people are likely to have fixed set of ideas or beliefs about some ethnic groups, it is necessary to distinguish between the formation of positive and negative attitudes of one ethnic group towards another ethnic group. They reiterated that the emergence of ethnic stereotypes should be within the framework of modern social issues.

Ilyasova (2023) emphasizes that modern mass media have the greatest and most significant opportunities for the exchange of information, attaching great importance to the fact that the news or any other information got from media can make people change their opinion. The study reveals how mass media influences people

through information and play an important role in the formation of “stereotypes” among information users about certain topics. Another linguist, Aitkulova et al. (2023) relates stereotypes arising from national values directly to the linguistic worldview. Basically, ethnic stereotypes play an essential role in the formation of one’s linguistic worldview. Having analyzed its types, features and methods, the author finds unambiguous similarities in both categories. Besides, the article examines the Kazakh and Russian group students’ understanding of the meaning of a stereotype and their ability to use it in their speech. The materials used in the article are considered valuable since they help to understand and reveal the attitude of some ethnic groups towards their worldview and the distinctive features of the national culture.

Aitkulova et al. (2023) analyze the definitions of the term “stereotype”, emphasizing that an ethnic stereotype is a subject of general interest not only among linguists, but also sociologists, ethnographers, psychologists, cognitive scientists, and ethno-psycholinguists. Besides, the scholars examine the ethnic and social phenomenon of stereotypes, their place and usage in a society. It should be noted that the ethnocultural stereotypes are given special attention in the article. Having analyzed the types of stereotypes depending on their role in a society, the authors explained such term as the linguistic worldview reflected in the stereotypes of a folk culture, intercultural communication, etc. Beysegulova (2021) analyzes ethnic identity and provides an overview of the works by domestic and foreign scholars who investigated the problem of ethnic identity. In particular, the author examines the scientific ideas of Barth, who explained the term “ethnic identity”, as well as studies his opinion on social conclusions and cultural characteristics of ethnic identity.

Sembina and Salykzhanov (2018) reveals the differences between social and ethnic stereotypes; focusing on their linguistic aspect, the study emphasizes the importance of ethnic information in all spheres of life and examines its positive and negative impact on human consciousness. Besides, the study proves that the process of ruining positive stereotypes formed in the linguistic consciousness of a society is influenced by ethnic information containing negative labels placed on people to explain why they are different from each other. Ciccarelli-Shand (2021) examine the theory of national consciousness and ethnic stereotypes as well as deals with the problem of studying ethnic stereotypes in ethnopsychology. The authors consider ethnic stereotypes as a nation’s spiritual, cultural and cognitive indicator. The research involves a comprehensive study of ethnic stereotypes that play an essential role in the formation of a personality in ethnopsychology.

To summarize the above, it should be noted that, in spite of the fact that humorous discourse is commonly studied as a form of folklore discourse involving two or three languages, the issues related to the cognitive representation of humorous discourse cannot be considered finally resolved. The solution of this problem requires finding new ways to comprehensively study ethnic stereotypes in humorous texts from the point of view of reflecting the general and national characteristics of worldviews of people who speak one particular language and have a common system of cultural values.

## Methodology

- *Research design*

The study adopted a qualitative research design and performed a content analysis of jokes representing the ethnic stereotypes of the Kazakh, Russian, Arabic, English and French people, who were chosen as sample of the study. The qualitative framework enabled a comprehensive analysis of stereotypes about all five ethnic groups from the humorous texts. In order to achieve the aim of the research, the authors applied a comprehensive comparative approach to humorous discourse. Keeping in view that the examined anecdotes would not negatively affect the credibility of the research.

- *Data Collection*

The data of this study comprised jokes about five ethnic groups, the Kazakh, Russian, Arabic, English and French. The data was taken from various sources including collection of jokes (Kazakh, Arabic, English), random anecdotes, and French jokes with translation. The total number of ethnic humorous stories analyzed in the study was 37 units. The authors of the research tried to maintain the quantitative relation of humorous stories among the ethnic groups under study.

- *Data Analysis*

The data was analyzed with a comparative approach, which required an equitable distribution of humorous stories of each ethnic group. The analysis method comprised application of theoretical and cultural features of each ethnic group and related those features with humorous discourse and means of conveying ethnic stereotypes in jokes. The method of associative experiment was used to register the associations that come to one’s mind in connection with ethnic stereotypes. The method of lexical and semantic experiment was carried out to determine national behavioral stereotypes by analyzing the connotation of ethnonyms.

A lingua-cognitive approach was used to analyze the ethnic stereotypes in humorous discourse. This linguistic analysis made it possible to conduct a comprehensive study of the structure of jokes. The semantic

and stylistic analysis method was used to determine the humorous discourse participants' communicative intention, the semantic connotation of linguistic means that cause laughter, as well as the stylistic nature of pronunciation and ways to cause laughter at different levels of language (phonetic, lexical, phraseological, syntactic, etc.). The method of definitional analysis was applied to determine the key research concepts and form the conceptual apparatus of the study. The method of contextual analysis made it possible to determine the meaning of linguistic units to tell a joke in a particular situation as well as to reveal the semantic and associative links between them.

## Results and Findings

This section cites a few examples of linguacultural peculiarities of ethnic stereotypes found in jokes in Kazakh, Russian, English, Arab and French languages. The objective of this comparative analysis of ethnic stereotypes in jokes is to reveal the universal and national features of humorous discourse of each cultural community.

- *Ethnic Stereotypes in Kazakh Jokes*

There are several types of ethnic jokes that are firmly fixed in the Kazakh national consciousness, where the Kazakhs are shown as a nation possessing not only negative character traits such as laziness and idleness but also positive behavioral patterns that prove their ingenuity, creativity and eloquence. These jokes are about neighboring Russians, Uzbeks, Kyrgyz, who call themselves "mixed" or multinational ethnic people. Since there is a close communication between these ethnic groups in real life, it contributes to the emergence of such multinational ethnic jokes. Let us examine one of such jokes:

*A Russian was friends with a Kazakh. The Russian gave a pig to the Kazakh.*

*The Kazakh was delighted with the gift and asked, "How should I feed it?"*

*The Russian replied, "You can give it the same food you eat yourself."*

*They met in two weeks.*

*The Russian asked the Kazakh, "Well, what about the pig?"*

*The Kazakh said, "The pig died,"*

*The Russian asked, "How?! What did you feed it?"*

*The Kazakh replied, "In the morning, I gave the pig tea, which I drank myself, and I also gave it tea in the afternoon. At night, when the meat had been already cooked, the pig did not wake up."*

This example provides information about the Kazakh food traditions. They say that the Kazakhs like drinking tea, and their main national dish is meat. As for the Russian ethnic group, it is necessary to point out a number of positive ethnic stereotypes which include the following qualities: carefulness, a strong desire to benefit people, willingness to give presents.

The most popular Kazakh humorous stories include jokes about neighboring ethnic groups: the Russians and the Uzbeks. For instance, the following narrative is a sarcastic overview of the variation between the Russian and the Kazakh hospitality, and miscommunication that results from the erroneous use of a language.

*A Russian and a Kazakh are two neighbors who live next door but have not much interacted. One day, the Kazakh invited the Russian to his house to show his hospitality, which the Kazakhs are known for. He offered his Russian guest best food and urged his guest not to hesitate to try the rich and delicious food. When he meant to say that there was plenty of food, the Kazakh host failed to express in clear language. He said, "Eat as much as you want until you feel ashamed." Having heard that, the Russian blushed and did not try anything at all. The Kazakh, assuming that there was not enough food, offered to slaughter a ram as a sign of respect to his valuable guest and said, "I will slaughter you like a ram." As soon as the Russian heard that his neighbor would kill him, he ran away. The Kazakh did not expect his guest to react like that and got worried, and instead of saying "Please drop in when you come this way," he said, "If you pass here and there, I'll catch you anyway."*

This humorous story traces the features of Kazakh culture (showing care and respect to guests, treating guests, slaughtering a ram, and hospitality towards a guest of honor) and common Kazakh behavioral patterns (hospitality, good heartedness, naivety). Keeping the ethnic stereotype in mind, this story might suggest that the Russians are inhospitable since they do not expect to get such a respect, honor and hospitality. At the same time, one can see how the Kazakh, who speak broken Russian, try to do their best to please their guests.

In another ethnic humorous story, one can observe both positive and negative behavioral patterns common among the Kazakh people:

*Kazakhstan. War time. A Russian, a Ukrainian and a Kazakh have been brought in for questioning. The investigator looks at the Russian and says, "Question him, and then shoot!" He says the same about the Ukrainian. And looking at the Kazakh, he immediately shouts, "Shoot him!" The Kazakh asks, "Why? You question them first, but why do you want to shoot me right away?" The investigator replies, "If we start questioning you, you will turn out to be someone's relative ..."*

This anecdote shows that the Kazakhs get along with people easily and are more sociable than any other nation. The Kazakhs are characterized by such valuable qualities as a feeling of love between relatives, taking care of each other, as well as kindness and compassion. It is easy to guess that the Slavic nations are straightforward and not sociable.

In another ethnic joke, the calmness and ingenuity of the Kazakhs, the honesty of the Russians and the naivety of the Uzbeks, are reflected:

*A Kazakh, a Russian and an Uzbek were given a bag of bones and a dog. They were told that if they could teach the dog to speak human language within a week, then they would be given a bag of gold.*

*When a week later the Russian was asked if he had taught the dog to speak, he answered, "The dog doesn't speak at all, and it has eaten all the bones."*

*When it was the Uzbek's turn to answer, he said, "Oh, I gave this glutton a bag of bones, and it hasn't spoken a word, but has almost eaten me up."*

*Finally, they came to the Kazakh who was sitting with a full belly and was brushing his teeth, and the dog was lying hungry nearby. The Kazakh said in a tearful voice, "I have eaten all the bones myself, and I'm starving."*

In the following joke, on the one hand, the Kazakh people are described as tenacious and brave, but on the other hand, they are depicted as stubborn and obstinate:

*Once they led a Kazakh, a Jew and a Russian to execution. The executioners gave them the opportunity to choose ax or gallows. The Jew and the Russian chose the ax. But when it was their turn to be executed, the ax did not work. Thus, they avoided death and were glad to be alive believing that God saw their tears. When it was the Kazakh's turn to be executed, he chose the gallows. Everyone was surprised by his decision. And when the Kazakh was asked why he had chosen the ax, he answered, "Because your ax doesn't work."*

The following humorous story illustrates that the Kazakhs are known for their craving for wealth and boasting, while the Uzbeks are recognized by their affinity for trade and passion for women, and the Russians are distinguished by their strong desire to have fun and party and excessive craving for alcohol:

*Once a Russian, a Kazakh and Uzbek found a bottle while fishing. They opened the bottle when suddenly a genie came out of it and begged, "Please let me go, I will fulfill your three wishes." Then the Kazakh said, "I need a mansion in the very center of the city, a new car, and please send me there now." The Kazakh's dream came true. The Uzbek said, "I need a teahouse in the very center of the city and a beautiful wife." The Uzbek's dream also came true.*

*And the Russian finally said, "We've been having such a good time together. Please give me a bottle of vodka, and then return those two."*

In the end, there are two humorous conversations which further confirms the ethnic stereotypes that result out of close association between two nations, two cultures and two languages. The first story is about a Kazakh and an Uzbek. This story exhibits the national character traits as ingenuity of the Kazakh people and boastfulness of the Uzbeks who are forced to work in other countries are reflected:

*An Uzbek proudly says, "In our country, each Uzbek has two cars in his house." Then a Kazakh calmly says, "And in our country, each Kazakh has two Uzbeks in his house."*

In the second story, there is a jibe on about the large population of China and the small number of Kazakhs:

*A Kazakh and a Chinese are talking to each other. "How many people live in your country?" the Chinese asks. "There are probably about 8 million Kazakhs, and the total population of our country is 17 million people," the Kazakh says. Then the surprised Chinese says, "Wow, you probably know each other by sight."*

Every ethnic humorous story reflects the attitude of a particular nation towards its near and distant neighbors. However, this attitude is sometimes wrong, and according to the laws of parody, the nature and quality of the elements parodied in the humorous stories are often exaggerated. National worldview, character and stereotypes are likely to find expression in these stories.

- *Ethnic Stereotypes in Russian Jokes*

A similar ethnic stereotyping is exhibited in the Russian humorous stories. Each of these anecdotes has an underlying objective, and a reflection of the socio-cultural tenets of the nationality of the person. In the following joke, for instance, a member of the Russian ethnic group is described as a patient who is content with what he has and continues to live half-starving:

*"What nationality were Adam and Eve?" "Well, of course, they were the Russians! Who else would agree to walk barefoot and naked, eat one apple together and yet shout that they are in heaven."*

Another anecdote shows the ingenuity of the Russians compared with other ethnic groups:

*A German, a Frenchman and a Russian gathered together. The German said, "Our scientists were able to cross a cow with a chicken. Now there is nowhere to put milk, meat and eggs." The Frenchman said, "I'll go one better and say that our scientists were able to cross a bee with a fly. Now it flies through the trash heaps and honey flows like a river." The Russian joined in a conversation and said, "We've recently managed to cross a watermelon with a cockroach. Now when you cut a watermelon, the seeds scatter on their own!"*

In the following joke, the persistence and tenacity of the Russian ethnic group are reflected:

*Terrorists kidnapped a few defense workers: an American, a Frenchman and a Russian. After an hour of torture, the American explained the structure of the cruise missile. After two hours of torture, the Frenchman produced a diagram of the newest fighter aircraft. After a week of torture, the Russian drew a nut in three projections.*

There are also anecdotes to show the Russian naivety and generosity as well as the Jewish cunningness:

*A Jew and a Russian both bought a pack of cigarettes. The Russian immediately unpacked and lit a cigarette. The Jew said, "Please give me a cigarette, as I don't want to open the pack." The Russian gave him a cigarette. The Jew put it behind his ear, and then, rubbing his hands, he said, "Now let's smoke."*

In modern humorous stories, the stereotype has long been formed that the Russians are honest people. This is clearly illustrated in the following example:

*A Russian and a Jew came to Saint Peter. Peter asked the Russian, "Did you have a mother-in-law?" He answered, "Yes, I did." Peter said, "Well, you will go to heaven." Then Saint Peter asked the Jew, "Did you have a mother-in-law?" On second thoughts, the Jew decided to cheat and replied, "Yes, even two." Peter said, "Well, in that case, you will go to hell. After this, hell will seem like heaven to you."*

The Russians are also credited with the generosity of spirit that can be observed in the following humorous statement:

*An ideal man has been recently found in the wilds of the Amazon: he had the body of a Negro, the face of an Aryan, the diligence of a Chinese, the ingenuity of a Jew and a great Russian soul, which ruined his whole life!*

The following anecdote reveals the good heartedness of the Russian nation compared with the French, English, and Jewish ethnic groups:

*The members of different nationalities are suggested to watch a film. According to the plot of the film, a man and a woman are walking through a hot desert under a scorching sun, then suddenly the man takes out a juicy orange and gives it to the woman. "What is his nationality?" everyone watching the film ask. After a while, the Frenchman says, "Only a Frenchman could treat a lady so gallantly!" The Englishman replies, "No, this is an Englishman. Look at him, he is so self-restraint!" The Russian says, "No, he must be a Russian. He is such a fool! I would eat it myself." Finally, The Jew says, "No, he's a Jew. Who else could get an orange in the desert?"*

It should be noted that, the Russians possess good qualities, but they also have a strong desire to have fun and party and excessive craving for alcohol:

*In Germany, a foreigner was detained behind the wheel, and a triple lethal dose of alcohol was found in her blood... All the Russians are looking forward to the announcement of the offender's nationality.*

It is not surprising that in jokes about different ethnic groups, the Russians always take the top position in drunkenness:

*Once an international championship for drinking alcohol is being held. Four athletes reach the finals: an Englishman, an American, a German and a Russian. The final competition begins. During the competition, the American drinks a glass of vodka, another glass, another half a glass and falls. The Englishman drinks a glass of vodka, then another half a glass and falls. The German drinks a glass, another half a glass and falls. At last, the Russian drinks five glasses of vodka at once, three bottles of beer, another half a glass of vodka and falls. This is an unconditional victory for the Russian athlete. The German takes the second place. But the third place is unclear. The Englishman and the American are lying unconscious. The commentator desperately exclaims into the microphone and asks, "Who will be the third?" The Russian, lifting his head from the floor, replies, "I!"*

Humorous stories make it clear that after drinking alcohol a person experiences changes in behavior, he becomes quarrelsome and aggressive:

*How do representatives of different nationalities come to visit? A Russian comes with a bucket of vodka and leaves with a black eye. A Ukrainian comes with a ring of sausage and a large piece of lard, and leaves singing. A Georgian comes with a box of cognac, a bag of tangerines, and leaves with toast. A Jew comes with his cousin and leaves with a piece of cake for Aunt Pesi.*

- *Ethnic Stereotypes in Arab Jokes*

There are a number of Arab jokes and anecdotes that cannot be understood by representatives of other cultures. This is a characteristic feature of almost all nations since every culture is unique, thereby giving an idea of the national character. This is ingenuity of the Arabs which is revealed in a few Arab humorous anecdotes cited here:

*An Egyptian fellah (peasant) takes part in an international conference. A French national was giving a speech, "During excavations, we discovered telephone wires under the Eiffel Tower. This means that it was the French who first invented wired communication." The member of Italy speaks and explains that during the excavations of the Leaning Tower of Pisa, wires were also found. "That means we used the telephone 500 years ago," he says. Then the representative of Egypt stands up and says, "We found nothing under our pyramids. And this proves that there was wireless communication seven thousand years ago."*

In this joke, along with the representatives of such developed European countries as France and Italy, a simple Egyptian peasant managed to get creative in finding ways to represent his country and Egyptian culture through the Egyptian pyramids, which, like other famous cultural objects in European countries, are included in the Seven Wonders of the World. While the Eiffel Tower in France and the Leaning Tower of Pisa in Italy communicate the culture of an advanced country, the Egyptian pyramid is considered one of the Seven Wonders of the World.

The ethnic stereotype in another joke reveals a positive behavioral pattern peculiar to the Arabs, i.e. their honesty:

*A UN meeting on Palestinian issues is taking place. Every participant is given the opportunity to share their opinion and provide different arguments on the issues discussed, "The Arabs have inhabited this area for 1000 years ago. They have the right to autonomy..." The representative of Israel comes to the podium and says, "I'm not going to tell you the things everyone knows. But let me tell you a story. 3000 years ago, when Musa (Moses) led the people of Israel who had been wandering in the desert for 40 years until they reached Jordan River, he decided to cleanse himself there. Just then, as he was walking across the river, someone stole all his clothes!" Then one of the Arabs shouted, "Please take into account that the Arabs have nothing to do with this! We weren't there then!" The Israeli representative raised his index finger and said, "Oh!"*

The persistence and tolerance of the Arab ethnic group, as well as the tidiness of the Jews are reflected in the following humorous story:

*Moses, who has been leading the Jews for 10 years, stops somewhere and asks, "Do you like this place?" The Jew, sniffing the area, replies, "No, I don't. It smells funny in here." Moses, who has been leading the Jews for another 15 years, asks them, "Do you like this place?" The Jew replies, "No, I don't. It also smells funny in here." The Jews have been wandering in the desert for another 15 years. Moses finally asks them, "What about this place?" They reply, "That's what we need!" Since then, it has become clear that the Arab nations are oil rich, and the Jews are tidy.*

The religious devoutness of the Arab ethnic group is reflected in the following humorous story:

*The son of an Arab goes to a Jewish school. The teacher asks him, "What's your name, little boy?" The child answers, "Mohamed." he surprised teacher tells him, "This is a Jewish school, if you don't want to get beaten here, you should better change your name to Moishe." "Okay," the boy answers.*

*When the boy comes home, his father says, "Mohamed, bring me some water, please." The child does not respond. The father tells his son to bring him some water again, but the child is silent again. The father asks his son what happened.*

*The boy answers, "My name is Moishe." The boy's parents punish him for this. When the next day the boy comes to school with a bruise, a teacher asks him, "Moishe, what's happened to you?" The child answers, "When I went home yesterday evening, I was beaten by two Arabs."*

Let us analyze the following joke which reflects both negative and positive behavioral patterns peculiar to the Arab, Spanish and Turkish ethnic groups:

*A Spaniard, a Turk and an Arab are talking about the most popular words in their language that they use at work. The Spaniard says, "Our most famous word is "manyana" (tomorrow). This means that we will do it tomorrow, we will do it the day after tomorrow. In short, we will do it in the near future."*

*The Turk says, "We often use the phrase "yavash-yavash" (there is no hurry; slowly). This means that it will be done in a week or two. In a word, don't hurry, it will be done."*

*The Arab says, "And we say "In sha Allah" (by the will of Allah, if Allah wants). This often means nearly the same thing as your "manyana" and "yavash-yavash", but we don't have an element like yours that will rush the event."*

In this joke, due to the words "manyana" and "yavash-yavash", one can ridicule such negative behavioral patterns common among the Spanish and Turkish people as calmness and carelessness. The Arabs believe that whatever is happening in the world or whatever is present, people should only believe in Allah (God) and be guided by Sharia law, being the Muslim tradition, which fosters calmness, tolerance and self-restraint.



The following anecdote reveals the greediness, considered one of the vices that is not inherent in Islam:

*A guy got lost in the desert and had been walking there for a long time. And then he ended up in a Bedouin village. He had been staying there for several days. One day the guy saw a beautiful girl who was the daughter of one of the Bedouins. He decided to marry her and asked her father for permission. Her father demanded 10 camels. The guy was not poor, but he did not want to give a lot of money for that girl. He told the Bedouin that he could give only one camel. At first the Bedouin did not want to give his daughter for such a price, but in the end he agreed. The guy gave the weakest camel which he considered useless and being unable to find even water.*

*A few years later, the guy came to visit his father-in-law. He saw that the Bedouin had lived well: he had many beautiful wives, camels, carpets, jewelry, he had become the leader of his tribe and had sapphire gold rings and diamonds on his fingers. Unable to hide his surprise, the guy wanted to know the secret of such success and asked his father-in-law, "Where did you get all these things from?"*

*He replied, "I got all these things with the help of the camel that you gave me!"*

*The guy shouted, "But it wasn't able to find even water!!!" His father-in-law said with a smile, "But it found oil!!!"*

This anecdote reveals greediness which is not common among the Arabs. On the other hand, this bad quality is portrayed through bitter laughter and sarcasm. This humorous story reflects the way of life, traditions and national wealth of the Arabs.

Scientifically, jokes are not prohibited in Islam since there are a number of studies that have investigated the concept of humor within a special Arab culture and the Islamic religion. However, it is known that representatives of Arab culture strictly observe references to the place and boundaries of humor in accordance with the requirements of the sacred surahs of the Koran and hadiths. In this regard, humor should not contradict Sharia law. The jokes such as *al-muzah al-haram*, *al-muzah al-makrooh* may be perceived morally reprehensible, and therefore are forbidden.

- *Ethnic Stereotypes in English Jokes*

There are ethnic stereotypes in English jokes as well. The British humor has a strong element of satire aimed at the absurdity of everyday life. In British humor, the most popular joke theme is "English, Irish and Scottish". These jokes usually consist of stories with a "witty" end, and therefore are perceived witty. The main characters come from different regions of Great Britain (the British, the Irish and the Scottish) and represent their national stereotypes.

In a very popular humorous story, are demonstrated the Irish foolishness and craving for alcohol, the English calmness, formality and politeness, as well as the Scottish greediness and rudeness:

*An Irish, an Englishman and a Scot went on a journey together. As they drove through the countryside, they came across a farm with a sign that read, "Talking Dog for Sale." Intrigued, they decided to check it out. They knocked on the farmer's door and asked to see the talking dog. The farmer led them to the backyard, where a dog was sitting on the porch. The Englishman asked the dog, "Can you speak?" To everyone's surprise, the dog replied, "Yes, I can." The Irishman, amazed, said, "That's incredible! Can you answer questions?" The dog nodded and said, "Of course."*

*Curious, the Scotsman asked, "Who was the greatest Scottish poet of all time?" Without missing a beat, the dog replied, "Robert Burns." The three men were astounded and turned to the farmer. The Englishman asked, "Why are you selling such an extraordinary dog?" The farmer shrugged and said, "Because he's a liar. Robert Burns wasn't Scottish, he was Irish!"*

In another English joke, the English and the Scottish are described as ingenuous people, while the Irish are considered a foolish nation:

*An English, an Irish and a Scot have just robbed a bank and are running down the street to escape the police. They look for a place to hide and find some bags.*

*The Englishman jumps into a bag called 'Cat', the Scot into a bag called 'Dog' and the Irishman into a bag called 'Potato'. The English get kicked and say 'meow', and the Scots get kicked and say 'woof'. The Irish get kicked and say 'potato'!*

In this joke, the Englishman and the Scotsman respond ingeniously, and the Irishman, by making a sound, reveals himself to the police and shows his foolishness. The ethnic stereotype in the joke reveals the ingenuity of the English and the Scottish as well as the foolishness of the Irish. However, the Irishman is not always foolish in jokes, and sometimes he expresses his unique mental abilities and cunningness to irritate the Englishman. In the following humorous story, the Irishman deceives the Englishman showing his ingenuity:

*An Englishman and an Irishman went to a bakery. The Englishman stole three buns and put them into his pockets and left. He said to the Irishman, "That took great skill and guile to steal those buns. The owner*

didn't even see me." "That's just simple thievery," the Irishman replied. "I'll show you how to do it the honest way and get the same results."

The Irishman then proceeded to call out the owner of the bakery and said, "Sir, I want to show you a magic trick." The owner was intrigued, so he came over to see the magic trick. The Irishman asked him for a bun, and then he proceeded to eat it. He asked two more times, and after eating them again the owner said, "Well, my friend, where's the magic trick?" The Irishman then said, "Look in the Englishman's pockets."

The ethnic stereotype in this case reflects the naivety of the English and cunningness and ingenuity of the Irish.

In another anecdote, the Irishman and the Englishman brag about the booze they bring to a party, and the Scotsman shows his greediness by talking about the six friends who will come with him:

An Englishman, an Irishman and a Scotsman are about to throw a party. The Englishman says he will bring six pints of bitters with him, while the Irishman brags about bringing six pints of Guinness. And the Scotsman says that he will bring six friends with him.

The following humorous story reveals the politeness and formality of the British people:

A plane crashed on a deserted island. There were only few survivors: three Spaniards, three French and one Englishman. Six months later: one of the Spanish men has killed another man and now lives with a Spanish woman, three Frenchmen have decided to be a threesome, and the Englishman is still waiting to be introduced to the others.

This humorous story shows a Spaniard jealous when he falls in love, the Frenchman agrees to any form of love, the Englishman remains alone because of his politeness and formality. Thus, this joke reveals the politeness and formality of the English ethnic group. In another joke, the Englishman is described as a pious person, the Frenchman is seen as a passionate person, and the Irishman is considered foolish:

An Englishman, a Frenchman and an Irishman are talking about their children in a pub. "My son was born on St. George's Day," the Englishman remarks, "So we obviously named him George." "That's a marvelous coincidence," the Frenchman observes, "My daughter was born on St. Valentine's Day, so we named her Valentine." "That's really incredible," the Irishman drawls, "It was the same with my son Pancake."

One of the characteristic features of English jokes is the reflection of differences between American and British culture. Thus, English jokes reveal how the Americans and the British relate to each other, to different cultural and historical events, and how their traditions and customs differ from each other. Look at the following joke:

An Englishman and an American were sitting in a pub, discussing their respective countries. The Englishman said, "In England, we have a rich history that dates back centuries. Our traditions and culture are deeply rooted in our past." The American replied, "Well, in America, we believe in progress and innovation. We're always looking forward and embracing new ideas." The Englishman pondered for a moment and then said, "Yes, but you, Americans, have no sense of tradition." The American grinned and replied, "That's true, but we sure know how to make new ones!"

This humorous story is based on the stereotypes that the British tend to be loyal to their traditions and their history, while the Americans seek to strive for innovation, which shows the differences in mentality and approach to cultural values between the two countries:

- *Ethnic Stereotypes in French Jokes*

The French people are considered to enjoy boasting themselves. They tend to have high self-esteem and consider themselves better than everyone else. It is quite a natural thing that one nation considers itself better than another nation since each nation represents its own ethnicity. If one ethnic group admits its shortcomings, the French will never recognize their mistakes. The following humorous stories include an auto-stereotype formed by the French people who tend to blame everyone except themselves for their faults:

"Why is the rooster the national symbol of France?"

"Because it's one of those poultry that will sing even if it ends up in shit."

In the following joke, the French people are credited with such qualities as high self-esteem, self-love and arrogance:

"How can you earn more money?"

"A Frenchman should be bought for what he is worth, and then sold for the price he thinks he is worth."

In another given humorous story, the politeness and humanity of the British and the love and lust of the French are exhibited.

When the 'Titanic' collided with an iceberg, a Frenchman was one of the first to rush into the lifeboats. The Englishman pulled him back and asked, "Have you noticed that there are still women here?" The Frenchman replied, "Do you think I want to make love at a time like this??"

Likewise, in the joke below, one can observe the love element of the French compared with the Russian, German and Jewish ethnic groups:

*A French woman thinks that Jean is a good husband, but Pierre was even better than him. A German woman remembers that she needs to go to the store and cook dinner. A Russian woman believes that her husband does not understand her soul. A Jewish woman complains that it hurts here and there.*

In the given humorous story, there are the following ethnic stereotypes: for the Russian there is nothing more precious than the soul, for the French the greatest thing is love, the Germans are responsible, the Jews always worry about their health. The following final humorous story shows the women' struggle for equality in the family:

*The wives of an American, a Frenchman and a Russian meet to talk about their first days after the wedding. The American's wife says, "The next day after the wedding, I told my husband I wouldn't wash the clothes. Then, I didn't see him that day, and I didn't see him the next three days. Four days later, he bought a washing machine, everything is fine now." The Frenchman's wife says, "And I told my husband that I wouldn't cook. Then, I didn't see him that day, I didn't see him the next day. But three days later, my husband brought food and started cooking himself, everything is fine now." The Russian's wife says: "I told my husband that I wouldn't wash clothes and cook. I couldn't see anything that day, I could see anything the next day. Three days later, I could hardly see anything, even with my right eye."*

This humorous story shows the struggle for equality in the family which led to different results for each of the women: the purchase of a washing machine for an American woman, sharing the household chores with her husband for a French woman, and a Russian woman faces domestic assault and the fact that it is only women who take responsibility for the household chores.

- *Characteristic and universal features of ethnic stereotypes in Kazakh, Russian, Arabic, English and French jokes*

Having made a comprehensive study of ethnic stereotypes in Kazakh, Russian, Arabic, English and French jokes, it is now necessary to reveal characteristics and universal features of each ethnic group reflected in its national worldview, mentality and the image of the world. Table 1 presents the most widespread ethnic stereotypes belonging to each particular ethnic group.

**Table 1: Ethnic Stereotypes in Kazakh, Russian, Arabic, English and French Jokes.**

<b>Ethnic group</b>	<b>Humorous characters</b>	<b>Ethnic stereotype</b>
Kazakhs	Kazakh, Russian, Uzbek, Kyrgyz, Chinese	Hospitality, good heartedness, sincerity, naivety, sociability, kindness, compassion, carefulness, ingenuity, eloquence, impertinence, disobedience, stubbornness, laziness, boastfulness, craving for wealth.
Russians	Russian, Jew, Georgian, Ukrainian, Englishman, Frenchman	Straightforwardness, unsociability, carefulness, a strong desire to benefit people, willingness to give presents, patience, ingenuity, tolerance, persistence, modesty, sincerity, generosity, honesty, open mindedness, good heartedness, a strong desire to have fun and party, excessive craving for alcohol and debauchment.
Arabs	Arab, Frenchman, Jew, Spaniard, Turk	Ingenuity, honesty, patience, tolerance, persistence, religious devoutness, calmness, self-restraint, greediness.
English	Englishman, Irishman, Scotsman, Frenchman	Formality, politeness, seriousness, ingenuity, naivety, dignity, religious devoutness and carefulness.
French	Frenchman, American, Englishman, Russian	Affectionateness, excessive passion for women, high self-esteem, arrogance, sensibility, thriftiness, self-love, passion for life, politeness, negligence, light-mindedness, passion for new discoveries.

When analyzing Kazakh, Russian, Arabic, English and French jokes, a partial similarity between stereotypes common to each ethnic group was determined (see Table 2). It should be noted that this similarity is explained by the universal features of each ethnic group reflected in its own way of thinking and behavioral patterns.

**Table 2: Common Stereotypes in Kazakh, Russian, Arabic, English and French Jokes.**

<b>Ethnic group</b>	<b>Common stereotype</b>
Kazakhs, Russians	Good heartedness
Kazakhs, English	Naivety
Kazakhs, Russians, Arabs, English	Ingenuity
Kazakhs, English, French	Boastfulness
Russians, Arabs	Patience
Russians, Arabs	Honesty
Arabs, English	Religious devoutness
English, French	Politeness

It is necessary to point out that there are some ethnic stereotypes peculiar to only one ethnic group as presented in Table 3.

**Table 3:** Unique Stereotypes in Kazakh, Russian, Arabic, English and French Jokes.

Ethnic group	Ethnic stereotype
Kazakhs	Hospitality, amiability, laziness
Russians	Straightforwardness, gambling
Arabs	Calmness, religious devoutness
English	Formality, deliberateness
French	Affectionateness, thriftiness and selfishness

## Discussion

Every language reflects a certain way of conceptualizing the surrounding world. Every nation has its established views on the outward things and representatives of another culture. According to Zyryanova et al. (2020), “in a society, there are fixed stereotypes describing one’s own ethnic group (its own culture, behavior and traditions) and the ones characterizing another ethnic group (people from different cultural background).” A stereotype is primarily considered as a “guidance” or “behavioral guidance,” including linguistic and discursive guidance. It appears that stereotype formation requires the creation of a set of social obligations the speaker will follow, be guided by and have trust in. To be accepted, a stereotype uses linguistic structures consisting of obligations and prohibitions.

For example, in the Kazakh language, the following phrases can be applied to describe a girl: “a girl has a narrow road”, “a girl should be banned from forty houses”, “a girl is a guest in her home”, “a girl is a flower of life”, “a girl is weak”, etc. All the above examples are stereotypical due to the associations and repetitions in Kazakh cognition and social obligations that have been developed in a society (a girl must be respected, a girl must not be beaten, a girl must be protected like a flower, etc.). A stereotype contributes to human cognition and perception of the real-world arrangement. It is impossible to perceive the world without an established set of categories since in everyday life, a person learns new things guided by habitual or familiar activities. In this regard, a stereotype is defined as a fixed collective judgment or opinion that is actually a cultural model providing “recognition” of certain experience and acting as a starting point for the real world “formation”.

In fact, reality is a “storage” place for the world, and a stereotype of the concept of reality, therefore, contributes to the formation of “collective memory” that strengthens its role in mutual understanding and collective identification. Consequently, the social imagination is considered the “storage” place for stereotypes and the basis of discursive imagination since it provides a common interpretation of discourse as a set of collective judgments, opinions, beliefs or ideas circulating in the social and discursive imagination, and they become unique and valuable in a particular linguistic community.

Thus, an ethnic stereotype is a set of general ideas about the physical, moral and mental attitudes of various ethnic groups. Being a form of ethnic consciousness, ethnic stereotypes integrate established knowledge, ideas, judgments not only about one’s own ethnic group (auto-stereotypes) but also about other ethnic groups and other cultural units (hetero-stereotypes). Ethnic stereotypes do not only collect ideas about the representatives of one or another ethnic group common to general consciousness but also express their views, attitudes, feelings and evaluate them. For example, for one nation, frugality is accepted as the key to getting rich, a sign of intelligence, a good quality, a good habit, while for another ethnic group it is recognized as stinginess. For one nation, perseverance is regarded as a strong-willed quality aimed at achieving goals, for another nation it is regarded as stubbornness and obstinacy.

## Conclusion

Having analyzed the structure of humorous discourse, the authors came to the conclusion that humorous discourse can be identified as “a written or spoken text designed to make a person laugh. Jokes representing the ethnic stereotypes about the Kazakh, Russian, Arabic, English and French people were chosen as the actual material for the study. The comparative analysis of ethnic stereotypes in humorous discourse of the languages under study allowed the authors to reveal both characteristic and universal features of each nation reflected in its national worldview, mentality and the image of the world.

Despite the lack of prior research on the topic, the following problems were solved in the article: the cognitive and discursive theory of humorous discourse was consistently and systematically studied; ethnic stereotypes in humorous stories were identified and compared, as well as their significance in determining the national code was shown; universal and national features of humorous discourse of each cultural community related to the research object were identified, analyzed, as well as adequate conclusions were made. Thus, in this the study, ethnic stereotypes about the Kazakh, Russian, Arabic, English and French people were identified.

This comparative analysis of Kazakh, Russian, Arabic, English and French jokes revealed ethnic stereotypes and a number of national and cultural characteristics. The ethnic stereotypes in Kazakh jokes include the following positive behavioral patterns common among the Kazakh ethnic group: hospitality, good heartedness, sincerity,

naivety, sociability, kindness, compassion, carefulness, ingenuity, creativity, eloquence. On the other hand, the comparative analysis results indicate the following negative behavioral patterns peculiar to the Kazakh people: impertinence, disobedience, stubbornness, laziness, boastfulness, craving for wealth.

As for the Russian ethnic group, it is necessary to point out a number of positive ethnic stereotypes which include the following qualities: carefulness, a strong desire to benefit people, willingness to give presents, patience, ingenuity, tolerance, persistence, modesty, sincerity, generosity, honesty, open mindedness, good heartedness. However, there are some negative behavioral patterns among the Russians which are represented in such qualities as straightforwardness, unsociability, a strong desire to have fun and party, excessive craving for alcohol and debauchment. It should be noted that the Arabs are considered to possess such good qualities as ingenuity, honesty, patience, tolerance, persistence, religious devoutness, calmness, self-restraint, as well as bad qualities such as greediness. The most widespread ethnic stereotypes represented in English jokes credit the representatives of the British ethnic group with formality, politeness, seriousness, ingenuity, naivety, dignity, religious devoutness and carefulness. Ethnic stereotypes typical of the French include the following good and bad qualities: affectionateness, excessive passion for women, high self-esteem, arrogance, sensibility, thriftiness, self-love, passion for life, politeness, negligence, light-mindedness, passion for new discoveries.

When analyzing Kazakh, Russian, Arabic, English and French jokes, the authors determined the similarity between stereotypes common to each ethnic group. The research findings prove that the Kazakhs and the Russians are credited with sincerity; the Kazakhs and the English are attributed with naivety; the Kazakhs, the Russians, the Arabs and the English possess ingenuity; the Kazakhs, the English and the French are distinguished by their boastfulness; the Russians and the Arabs are notable for their sincerity and patience; the Arabs and the English are prone to religious devoutness; the English and the French are likely to show their politeness. Moreover, the analysis results demonstrate that there are some ethnic stereotypes common to only one ethnic group. Thus, the Kazakhs are characterized by their hospitality, amiability and laziness; the Russian ethnic group is represented by their straightforwardness and gambling; the Arab ethnic group is considered to possess calmness; the English are credited with formality and deliberateness; the French are notable for their affectionateness, thriftiness and selfishness.

It is very difficult to provide a complete list of ethnic stereotypes belonging to a particular ethnic group. However, the research mainly involved an analysis of anecdotes and jokes about different ethnic groups. Consequently, there is a need for a comprehensive study of the entire humorous discourse of the languages under study as well as further consideration of linguistic means used to create a category of laughter. The practical value of the article is determined by the fact that the material worked out in the research can be used in the organization of educational activities and scientific work, the implementation of multilingual educational programs, as well as the professional activity of translators and correspondents. The results of a comprehensive study of humorous discourse in multi-structural languages, such as Kazakh, Russian, Arabic, English, French, can significantly contribute to investigation of humorous discourse within the framework of a new anthropogenic paradigm of linguistics. The research findings are considered relevant in several fields of domestic and foreign science (linguistics, folklore studies, history, cultural studies, etc.) and are of great interest to the national and international scientific community.

## Acknowledgments

This research was written under the scientific project “Ethnic Stereotypes and the Category of Laughter in Humorous Discourse: A Comparative Aspect”) funded by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan (Grant No. AP19676461).

## References

- Aitkulova, G., Avakova, R., & Zhantasova, Z. (2023). The Concept of “Diligence/Laziness” in the Linguistic Image of the World. *International Journal of Society, Culture & Language*, 11(2), 1-9. doi: <https://doi.org/10.22034/ijscsl.2023.2000804.3011>
- Amossy, R. (2009). Argumentation in discourse: A socio-discursive approach to arguments. *Informal logic*, 29(3), 252-267. doi: <https://doi.org/10.22329/il.v29i3.2843>
- Arutyunova, K. (2017). Activity during learning and the nonlinear differentiation of experience. *Nonlinear Dynamics, Psychology, and Life Sciences*, 21(4), 391-405. Retrieved from [https://lib.ipran.ru/upload/papers/paper\\_31056164.pdf](https://lib.ipran.ru/upload/papers/paper_31056164.pdf)
- Baan, J., Van Der Velde, E. T., De Bruin, H. G., Smeenk, G. J., Koops, J., Van Dijk, A. D., et al. (1984). Continuous measurement of left ventricular volume in animals and humans by conductance catheter. *Circulation*, 70(5), 812-823. doi: <https://doi.org/10.1161/01.CIR.70.5.812>
- Bakhtin, M. M. (1986). The Bildungsroman and its Significance in the History of Realism. *Speech Genres and Other Late Essays*, 45(3), 269–288. Retrieved from <http://www.istor.org/stable/25659659>

- Belyaev, D. A., & Belyaeva, U. P. (2022). Historical Video Games in the Context of Public History: Strategies for Reconstruction, Deconstruction and Politization of History. *Galactica Media: Journal of Media Studies*, 4(1), 51-70. doi: <https://doi.org/10.46539/gmd.v4i1.204>
- Beysegulova, A. (2021). Analysis of Ethnic Identity of Kazakhs of Kyzylkum (Uzbekistan) through Economy. *Bulletin of KazNU. Historical series*, 101(2), 84-90. doi: <https://doi.org/10.26577/JH.2021.v101.i2.09>
- Bilan, Y. (2014). Labour Migration of Ukraine's population: Scientific and Public Discourse. *Transformations in Business & Economics*, 13(1), 196-208. Retrieved from <http://www.transformations.knf.vu.lt/31/article/labo>
- Borodina, S. (2022). Intercorporeal Togetherness: O Russian Blind Activists' Technology of Disability Inclusion. *Cultural Anthropology*, 37(3), 486-512. doi: <https://doi.org/10.14506/ca37.3.08>
- Chomsky, C. (1972). Stages in language development and reading exposure. *Harvard Educational Review*, 42(1), 1-33. doi: <https://doi.org/10.17763/haer.42.1.h781676h28331480>
- Ciccarelli-Shand, J. (2021). "A New and Sparsely Peopled Country": Attitudes to Immigration in pre-Confederation Nova Scotia (Master's Thesis, Dalhousie University). Retrieved from <http://hdl.handle.net/10222/80362>
- Demyankov, V. Z. (2001). Concept and concept in fiction and scientific language. *Questions of Philology*, 1(7), 35-47. Retrieved from <https://elibrary.ru/item.asp?id=21495651>
- Dovidio, J. F., Hewstone, M., Glick, P., & Esses, V. M. (2010). Prejudice, stereotyping and discrimination: Theoretical and empirical overview. In *Prejudice, Stereotyping and Discrimination* (pp. 3-28). Sage Publications. doi: <https://doi.org/10.4135/9781446200919>
- Dziemidok, B. (1974). Main Problems in the Theory of the Aesthetic Attitude. *Proceedings of the XVth World Congress of Philosophy*, 4, 181-184. doi: <https://doi.org/10.5840/wcp1519744174>
- Eliseeva, E., Weiler, V., Kuznetsova, O., Mishina, M., Zverev, A., & Nazarova, O. (2016). Enhanced Training of Creative Specialists Based on the Advanced Education System Implementation. *International Journal of Economics and Financial Issues*, 6(1), 57-62. Retrieved from <https://www.econjournals.com/index.php/ijefi/article/view/2353>
- Gray, R. (2002). The social accounting project and Accounting Organizations and Society Privileging engagement, imaginings, new accountings and pragmatism over critique? *Accounting, Organizations and Society*, 27(7), 687-708. doi: [https://doi.org/10.1016/S0361-3682\(00\)00003-9](https://doi.org/10.1016/S0361-3682(00)00003-9)
- Halliday, M. A. K. (1978). *Language as Social Semiotic: The Social Interpretation of Language and Meaning*. University Park Press.
- Ilyasova, D. (2023). Profession Mistakes in the Activity of a Teacher. *Science and Innovation*, 2(12), 698-701. doi: <https://doi.org/10.5281/zenodo.10403223>
- Karasev, D. (2022). The problem of structure and agency and the contemporary sociology of revolutions and social movements. In *Handbook of revolutions in the 21st century: The new waves of revolutions, and the causes and effects of disruptive political change* (pp. 201-217). Springer. doi: [https://doi.org/10.1007/978-3-030-86468-2\\_7](https://doi.org/10.1007/978-3-030-86468-2_7)
- Karasik, R. J. (2012). Engaged teaching for engaged learning: sharing your passion for gerontology and geriatrics. *Gerontology & Geriatrics Education*, 33(2), 119-132. doi: <https://doi.org/10.1080/02701960.2012.661811>
- Kirvaldize, N. (2014). Three-dimensional world of similes in English fictional writing. *Sino-US English Teaching*, 11(1), 25-39. Retrieved from <http://eprints.iliauni.edu.ge/id/eprint/1139>
- Kozintsev, A. (2017). *The mirror of laughter* (1st ed.). Routledge. doi: <https://doi.org/10.4324/9781315133164>
- Kubryakova, E. S. (1994). The initial stages of the formation of cognitivism: linguistics, psychology, cognitive science. *Linguistics Questions*, (4), 26-34. doi: <https://doi.org/10.4236/ce.2011.24050>
- Likhachev, D. S., Panchenko, A. M., & Ponyrko, N. V. (1984). Laughter in ancient Russia. *Leningrad: Science*, 2(2), 45-51 doi: <https://doi.org/10.2307/125252>
- Lippmann, P. (1998). On the private and social nature of dreams. *Contemporary Psychoanalysis*, 34(2), 195-221. doi: <https://doi.org/10.1080/00107530.1998.10746358>
- Madieva, G., Tausogarova, A., & Tayeva, R. (2016). Innovations in teaching linguistic disciplines. *New Trends and Issues Proceedings on Humanities and Social Sciences*, 2(5), 184-192. doi: <https://doi.org/10.1075/aals.20>
- Mustafayeva, A., Paltore, Y., Pernekulova, M., & Meirim, I. (2023). Islamic Higher Education as a Part of Kazakhs' Cultural Revival. *Journal of Ethnic and Cultural Studies*, 10(3), 103-127. Retrieved from <https://www.jstor.org/stable/48736796>
- Nardon, L., Steers, R. M., & Sanchez-Runde, C. J. (2011). Seeking common ground: Strategies for enhancing multicultural communication. *Organizational Dynamics*, 40(2), 85-95. doi: <https://doi.org/10.1016/j.orgdyn.2011.01.002>
- Searle, J. R. (1976). A classification of illocutionary acts1. *Language in Society*, 5(1), 1-23. doi: <https://doi.org/10.1017/S0047404500006837>
- Sembina, J. J., & Salykzhanov, R. S. (2018). Features of the Study of Ethnic Stereotypes. *Bulletin Of the L.N. Gumilyov Eurasian National University*, 1(122), 288-289. Retrieved from <http://rep.enu.kz/handle/enu/2546>
- Shamsieva, S. Q. (2020). Euphemia and Speech Events. *International Journal on Orange Technologies*, 2(9), 1-5. doi: <https://doi.org/10.31149/ijot.v2i9.718>
- Zainal, H. (2018). *Inter-ethnic relations in Malaysia: an intersectional analysis of youth's engagement with ethnicised themes in local films* (Doctoral thesis, Nanyang Technological University, Singapore). Retrieved from <https://hdl.handle.net/10356/75947>

- Zhou, T., Mansor, N. S., Ang, L. H., Sharmini, S., & Tang, X. (2022). Examining the rhetorical strategies employed in the humorous discourse of Chinese talk shows. *The European Journal of Humour Research*, 10(4), 149-167. doi: <https://doi.org/10.7592/EJHR.2022.10.4.713>
- Zyryanova, S. A., Chesnokova, N. E., Shtanko, M. A., & Dudareva, M. A. (2020). The link between language and culture on the lessons of Russian as a foreign language. *Amazonia Investiga*, 9(28), 421-426. doi: <https://doi.org/10.34069/AI/2020.28.04.47>