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ETHNIC STEREOTYPES IN MODERN SOCIETY

ЭТНИЧЕСКИЕ СТЕРЕОТИПЫ В СОВРЕМЕННОМ ОБЩЕСТВЕ

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Abstract. *The paper analyzes the functioning and role of ethnic stereotypes in the spiritual culture of a polyethnic society, in the process of interethnic communication. The role of ethnic stereotypes in interethnic communication is quite controversial. Ethnic stereotypes regulate interethnic communication through traditions, customs, persistent shared values. The ethnic stereotypes primarily facilitate, simplify communication, making it more reliable, providing mutual understanding. The ethnic stereotype reflects both emotionally Evaluative attitude to ethnic group and knowledge of it. The main danger of ethnic stereotypes is that they are contributing to the national superstition - no undue negative thoughts and attitudes of another people or its individual members, a tendency to act negatively towards people of another people.*

Key words: *autostereotype, communication, ethnos, ethnocentrism, stereotyping.*

The relevance of the study of the influence of ethnic stereotypes on the structuring of the communicative field is especially significant in the polyethnic environment of Ukraine. A scientific solution to this problem will help harmonize interethnic relations.

Ethnic stereotype is a type of social stereotype that represents a collective, stable, emotionally colored, generalized and simplified view of one ethnic group towards another ethnic group and about itself, which developed mainly at the level of everyday consciousness and often passed on to future generations. entities. Here is the definition of ethnic stereotype, which is given by AG Bayburin: "Behavioral stereotypes are stable, regularly repeated forms of behavior. It's a kind of stamps, templates "

In other words, ethnic stereotype is a schematic and extremely stable image of any ethnic group, which easily extends to all its members. They are often inaccurate and / or distorted, even though they contain a grain of truth. Ethnic stereotypes of behavior in explicit or implicit form exist in all spheres of life of ethnic groups and in



each epoch are perceived by the ethnic group as the only possible way of coexistence with other ethnic groups.

The content of ethnic stereotypes, as a rule, contains recorded priority evaluative judgments about the psychological characteristics and behavior of people of another ethnic group, its moral, mental, physical qualities, but they may also have guidelines for action against people of this nationality. Ethnic stereotype is not a generalization of the real characteristics of an ethnic group, but the product of a social situation in which individual personality traits are lost in a common and consciously one-sided stereotype. It is often based on prejudices formed on the basis of limited information about individual members of any nation or people, which usually generates prejudices against members of the community.

Ethnic stereotype reflects both the emotional and evaluative attitude towards members of the ethnic group, and knowledge about it. It is traditionally believed that ethnic stereotypes carry distorted information, but since the 1950s there has been a widespread hypothesis that true knowledge in stereotypes exceeds false knowledge - the so-called "grain of truth" hypothesis. Currently, there is no doubt that ethnic stereotypes are not reduced to a set of mythical ideas, but are images of ethnic groups, not just thoughts about them. They reflect, although in a distorted or transformed form, the objective reality: the properties of two interacting groups and the relationship between them. However, the persistence of ethnic stereotypes is not absolute. They are able to transform gradually over time, refracting in its content significant changes in the image of the object of stereotyping. Ethnic stereotypes may also change depending on changes in the nature of interethnic relations or with increasing interethnic contacts.

The role of ethnic stereotypes in interethnic communication is controversial. Thus, in everyday consciousness and in the media, the idea of ethnic stereotypes as an exclusively negative phenomenon is quite common. This is largely due to the fact that negative stereotypes that have often been studied in world science discriminated ethnic minorities. However, it is necessary to make a clear distinction between stereotypes as a social phenomenon and stereotyping as a psychological process. In



the social psychology of recent decades, stereotyping is seen as a rational form of cognition and a special case of a more universal process of categorization: creating social categories, people paid attention to the characteristics by which individuals belonging to a group were perceived similar and different from other people. In everyday life, a person is usually deprived of the opportunity to analyze critically the traditions, norms, values and rules of social behavior. The person also does not always have enough information about the events when it is necessary to express an opinion and assessment. Therefore, in everyday reality, people often act in a stereotyped way, in accordance with the stereotype. The phenomenon of stereotyping is a characteristic feature of the individual's processing of external influences. It is closely related to the desire of a man to sort the information he received in the mind. Therefore, in everyday life, the concept of stereotype is often used as a synonym for the words – a template or a standard. Stereotypes help to consolidate traditions and habits. In this regard, they act as a means of protecting the mental world of the individual and as a means of self-affirmation.

Thus, stereotyping is necessary for society to transmit accumulated information in the form of a certain organized and structured experience that can be transmitted over time, and "ethnic stereotypes play an important role in determining human behavior and helping him navigate in unusual situations" [1, p. 182]. However, on the other hand, in an "unusual situation", in non-standard circumstances, stereotypes (standardized formations) do not work and do not help, but rather prevent a person from navigating in a new unforeseen stereotype situation and respond adequately to it. Especially in times of crisis, consolidating "their" ethnostereotypes to the same extent differentiate "others". Therefore, pointing to a certain positive and constructive role of ethnostereotypes in preserving the traditional features and peculiarities of national culture, it is possible to note the negative feature of any stereotype, if it is based on feelings of contempt and arrogance towards other ethnic groups.

Literature:

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