Acta Universitatis Sapientiae, Philologica, **14**, 2 (2022) 116–133

DOI: 10.2478/ausp-2022-0019

Nomen Est Omen Socialis

Designation as Means of Stereotyping

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Abstract. Functioning in media discourse as reference points for shaping people's worldview, sociocultural stereotypes are considered cognitive-linguistic phenomena, formed in the process of evaluative categorization. A lexical item that represents a sociocultural stereotype in media discourse is determined in the study as a nomen of a stereotype. The aim of the paper is to outline strategies of nomen formation that are found in American media discourse. Nomina of stereotypes are formed by phonetic, morphologic, and semantic means. As phonetic means, onomatopoeia creates a nomen on the basis of a sound representation of a stereotyped group. Morphological nomina are conditioned by available in the language through word formation means such as suffixation, compounding, blending, and acronymization. Semantically motivated nomina of sociocultural stereotypes are formed according to logical, allusive, and figurative strategies. Logical strategy is based on the unbiased perception of a social group, regardless of its emotional and evaluative perception. Transference of a well-known name of a figure or an event to a sociocultural stereotype determines allusive strategy. Figurative strategy lies in the sensory portrayal of stereotypes, which takes place according to metaphorical, metonymic, and eponymous patterns. The results of the research can be applied in lexical discourse analysis, media linguistics, and cognitive semantics studies.

Keywords: sociocultural stereotype, media stereotyping, designation strategies, designation patterns

1. Introduction

In the era of widespread digital technologies, media has become a powerful tool shaping people's worldview by means of sociocultural stereotypes. A broadcast platform for interactions in all their diversity (O'Keeffe 2011), media discourse has become a verbal-audio-visual reality (Potapenko 2021) in which sociocultural stereotypes perform the roles of symbolic objects. The most efficient way to form

and preserve stereotypes is language; therefore, linguistic means of representing stereotypes deserve to be thoroughly studied. This imperative conditioned the aim to derive patterns of lexical representation of sociocultural stereotypes. The study is part of a major research devoted to a cognitive-linguistic aspect of media stereotyping and the evolution of sociocultural stereotypes in American media discourse.

A century ago, the term "stereotype" was introduced into social sciences by American political scientist and journalist Walter Lippmann (LaViolette–Silvert 1951: 257). Originally, it was used as a printing term denoting a solid plate for making copies (Skeat 1980: 518), which was designed by French printer F. Didot in 1798 to speed up the typing process (Kubler 1941: 23). A related term, "stereotypy", was introduced into psychiatry in 1889 to denote a repetition of the same, typically purposeless movement, gesture, posture, vocal sounds, or utterances (Merriam-Webster). The original meaning of stability and immutability of the Greek word *στερεος* (Liddell–Scott 1853: 1382) was preserved in the term "stereotype", which is used in the humanities that study the social phenomenon from different angles. Although the stability of stereotypes is greatly overestimated (Yzerbyt Corneille 2005: 181), their linguistic embodiment remains as a marker of a certain historical and cultural period in the language for quite a long time (Lyubymova 2020).

In his book *Public Opinion*, Walter Lippmann outlined essential aspects of stereotypes. They have emotional ("stereotypes are highly charged with feelings" (Lippmann 1997: 64)), mental ("They are the pictures inside the heads… pictures which are acted upon by groups of people" (Lippmann 1997: 7)), and ideological value ("the stereotype… censors out much that needs to be taken into account" (Lippmann 1997: 74)). Nowadays, stereotypes are recognized as identification patterns with strong affective attitudinal components (Brewer–Pierce 2005, Fiske 2017, Fiske et al. 2021) that assume membership within a certain group (Fiske 1998, Tajfel 1969). They appear as a result of detecting similarities and distinctions with already established categories (Ashmore–Del Boca 2015, Crisp et al. 2022, Quasthoff 1978). In American culture, stereotypes of social groups are most often formed in accordance with "the dominant stereotype: white, young, employed, heterosexual, conventionally attractive" (Fiske 2005: 159).

Stereotype formation is the process of evaluative categorization that depends entirely on the perspective, which is "a personal point of view", or "vantage" (Hill–MacLaury 1995: 279) or "a way of seeing" (MacLaury 1997: 536) of a social group. "When people categorize, they are active agents inseparable from the viewpoints they so construct and name" (MacLaury 1995: 269). By distinguishing a group's salient features and estimating them from a certain perspective, the relationship between the image of the group and its designation is established. "The viewer names his vantages rather than naming the category as disengaged from himself, and he thinks of the category in that engaged manner" (MacLaury 2007: 142).

Thus, a speaker names not the category itself but their idea of a category. That is why the process of designation of sociocultural stereotypes is seen as entirely subjective and multiple in results.

It has been experimentally proven that linguistic designation eventually becomes related to the content of the stereotype (Maass et al. 2014). Therefore, the name of a sociocultural stereotype, functioning as its representative in media discourse, produces semantic and cognitive associations connected with the group. Instantiated in linguistic signs, the meaning of a sociocultural stereotype is admittedly studied through means of its designation.

2. The approach and methods of study

"Absence of absolute truth does not limit what we can learn in a scientific approach (…) we are faced with a particular path in our quest…" (Dane 2017: 36), which in this study is directed to detect regularities of linguistic coding of sociocultural stereotypes in American media discourse. The "path in our quest" is a cognitive linguistic approach, which is determined as a usage-based view of language phenomena that are conditioned by general abilities such as perception, attention, memory, categorization, and abstraction (Dąbrovska–Divjak 2019). The methodology involves studying linguistic devices and strategies as a way of thinking determined by cultural experience (Talmy 2007). The study of stereotypes in a cognitive-linguistic perspective is aimed at the description of linguistically fixed categories of a social world and the mechanisms of its evaluation. The analysis considers extralinguistic information about cultural traditions and the historical background of stereotype formation.

The research methodology rests on the premise that stereotypes are results of sociocultural reality interpretation that takes place within the scope of cognitive models by means of linguistic signs (Bartmiński 2017, Burgers–Beukeboom 2020, Lawton 2016, Ross 2019). Stereotypes are manifested on different levels of the language. On the level of discourse, stereotypes evince their presence in communicative style (Furkó 2013), genre choice (Lyubymova 2021), and visual images (Romera 2015). Stereotypes are instantiated by rhetorical and stylistic devices (van Dijk 1996), pragmatic predispositions, and attitudes (Lawton 2016, Lyubymova 2020). They become evident on the syntactic level of the language in propositional structures that represent subjective views on descriptive and evaluative features of social groups (Bartmiński 1997, Quasthoff 1978). On the lexico-semantic level, stereotypes are represented by lexical items that codify and interpret categories of a social world (Bartmiński 1997, 2017; Coulmas 1981). Connotations of a lexical item make a stereotype prominent as a "social meaning" in communicative context (Coulmas 1981: 14), as their meaning is created by

speakers that are engaged in social interaction (Du Bois 2014). Designation of sociocultural stereotypes is closely connected with word-forming motivation, which reflects the causal connection between the formation of categories of the social world and cultural experience, values and norms of the society.

The research design is made up of a several-step analysis of the language material, retrieved from different sources of web-based digital media. I distinguish two types of media discourse on the basis of prevalence of verbal code in stereotyping: informative and representative. Quality periodicals, popular magazines and blogs constitute informative media discourse, in which stereotypes are propagated mainly by verbal means. This type is characterized by emotional intensity, instructiveness, and fast response to significant changes in public opinion that influence stereotyping. Representative media discourse that comprises films, commercials, and memes is conditioned by non-verbal signs, which guide the pragmatic interpretation of stereotypes and create new meanings of them.

The extraction of lexical items that express sociocultural stereotypes is carried out by the method of media monitoring (Graffigna–Riva 2015), which involves the observation of language material and its fixation for further processing. As the method used in communication studies and adopted for the analysis of verbalized stereotypes, media monitoring is restricted to the language (in this case, English), the country domain relevant for the study (the USA), and a given period of time (from the end of the 19th century to the present).

The discursive indicators of verbalized stereotypes are semantic and grammatical features of generalizing information about social groups: the plural form, e.g. "Karens" (Romano 2020), or an indefinite article, e.g. "a WASP" (Mann 2016); compatibility with adjectives, e.g. "the typical yuppie" (Hendrick 1987), "a genuine flapper" (Time 1979), or quantifiers that indicate typicality of a social group, e.g. "practically all hippies" (Browning 1969), "most rednecks" (Englade 1976); evaluative predicates, e.g. "White Trash is an angry, lazy, dirty… sunburned, stupid racist" (Donnella 2018). The messages detected in the first step of the study are carefully analysed according to their rhetoric and linguistic features in order to reveal the key lexical items that represent sociocultural stereotypes in media discourse.

The fundamental step of the study is cognitive analysis (Croft–Cruse 2004, Góralczyk–Paszenda 2020, Potapenko–Shcherbak 2020, Syzonov 2015, Talmy 2007), which is a procedure largely based on introspection (Talmy 2007) that focuses on contextually construed meaning (Croft–Cruse 2004: 97) and motivation, concealed behind linguistic structure. The analysis combines various kinds of techniques that involve knowledge of the concepts of a social world and their impact on designation.

First, the lexical items are interpreted in isolation of the domain of meaning and within the domain of surface expression (Talmy 2000: 21). The next step is

the consideration of lexical items from the perspective of conceptual metonymy and metaphor (Lakoff–Johnson 1980, Radden–Kövecses 1999, Turner–Fauconnier 1995). In the course of analysis, it has been revealed that conceptual metaphor, which "is principally a way of conceiving of one thing in terms of another", and metonymy, which "allows us to use one entity to stand for another" (Lakoff–Johnson 1980: 36–37), produce the patterns of designation of sociocultural stereotypes. Conceptual metaphors are determined by national culture and human experience, which is a major force in shaping metaphors, while conceptual metonymies correspond to various kinds of physiological, behavioural, and expressive reactions (Kövecses 2010: 202–204). Relying on pragmatic reasoning, metaphorical, metonymic, and eponymous patterns related to them provide an insight into the mechanisms of the designation of sociocultural stereotypes.

3. Designation as means of stereotyping in media discourse

Stereotyping is the process of formation; anchoring and propagating by language means simplified, emotionally perceived and evaluated images of social groups in media discourse (Lyubymova 2022). On the stage of their formation, the deep processes aimed at the categorization of a social world are manifested externally in linguistic forms. A sociocultural stereotype, embodied in a lexical item, i.e. a word or a word combination, is defined as a nomen (from Latin "name"), e.g. "Karen", "Trophy husband", "WASP". A nomen of a sociocultural stereotype (hereafter NS) is a kind of anthroponym used to designate a social group or a representative of a group, estimated from the perspective of compliance with social standards and cultural experiences. NS is a specific sign that correlates not with intrinsic qualities of people but with a conventional opinion of them, which is very often created and/or fortified in media discourse. As designation of sociocultural stereotypes depends on a perspective from which a social group is considered, NS can be multiple and versatile in their pragmatic meaning. In certain periods, NS could become extremely popular. Circulation of NS as "vogue words" (Crystal 2003: 179) in media discourse conditions their integration into the existing vocabulary.

3.1. Morphological and phonetic stereotype designation

As a sign of a social category, expressed by a word or fixed collocations that "behave like single words" (Wulff 2012: 291) and display idiosyncratic syntactic combinations (Kay–Sag 2014: 4), NS represent stereotypes in media discourse. Though pairing of form and meaning is not separable, for the purposes of analysis, NS are divided into phonetically, morphologically, and semantically

motivated types. Regarding the number of constituents, NS are divided into mono-constituent and binary representatives of stereotypes. Mono-constituent NS are single words, mostly nouns, which is explained by their semantic function to identify a category of people.

Onomatopoeic, i.e. phonetically motivated, mono-constituent NS appear in direct relations between acoustic features ascribed to a social group and its image. E.g. distorted pronunciation of the phrase "I do not speak English", which sounded like "No speaka de English" or "No spigotty English" (Sun 1910), resulted in the appearance of the onomatopoeic mono-constituent NS *spic* (*spick*) (Dalzell 2018: 741) that conveys the inability of a social group of Latin American origin to speak English properly. Although the origin of the word *spic* is hypothetical, the term is usually described as going back to the beginning of the 20th century, when journalists of *Saturday Evening Post* and *Scribner's Magazine* mentioned a word used by white troopers at Fort Bliss in reference to Mexican workers at the construction of the Panama Canal (Vidal 2015).

Another example of onomatopoeic mono-constituent NS is "chink" (The Adams Sentinel 1827), which was fixed in American dictionaries in 1878 (Dalzell–Victor 2013: 451). In the 20th century, "chinki-chonks" and "ching-chong" as NS of Asian Americans appeared: "'ching chong' hurled as an insult at Asian folks in the U.S. stretches back all the way to the 19th century, where it shows up in children's playground taunts" (Chow 2014). Motivated by the imitation of the sound of the Chinese language, onomatopoeic designations of Asian Americans convey their alien character for English-speaking Americans. Later, NS "chinkie" and "chinky" (Dalzell–Victor 2013: 451) were morphologically derived from the word *chink* with the diminutive suffixes -ie and -y to express derogation of the sociocultural group. The process of stereotyping on the ground of linguistic features of social groups continues in American media discourse. The latest example of onomatopoeic derogatory designation of Asian Americans is the use of "ching-chong ding-dong" by Stephen Colbert in his TV show in 2014: "Colbert stepped into the fray by declaring (…) he was launching the 'Ching-Chong Ding-Dong' Foundation for Sensitivity to Orientals or Whatever" (Yang 2014).

The process of morphological derivation is constrained by the available language tools and patterns such as suffixation (e.g. greaser, hipster), compounding (e.g. tacobender, bean-eater), blending (e.g. wigger), and acronyms (e.g. *WASP*, yuppie).

The meaning of a mono-constituent NS derived by suffixation fully depends on the meaning of the base word to which a suffix is added. Usually it is -er, which indicates the person or thing belonging to or associated with a specified action. E.g. the noun "greaser" appeared in the 19th century for designating Mexican drovers, considered coarse, brute, and greasy: "The greaser is the lowest-class Mexican" (Sun 1910). Since the 50s, the term with the same pejorative connotation

reappeared in language use as the NS of a subcultural group of Latin American youngsters. Based on the visual characteristics of car mechanics who pomaded their hair, the word implied a low social status: "The loud motorbikes, the short, black leather flight jackets, the jeans and white t-shirts all became the symbol style for anyone called a 'greaser'" (Retrowaste 2014). The parties, pilferage, motorcycle races, and rock-n-roll music of Greasers scared conventional older generations and favoured the fixation of its meaning as "a poor and brutal young man" (Dalzell 2018: 357).

A suffixed mono-constituent NS, "hipster" defines a sociocultural stereotype of a middle-class city dweller who follows the latest trends and fashions. "The aristocrat of the Beat generation is the hipster, who differs from others of his generation by virtue of his greater insight into his problems and by his extreme behaviour" (Masters 1958). The word "hipster" originates from the base "hip" or its doublet "hep", which means experience and ingenuity in the latest trends of music, fashion, and language (Dalzell 1996: 57). The word "hip" was recorded in American dictionaries in 1902 with the meaning of "knowing, understanding" and in 1944 as "in style, fashionable, admired" (Dalzell–Victor 2013: 1147). The suffix -er establishes the association with a quality of being aware, informed, and sophisticated. This meaning is preserved in the word "hipster".

Compounding in forming NS is usually accompanied by other morphological means, e.g. "tacobender", which is an endocentric verbal compound (*taco* + *bend-er*) that shows the function of a person to prepare tacos – a traditional Latin American dish of rolled-up corn cakes filled with various mixtures. NS "tacobender" and other morphologically derived NS indicate an eating habit that is associated with a social group of Latin American origin: "food-based ethnic slurs still in circulation: beaner, pepper belly, taco bender" (Arellano 2012). Though traditional restaurants are very popular around the world, people are easily stereotyped by the way they eat.

Compounding is a means of conventionalization of NS that were semantically derived. E.g. the metonymic blending "hillbilly" defines a social group of country dwellers who are considered uneducated and rude because they come from the countryside. Associated originally with the remote regions of the Appalachians, which is reflected in part of the compound: "hill", and the diminutive form "Billy" of the widespread, simple, and ordinary name "William", it has become a nomen of sociocultural stereotype: "The hillbilly stereotype is prevalent in American pop culture. Stereotyped as poor, uneducated, unclean and white" (Adams 2021).

Such NS as "redneck" can be classified as a compound because of its one-word spelling, but it has been originated from a binary lexical collocation: red neck – "a redneck is that who lives in trailers, drinks beer, isn't the brightest of people, wears overalls un-ironically, and can usually be found in rural areas" (Wilson 2020). Occurring in similar semantic and pragmatic contexts of media discourse,

NS "redneck" and "hillbilly" are synonymic designations of working-class white Americans from the countryside.

A kind of compounding, resulting from the junction of parts of words that merged to produce a new meaning is blending. E.g. "whigger" designates a sociocultural stereotype of a white man, who, acquiring certain characteristics inherent in black Americans, violates society's expectations of white people's behaviour: "hip-hop's transformative powers, going so far as to embrace the status of the lowly 'wigger', a pejorative term popularized in the early 1990s to describe white kids who steep themselves in black culture" (Hsu 2009). Evaluative stance is implied in the apocopic word "nigger", which is known as a highly offensive slur in American linguistic culture.

Acronymized NS is another type of compounding that merges words together to produce semantic and phonetic unity from the initial letters of words to designate a sociocultural stereotype, e.g. "WASP": "The hallmarks of the WASP – besides being white, Anglo-Saxon and Protestant – are good taste and good manners" (Mann 2016). NS "WASP" arises from the first letters of white Anglo-Saxon Protestant. The cumbersome phrase was converted into the acronym "WASP" by E. D. Baltzell in his book *The Protestant Establishment: Aristocracy and Caste in America* published in 1964 (Baltzell 1964). Conventionalized in media discourse, this acronym became the NS of an influential and powerful group of white Americans whose ancestors came from England: "unofficial but nonetheless genuine ruling class old WASP" (Epstein 2013).

Formed in the 1980s, the NS "yuppie" indicates a stereotype of a social group of well-paid young middle-class managers who live a luxurious lifestyle: "Young urban professionals are known and want to be known by what they do, eat, wear and say" (Stugh 1984). The NS "yuppie" is the result of adding the suffix -ie to an acronymized phrase, "a young upwardly mobile professional: "We can't bring back the old yuppie, but perhaps we can adapt the stereotype into something so much more realistic to today's world" (5OClockShado 2017). The pattern proved to be productive as new words to designate other social groups appeared in the 1990s, e.g. "buppie" (black upwardly mobile professional) and "choppy" (Chinese upwardly mobile professional) (Dalzell–Victor 2013: 2468).

3.2. Designation strategies

Binary NS are formed in compliance with semantic properties of their constituents. E.g. expressed by a gerundial phrase, the NS "acting white" indicates a sociocultural stereotype of Afro-Americans whose mode of life and values resemble that of successful white Americans: "African Americans who say they were good students in school accused of acting white" (Desmond-Harris 2017). Conveying the ongoing behaviour of a social group, the collocation "acting

white" acquires in media discourse the evaluative connotation of condemnation of those who seem to betray African-American community values.

In spite of their non-predictable, creative character, NS do not appear ad hoc for "perception is not innocent; it is an exercise of our concepts" (Putnam 1988: 20). Stereotyping is an activity that is fulfilled according to cultural schemes, which are defined as designation strategies. Considering regularities of NS formation, I distinguish logical, allusive, and figurative strategies.

Focusing on social experience and knowledge determines the logical strategy of designation, which is based on conveying physical properties and features of social groups regardless of their emotional and evaluative perception. NS that designate people on ethnic grounds, e.g. "American Indian", "Asian American", etc., or their affiliation to a particular subculture, e.g. "biker", "emo", etc., are formed according to this strategy. E.g. the NS "Valley Girl" refers to a fashionable and affluent teenage group of girls who were born and lived in the 1980s in the San Fernando Valley, where the biggest part of Los Angeles is located: "elementary and junior high school children and Valley mothers are better examples of the Valley Girl stereotype" (*Los Angeles Times* 1983). The designation was motivated by the place of residence, which is associated with the frivolity and conspicuous consumption of Hollywood. In media discourse, the NS "Valley Girl" has acquired the connotation of extravagance, flippancy, and narrow-mindedness through the interpretation and evaluation of the social and linguistic behaviour of the girls: "the language and life style of the clothes-crazy upper-middle-class girls who swoop through the shopping malls of California's San Fernando Valley" (Alexander 1982).

Allusive strategy directs reflection by pragmatic presuppositions connected with a name of a noted figure, a well-known event or situation. Designation of a sociocultural stereotype is the result of the transference of an evaluative meaning of the name to a social group. The cognitive mechanism of allusion is close to that of conceptual metaphor, as it creates meaning that unfolds simultaneously in the domain of reference and target. E.g. the Biblical name Jezebel was applied to a sociocultural group of African-American women on the ground of negative evaluation of behaviour and appearance associated with the impudence and shamelessness of Jezebel, a Phoenician princess and the wife of King Ahab: "Jezebel is a Biblical queen whose name has become shorthand for a woman who is manipulative, seductive and wicked" (Clayson–Raphelson 2021). The name Jezebel has acquired a negative connotation of disapproval because of the princess's fierce energy directed to destroy those who opposed her. She organized orgies in the name of Baal and used cosmetics – her actions were especially condemned by Puritans as a sign of vanity and debauchery. Associated with her sexual appearance, vitality, and evil actions, the name Jezebel became the NS of a social group of young, boldly dressed African-American women: "a Jezebel

signifies that she's a bad, untrustworthy woman who is misusing her power" (Clayson–Raphelson 2021).

Most often binary NS are formed according to figurative strategy by conceptual metaphors, metonymies, conceptual blends, and eponyms. Metaphorically created NS are motivated by the visual or sensitive impressions of a social group, the image of which arises in the interaction of target and source domains, e.g. "flapper": "The flapper has charm, good looks, good clothes, intellect and a healthy point of view" (Hall 1922). The NS "flapper" appeared on the ground of perception of a social group of daring girls of the 1920s as inexperienced fledglings (Lyubymova 2017). The immaturity and weakness of fledglings convey the instability of young girls' morals, attributed to the social group (Lyubymova 2020).

Metaphorical blending produces junctions of parts from different input spaces, which correspond to prominent features of a social group, e.g. "trophy wife": "[The magazine] *Fortune* coined the term 'trophy wife' in 1989; the phrase was used to describe the young, beautiful and accomplished second-wives of powerful men" (Coplan 2015). The NS "trophy wife" is a result of the conceptual integration of two sources: a specific thing – a "trophy", which is a prize received by the winner for the achievement in competitions or hunt, and a "wife" – a married woman considered in relation to her husband. Projected into the image of a social group, the parts of input spaces convey a sociocultural stereotype of women who are chosen to marry successful and wealthy men of a high social status. The metaphor focuses on the properties of social categories that are perceived inconsistent with the general principles of culture (Fiske 2005: 129).

Metonymic NS arise on the basis of conceptual metonymy, which establishes the contiguity of image of a social group and its designation. Motivated by our experience, metonymy usually contains physical and causal associations. E.g. a sign of a reddened neck of a peasant who has worked in the field for a long time or a red bandana of striking miners motivated the designation of lower-class white Americans from the countryside: "probably originated in the cotton fields, where (…) one's neck would get sunburned" (*Imperial Beach Star News* 1976). The NS "redneck" is formed in metonymic association of the part and the whole, focusing on the prominent visual feature of a social group.

Eponymous NS appears as a result of the transition of a proper name to a social group, e.g. "Karen" or "Trixie": "Despite slight differences, there are unifying Trixie characteristics" (Usher 2004). Eponymization establishes a relation between the characteristics of a person who bears the name and the image of a social group. Although the cognitive mechanism of eponymization is very close to that of allusion, it does not establish reference with a well-known personality. It is rather "a special case of social cooperation in determination of reference" (Putnam 1975: 166), conditioned by a certain situational context. E.g. a personal name, "Karen", has been used to designate white middle-class fastidious women,

whose appearance and behaviour are assumed to be inherent in this social group: "A 'Karen' now roams restaurants and stores, often without a mask during this coronavirus era, spewing venom and calling the authorities to tattle, usually on people of color and often putting them in dangerous situations" (Goldblatt 2020). The feminine name Karen enjoyed popularity in the USA in the second part of the 20th century (Goldblatt 2020), so many of those who bear now the name are middle-aged women who prefer conventional style in clothes and hairdo – the outward features of the social category. The association with a defiant and aggressive behaviour of this kind of women who disrespect people yielded the pejorative meaning of the NS "Karen." Gaining popularity in memes, the NS "Karen" is used in the formation of new words such as "Karenish", e.g. "very Karenish lack of self-awareness" (Romano 2020), or "Karening", e.g. "Karening from all genders were abruptly everywhere" (Romano 2020).

4. Conclusions

The emergence of sociocultural stereotypes in media discourse is based on the process of evaluative categorization, the result of which is delivered by a word or a phrase, termed in the study as "a nomen of a sociocultural stereotype". A nomen represents socially conventional and culturally determined information about stereotypes in a word or binary-constituent lexical form.

The analysis of the linguistic material gathered from different sources of American media discourse resulted in distinguishing morphological, phonetic, and semantic motivation of nomen formation, which are presented in the following chart (*Chart 1*).

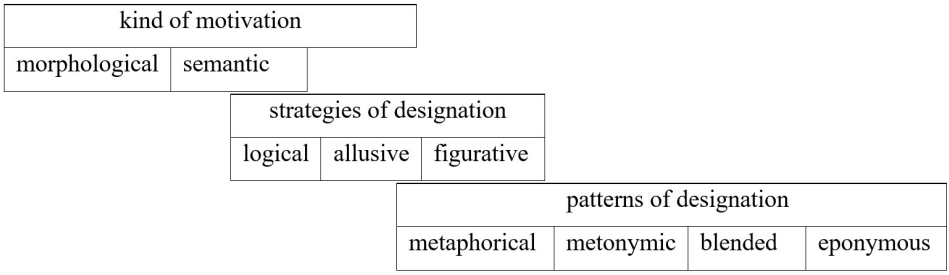

Chart 1. *Morphological, phonetic, and semantic motivation of nomen formation*

Onomatopoeic nomina appear in the direct relation between acoustic features ascribed to a social group and its image. Morphological motivation includes suffixation, compounding, blending, and acronymization, which reorganize

meaning existing in the language lexical units. Unlike onomatopoeic ones, most morphologically derived nomina of stereotypes acquire their evaluative connotations in media discourse. Establishing designation strategies and patterns give an insight into the mechanisms of stereotyping of social groups in media discourse by means of language.

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