

## CORRELATION OF STEREOTYPES AND PREJUDICES

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We live in the XXI century, amidst demands of globalization, streams of migration and assimilation. On the one hand, people in different countries are becoming closer, assimilate; on the other hand, the ethnic groups cling to their national peculiarities. In the process of cross-cultural communication stereotypes are playing an important role. The scientists who are interested in studying the peculiarities of stereotypical thinking are: W. Lippman, H. Putnam, U. Quasthoff, Teun van Dijk. Taking into account the fast processes of integration as a result of globalization all over the world, the tendencies of negative “hostile” attitude to the foreigners appear [Grybok 2010, p. 86]. Today there exists a great number of definitions of stereotypes. In daily use of language the terms stereotype and prejudice are not differentiated. Though, in linguistics the term stereotype relates to the cognitive processes to a greater extent, and the term prejudice relates to evaluation with a help of feelings [Grybok 2010, p. 88]. According to the definition of H. Putnam, stereotype is a thought about the article which was formed in terms of the certain collective experience and defines the way the subject looks, acts, is perceived [Putnam 1975]. On the other hand, *stereotype* is a biased assessment of a person, group, or idea. The term is applied typically to describe the expectations that people have of others according to their age, gender, physical appearance, ethnic group, race, occupation. Stereotypes are oversimplified assessments applied as generalizations, constituting a form of biased prejudgment [Marcel Danesi 2009, p. 271]. These structures are data or claims. U. Quasthoff defines the term stereotype as the verbal expression of a certain conviction or belief directed toward a social group or an individual as a member of that social group [Schiffrin D. 2003, p. 378]. The stereotype is an element of common knowledge, shared to a high degree in a certain culture. In practice the word “prejudice” is mainly used with a negative connotation. The model of *prejudice* used by Teun van Dijk is merely a characteristic of individual beliefs or emotions about social groups, but a shared form of social representation in group members, acquired during processes of socialization and transformed and enacted in social communication [Schiffrin D. 2003, p. 379]. The prejudiced person may have that view dispelled on meeting somebody who does not fit the

stereotype. But equally the prejudiced person is capable of rationalizing the situation in such a way as to conclude that the person he/she met is unique in some respects, and is unlike the stereotype [Eugene Mc. 2000, p. 225]. In the dictionaries there are the following definitions of *prejudice*: an unfair feeling of dislike for a person or group because of race, sex, religion; a feeling of like or dislike for someone or something especially when it is not reasonable; injury or damage resulting from some judgment or action of another in disregard of one's rights; preconceived judgment or opinion; an adverse opinion formed before sufficient knowledge [<http://www.merriam>]. *Prejudice* is the hostile attitude toward a group or its individual members, generally without just grounds. It is characterized by irrational beliefs [<http://www.britannica>]. The effective method in the struggle with the negative stereotypes is cross-cultural upbringing that implies the immediate contacts with the representatives of other nations. At the centre of the formation of stereotypes are the differential processes between the group “we” and “they” [Grybok 2010, p. 86]. The *main functions* of stereotypes are economizing cognitive efforts and protecting group values. Stereotypes provide the speakers with the explanation of people’s actions, thus can rule the behavior of a person.

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