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Master's Thesis

«Ethnic Stereotypes in the USA»

Tkachuk Kateryna

2nd year student of the Education Program

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Supervised by:

Kateryna Karпова

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АНОТАЦІЯ

Ткачук К.І. Етнічні стереотипи в США

Робота на здобуття ступеня магістра за спеціальністю 035.35 «Сучасні комунікації англійською та двома західноєвропейськими мовами». – Київський національний університет імені Тараса Шевченка Міністерства освіти і науки України, Київ, 2024.

Магістерська робота присвячена вивченню стереотипів на теренах Сполучених Штатів Америки на основі комбінованого когнітивного, лінгвокультурного та дискурсивного підходу.

Наукова новизна одержаних результатів дослідження визначається тим, що особливості етнічних стереотипів у міжетнічному спілкуванні аналізуються з точки зору їх ролі як соціальних регуляторів. У дисертації розглядаються умови формування та функціонування етнічних стереотипів, їх вплив на міжетнічні відносини та соціальну поведінку. Вивчається взаємозв'язок між етнічними стереотипами та соціально-політичними, економічними та історичними чинниками, що впливають на міжетнічну взаємодію. Визначаються позитивні та негативні аспекти етнічних стереотипів, їх роль у підтриманні традиційних цінностей та особливостей національної культури, а також їх здатність породжувати міжетнічні конфлікти. Досліджуються механізми, за допомогою яких етнічні стереотипи підтримують психологічну стійкість та визначеність у нестабільному етнокультурному середовищі.

У вступі обґрунтовуються причини вибору теми та її актуальність, визначаються мета і завдання дисертації, розкривається наукова новизна дослідження, його теоретичне та практичне значення, зазначаються положення, що виносяться на захист, та наводяться публікації автора й відомості про апробацію роботи.

У першому розділі представлено теоретичний аналіз поняття етнічних стереотипів та їх ролі в суспільстві. Обговорено механізми формування етнічних стереотипів та впливові фактори, що на них впливають. Також

досліджено психологічні та соціокультурні аспекти цих стереотипів, визначаючи їх вплив на індивідуальну та колективну свідомість.

Другий розділ зосереджений на специфічних особливостях етнічних стереотипів у США, які є мультикультурним суспільством. Розглянуто роль етнічних стереотипів у формуванні національної ідентичності американців, їхнє відображення в масовій культурі та специфічні проблеми, що виникають через стереотипи щодо американців та афроамериканців.

У третьому розділі проведено аналіз історичних та культурних контекстів формування етнічних стереотипів у США. Висвітлено популярні етнічні стереотипи у сучасних медіа та культурі, а також їх вплив на міжкультурну комунікацію та соціальні відносини в сучасному американському суспільстві.

У висновку дослідження етнічних стереотипів та мультикультуралізму виявлено складну динаміку міжетнічного спілкування та суспільних уявлень. Аналіз підкреслює ключову роль етнічних стереотипів у регулюванні соціальної поведінки та формуванні індивідуальних та групових етнічних ідентичностей. Через призму американської наукової думки дискурс підкреслює багатогранний характер мультикультуралізму та його вплив на соціальну сплетеність та формування ідентичності. Крім того, аналіз висвітлює змінюючийся характер етнічних стереотипів у відповідь на змінні історичні, соціальні та політичні контексти. Знайдені дані підкреслюють важливість розуміння та впорядкування цих стереотипів для сприяння міжкультурному розумінню та позитивних відносин між етнічними групами. У кінцевому підсумку це дослідження відзначає важливість мультикультурних політик та ініціатив у вирішенні викликів та можливостей, що виникають внаслідок етнічної та культурної різноманітності в сучасних суспільствах.

Ключові слова: стереотипи, мультикультуралізм, етнічні стереотипи, американець, національність, ідентичність, масова культура.

ABSTRACT

Tkachuk K.I. Ethnic stereotypes in the United States.

Master's thesis in the specialty 035.35 “English Communication Studies and Translation and Two Western European Languages” - Taras Shevchenko National University of Kyiv of the Ministry of Education and Science of Ukraine, Kyiv, 2024.

The master's thesis is devoted to the study of stereotypes in the United States of America based on a combined cognitive, linguistic, cultural and discursive approach.

The scientific novelty of the research results is determined by the fact that the peculiarities of ethnic stereotypes in interethnic communication are analyzed in terms of their role as social regulators. The dissertation examines the conditions of formation and functioning of ethnic stereotypes, their impact on interethnic relations and social behavior. The relationship between ethnic stereotypes and socio-political, economic and historical factors that influence interethnic interaction is studied. Positive and negative aspects of ethnic stereotypes, their role in maintaining traditional values and features of national culture, as well as their ability to generate interethnic conflicts are identified. The mechanisms by which ethnic stereotypes maintain psychological stability and certainty in an unstable ethno-cultural environment are explored.

The introduction substantiates the reasons for choosing the topic and its relevance, defines the purpose and objectives of the dissertation, reveals the scientific novelty of the study, its theoretical and practical significance, indicates the provisions to be defended, and provides the author's publications and information on the work's approbation.

The first chapter presents a theoretical analysis of the concept of ethnic stereotypes and their role in society. The mechanisms of ethnic stereotypes formation and influential factors that affect them are discussed. The psychological and socio-cultural aspects of these stereotypes are also investigated, determining their impact on individual and collective consciousness.

The second section focuses on the specific features of ethnic stereotypes in the United States, which is a multicultural society. The role of ethnic stereotypes in the formation of the national identity of Americans, their reflection in popular culture, and specific problems arising from stereotypes about Americans and African Americans are considered.

The third section analyzes the historical and cultural contexts of ethnic stereotypes in the United States. It highlights popular ethnic stereotypes in contemporary media and culture, as well as their impact on intercultural communication and social relations in modern American society.

In conclusion, the study of ethnic stereotypes and multiculturalism reveals the complex dynamics of interethnic communication and public perceptions. The analysis emphasizes the key role of ethnic stereotypes in regulating social behavior and shaping individual and group ethnic identities. Through the prism of American scholarship, the discourse emphasizes the multifaceted nature of multiculturalism and its impact on social intertwining and identity formation. In addition, the analysis highlights the changing nature of ethnic stereotypes in response to changing historical, social, and political contexts. The findings emphasize the importance of understanding and organizing these stereotypes to promote intercultural understanding and positive relations between ethnic groups. Ultimately, this study highlights the importance of multicultural policies and initiatives in addressing the challenges and opportunities arising from ethnic and cultural diversity in modern societies.

Key words: stereotypes, multiculturalism, ethnic stereotypes, American, nationality, identity, mass culture.

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INTRODUCTION

Relevance of the Topic. National issues remain pertinent in our turbulent era of progress and societal upheavals, attracting the attention of thinkers across all times and nations. The particular importance of this topic for each individual is perhaps explained by the fact that belonging to a certain nation is a universal characteristic of all people without exception.

Stereotypes that arise, particularly during introductions, have both specific origins and certain meanings. Typically, stereotypes arise from rather limited past experiences, as a result of a desire to judge based on limited information.

Stereotypes in the process of getting to know people can lead to two different outcomes. On one hand, it leads to a certain simplification of the process of understanding another person; in this case, the stereotype inevitably carries evaluative baggage.

In the case of national or ethnic stereotypes, this evaluative burden is particularly significant, as it concerns the communication and interaction of entire nations and countries, thus the consequences of this communication always have a global scale. Sometimes these consequences depend precisely on stereotypes.

Conflicts in the sphere of interethnic relations are closely related to the problem of adequate perception of the ethnohistorical communities by each other. Acting within a group, interacting with "insiders," an individual can be neutral, suspicious, or even hostile to "outsiders," that is, representatives of other ethnic groups who embody vivid cultural and behavioral characteristics. Ethnostereotypes determine the nature of interethnic interaction, an individual's readiness to approach or reject people of another nationality. The formation and widespread dissemination of negative psychological attitudes, stereotypes, and moods significantly complicate communication, contribute to the spread of xenophobia and ethnic prejudice, and provoke (or exacerbate existing) conflicts on an ethnic basis.

Therefore, the study of the peculiarities of the American stereotype is one of the key scientific tasks, especially in a multiethnic society.

State of Research on the Topic. Significant contributions to the study of the problem of ethnic stereotypes and the process of stereotyping have been made by Western scholars such as W. Lippmann, A. Tajfel, G. Allport, T.A. Van Dijk, who in their works consider the essence and reasons for the emergence of stereotypes, their types and social functions, as well as the consequences of their impact on mass consciousness.

Among the researchers of ethnic and racial relations, and in particular ethnic prejudices as their components, it is worth mentioning E. Smith, E. Giddens, I. Wallerstein, B. Anderson, D. Rothschild, J. Habermas, E. Hobsbawm, F. Heckmann, and others.

The problems of ethnic stereotypes and the process of stereotyping have been studied by such scholars as D. Katz, K. Briley, W. Lippmann, A. Tajfel, T. Van Dijk, G. Allport, N. Bakharieva, T. Stefanenko, A. Baroni, A. Bayburin, Y. Bromley, A. Boronoyev, Y. Platonov, S. Arutyunov, and others.

The purpose of the master's thesis is to study ethnic stereotypes in the United States.

To achieve the set goal of the master's thesis, it is advisable to perform the following **tasks**:

- ❖ Define the concept of ethnic stereotypes and their role in society.
- ❖ Investigate the formation of ethnic stereotypes: mechanisms and influential factors.
- ❖ Determine the psychological and sociocultural aspects of ethnic stereotypes.
- ❖ Analyze the multicultural nature of American society.
- ❖ Study the role of ethnic stereotypes in shaping the national identity of Americans.

- ❖ Determine the specificity of ethnic stereotypes in mass culture in the United States.
- ❖ Investigate the historical and cultural contexts of the formation of ethnic stereotypes in the United States.
- ❖ Analyze popular ethnic stereotypes in contemporary media and culture in the United States.
- ❖ Determine the influence of ethnic stereotypes on intercultural communication and social relations in the United States.

The object of the master's thesis is ethnic stereotypes.

The subject of the master's thesis is ethnic stereotypes in the United States.

Research Methods. The methods directly used in the master's thesis include: comparative-legal, normative, systemic method, historical-comparative, logical method, methods of induction and deduction, and other general scientific methods, etc. Thus, the study of the concept and essence of ethnic stereotypes and their role in society was based on the methods of induction and deduction. The formation of ethnic stereotypes was analyzed using the historical-comparative method of scientific cognition. The role of ethnic stereotypes in shaping the national identity of Americans was considered using the systemic method of research.

The scientific novelty of the obtained research results lies in the further development of theoretical and scientific-methodological provisions that define ethnic stereotypes in the United States.

The practical significance of the obtained results lies in the fact that the conclusions, generalizations, and proposals formulated in the master's thesis can be

used in the scientific-research sphere during the writing of textbooks, conducting seminars, round tables, symposia.

Structure and Volume of the Master's Thesis. The master's thesis consists of an introduction, three chapters, which include nine subsections, conclusions, and a list of references. The total volume of the master's thesis is 70 pages.

CHAPTER 1. Ethnic Stereotypes: Theory and Practice Overview

1.1. Concept of Ethnic Stereotypes and Their Role in Society

An ethnic stereotype is one type of societal stereotype, which represents a collective, stable, emotionally charged, generalized, and simplified perception of one ethnic group about another ethnic group and about themselves, mainly formed at the level of everyday consciousness and often transmitted to individuals. Let's provide the definition of an ethnic stereotype given by A. G. Bayburin: "By behavior stereotypes, we mean stable, regularly repeated forms of behavior. These are peculiar stamps, templates"[1, p.3].

In other words, an ethnic stereotype is schematized and extremely persistent images of any ethnic group, easily applied to all its members. They are often inaccurate and/or distorted, although they contain a grain of truth. Ethnic behavioral stereotypes exist in explicit or hidden forms in all spheres of ethnic life and in each specific epoch are perceived by the ethnic group as the only possible way of coexistence with other ethnic groups.

The role of ethnic stereotypes in interethnic communication is controversial. Thus, in common consciousness and in the media, the opinion about ethnic stereotypes as exclusively negative phenomena is quite widespread. To a large extent, this is associated with the fact that world science has most often studied negative stereotypes that discriminated against ethnic minorities, leading to the identification of stereotypes with prejudices. However, it is necessary to clearly distinguish stereotypes as a social phenomenon and stereotyping as a psychological process. In social psychology in recent decades, stereotyping has been viewed as a rational form of cognition and a specific case of the more universal process of categorization: when creating social categories, people paid attention to characteristics by which individuals belonging to a certain group were perceived as

similar to each other and different from other people. In everyday life, a person is usually deprived of the opportunity to critically analyze traditions, norms, values, and rules of social behavior. They also do not always have sufficient information about the events they have to express their own opinion and assessment about. Therefore, in everyday reality, people often act stereotypically, in accordance with the existing stereotype. The phenomenon of stereotyping is a characteristic feature of how individuals process external influences. It is closely related to the human desire to sort received information in their consciousness. Therefore, in everyday life, the concept of a stereotype is often used as a synonym for the words pattern or standard. Stereotypes help to strengthen traditions and habits. In this sense, they act as a means of protecting the psychological world of the individual and as a means of self-assertion.

Thus, stereotyping is necessary for society to transmit accumulated information in the form of a certain organized and structured experience that can be passed on over time. And "ethnic stereotypes perform an important function, determining a person's behavior and helping them navigate in an unfamiliar situation" [2, p. 182]. However, on the other hand, in "non-standard situations," in unusual circumstances, stereotypes (standardized formations) do not work and do not help; instead, they hinder a person from orienting themselves in a new situation not anticipated by the stereotype and, accordingly, from reacting adequately to it. Especially in crisis moments, by solidifying "their own," ethnic stereotypes equally differentiate "others." Therefore, while acknowledging a certain positive and constructive role of ethnic stereotypes in preserving the traditional features and characteristics of national culture, one cannot ignore the negative aspect of any stereotype if it is fueled by feelings of contempt and arrogance towards other ethnic groups. The intrusion of stereotypes can take the most unexpected forms. Here's how Granovska R.M. and Kryzhanska Yu.S. write about it: "Emphasized rejection of the 'other' can be associated with subconscious pressure demanding to prove one's loyalty and dedication to the world of 'our own.' Reflections that if we are like this (and we, as everyone understands, are good people, as it should be),

and they are not like this, then it means they are unworthy people, which justifies any actions aimed at destroying everything 'foreign,' 'their own'" [3, p. 158].

Like any other, ethnic stereotypes, first and foremost, facilitate and simplify communication, making it more reliable and ensuring mutual understanding. However, this is possible only in certain situations and to a certain extent. The balance between the harm and benefit of stereotypes depends on understanding the limits of their application. "Many people are not aware of their stereotypes. Others know about them but deny their importance, relying on them so often that habit becomes the norm. Thus, strength of character is respected among people. Any tendency towards compromise is perceived as a sign of weakness and indecision, leading to betrayal. Among foreigners, on the contrary, the spirit of unwavering persistence is considered only a variety of fanaticism. 'Our cause' requires unwavering loyalty to principles, while 'their cause' would not be harmed by such restraining virtues as moderation and tactfulness" [4, p. 156].

An ethnic stereotype is an emotionally charged and highly schematized standard image of a representative of a certain ethnic group. It should be noted that ethnic stereotypes have an extremely powerful influence on the psyche of individuals due to their simplicity and emotional overload.

At the core of ethnic stereotypes lie mediated ethnic perceptions obtained from various secondary sources, including historically accumulated experiences of previous interethnic contacts. In the past, they began to form under the influence of accounts from early travelers who paid attention to any peculiar facial features or behavior of the peoples they encountered. Initially, this may create an incomplete or erroneous impression. The expansion of intertribal relations and the emergence of exchanges enriched people's self-conception. People could understand the specifics of their own ethnicity only through comparison and contrast with others. It was not observational comparison of qualities but a lively process of communication, tense and conflict-ridden. Group identity strengthened and cemented tribal unity, tribal alliances, and later, nationality as a whole. The image of another ethnic group in the consciousness of a nation is primarily determined by

the nature of its own historical relations with this group. Where relations between two ethnic groups developed cooperation and collaboration, they generally developed a positive attitude towards each other, which involved a tolerant attitude towards existing differences. Where relations between groups were distant and violated vital interests, people, as a rule, treated each other without hostility but also without special sympathy, with a presence of mutual interest. [5].

In this sense, a stereotype serves as a form of transmitting social experience, transferring thoughts and conclusions from the sphere of science (where regularities are immutable) to the social sphere, where everything changes. Therefore, it is not surprising that using it, a person may have no personal experience, never having seen any representative of the nation about which they express fairly specific and unpleasant thoughts. Moreover, realizing the complete lack of knowledge and experience does not cause any doubts in their confidence in the fairness of the stereotype, nor does it evoke even a trace of doubt in it.

Stereotypes are often perceived from childhood—from authoritative figures for the child, and later from the media and speeches of political figures. Thus, stereotypes are acquired in childhood not based on personal experience, and then they are difficult to change, resistant to new information, can be preserved for decades, passed on to a new generation, widespread among a fairly large number of people of that nationality. Preschoolers and even younger schoolchildren mostly remain unbiased and generally do not have specific stereotypes. However, under the influence of adults, certain emotional preferences are already forming in them. Later (from nine years old), under the influence of adults, these preferences turn into corresponding stereotypes, and it becomes difficult to change them. To abandon them, a person needs not only the courage of thought but also civic courage—because it often means breaking the parent's will and challenging public opinion, which is especially characteristic of traditional societies.

The content of ethnic stereotypes is determined by three groups of factors:

1. Characteristics of the ethnic group, its ethnic psychology, system of values, ingrained in culture and everyday consciousness, and shaped during socio-historical development.
2. Socio-political and economic conditions of ethnic development and the characteristics of the relationships between them at the current moment.
3. Duration and depth of historical contacts with other ethnic groups. Regarding the third group of factors, it should be noted that not all interethnic communication forms positive interethnic stereotypes.

The conditions for optimal organization of contact between ethnic groups include:

- a) Recognition of unconditional equality between parties.
- b) Presence of an atmosphere of openness and trust.
- c) Acceptance of common goals significant to both parties.
- d) Respect for each other's traditional norms, values, rules of behavior, and way of life. [5].

Meeting the above conditions requires the presence of non-competitive, non-discriminatory strategies in the national ideologies of interacting ethnic groups, which is only possible with the presence of significant, relevant mature elites in the ethnic groups.

Ethnic stereotypes contribute to solving the following ethnosocial problems: protection of the territory of ethnic borders, preference for compatriots (kinsmen) over strangers (migrants), based on an increased sense of solidarity with one's own people and a feeling of enmity (sometimes irreconcilable) towards foreigners. At the social level, ethnic stereotypes perform two functions: ideological (formation and preservation of group ideology explaining the group's behavior) and identification (creation and preservation of a positive image of "us," formation, etc.), which occurs mainly through rituals and non-verbal means.

The main danger of ethnic stereotypes lies in the fact that they contribute to the emergence of national prejudices - unjustified negative thoughts and attitudes

towards another nation or its individual representatives, a propensity for negative actions towards people of another nationality.

Superstitions can be viewed as stereotypes realized in behavior. It should be emphasized that usually a person uses a stereotype as something indivisible, received in a ready-made form, and applies it without correlating it with personal experience and current objective data. In this sense, prejudice is a priori judgment, feeling, or assessment preceding personal experience. Accompanied by negative emotions towards ethnically "foreign" people, stereotypes often become a barrier to interpersonal communication, disrupting intercultural communication. Selective perception also plays a role here - people tend to avoid information that disrupts the system of their attitudes and stereotypes. At the same time, they actively seek information that confirms their position and interpret any ambiguous information in favor of their established, sometimes erroneous, views. Sometimes there is a clear emphasis on interethnic differences.

Superstitions encourage discrimination, which involves judgment and prejudice against a person solely based on their identification with a particular group. Attitudes towards interpersonal communication are determined by attitudes towards communication between groups and are usually associated with them. In prejudice, external data are primarily taken into account. Prejudice is a negative, unfavorable attitude towards a group or its individual members; it is characterized by stereotypical beliefs; installation is the result of more internal processes of its carrier than the actual verification of the properties of the respective group. Consequently, it involves a generalized attitude oriented towards hostility to all members of a particular ethnic group, regardless of their individuality. The irrationality of prejudice lies not only in the fact that it can exist independently of personal experience but also contradicts it. When people explain their hostility towards an ethnic group, they usually cite specific negative traits that, in their opinion, characterize this group. However, these same traits, taken out of the context of this group, generally do not evoke negative evaluations or are evaluated much more leniently. Historical tradition embodied in historical works, literature,

customs, and the conservatism of the education system also influence this. Education is especially crucial. Numerous studies show that most people internalize prejudices in childhood before they have the opportunity to critically assess the information they receive. Ethnic superstitions have the most detrimental effect on both their victims and carriers, limiting the sphere of communication between representatives of different ethnic groups, causing tension on both sides, hindering the establishment of closer, intimate human relationships. Alienation, in turn, complicates contacts and breeds new misunderstandings. When someone (or something) appears in a person's close circle that does not fit the old stereotype, tension gradually increases, eventually leading to a change in the categorical structure of perception. Initially, this change is only reflected in evaluations and attitudes towards individual objects. Only much later does this change extend to a wider class of related objects, adjusting the overall hierarchy of personal values, which, in turn, corrects perception systems oriented towards ethnic stereotypes. It is important to emphasize the tremendous inertia of stereotypes. This is explained by the fact that national communities change much more slowly than social changes occur within them. Moreover, the mythologization of values makes them more stable and even inviolable. Therefore, correcting them requires the utmost delicacy and inexhaustible tolerance. [6].

In the conditions of increasing national tension, ethnic stereotypes, along with ethnic prejudices, intensify manifestations of bias towards representatives of another ethnic group, strengthen interethnic alienation, activate the development of processes of intra-ethnic isolation and interethnic polarization. Under certain socio-political conditions, the effective influence of ethnic stereotypes on the consolidation of the ethnic group, the psychological unity of its members, is activated. Being one of the effective psychological regulators of interethnic relations, ethnic stereotypes reflect the content and dynamics of these relations, acting as a sensitive indicator of their state, diagnosing the emergence of tension in relations, or indicating their stability and success. Social stereotypes rarely manifest themselves at the behavioral level in the absence of overt hostility in

relations between groups, but under conditions of tension or conflict, these same stereotypes become decisive, resistant to modification and control, they intensify, sharpen, and begin to play a dominant role, even leading to open hostility. [7].

So, the role of ethnic stereotypes in interethnic communication is quite controversial. For each member of an ethnic society, ethnic stereotypes, mediating institutional norms, act as regulators of social behavior.

Ethnic stereotypes regulate interethnic communication through traditions, customs, and stable commonly accepted values. By forming a unified symbolic environment, ethnic stereotypes act as a kind of informational filter. In today's multiethnic society, individuals involuntarily find themselves immersed in a constant flow of diverse and often internally contradictory information.

Ethnic stereotypes not only organize but also systematize it from the perspective of culturally recognized ethnic values and ideals. Ethnic stereotypes contribute to satisfying the individual's need for a certain psychological stability and determination. The activation of ethnic stereotypes is a defensive reaction of the psyche to the unification or instability of the ethnocultural and ethnopolitical environment. Changes in social, and particularly political, determinants disrupt the individual's world of values, while the constancy of ethnic stereotypes, traditional in contrast to social innovations, counteracts the development of social frustration and anomie. Ethnic stereotypes are conservative, and in crisis or conflict situations, individuals seek to hide behind them.

However, while noting the positive and constructive role of ethnic stereotypes in preserving the traditional features and characteristics of national culture, one cannot fail to mention the negative aspect of any stereotype if it is fueled by feelings of contempt and superiority towards other ethnic groups. Being a kind of ethnic code, stereotypes sometimes simplify reality, to some extent idealize it, and even mythologize it. Negative, destructive aspects of ethnic stereotype reactions are more often manifested in crisis situations and, as a rule, lead to ethnic and national conflicts, which in turn escalate into violence and bloodshed.

1.2. Formation of Ethnic Stereotypes: Mechanisms and Influential Factors

The term "stereotype" entered scientific discourse in the printing industry, where it refers to a metal plate with relief printing elements used to reproduce the same text in mass printing. In the early 20th century, American publicist W. Lippmann observed how different perspectives on the same event could be. He hypothesized the existence of prejudices that create persistent formations - "pictures in our heads" - influencing people's perception of individuals, phenomena, and events. The publicist also noted such a regularity: these images can reveal similarities, and sometimes complete identity, of certain social groups.

The concept of "stereotype" was first used by W. Lippmann in his work "Public Opinion" (1922). He introduced the term "social stereotype" in political sociology and social psychology and defined two important reasons for stereotypes:

1. the use of the principle of effort minimization inherent in human thinking (people tend not to react to new facts and phenomena each time but to consider them through existing categories);
2. protection of group values (stereotype as a fortress defending our traditions and creating walls in which we feel comfortable and safe).

The reasons for the formation of stereotypes are a response to why the denial or distortion of stereotypes is perceived emotionally and sometimes aggressively by their carriers: because it is interpreted as an attack on something established and important - the basis of self-understanding and understanding of the world.

The first scientific studies of social stereotypes were conducted in the 1930s by followers of W. Lippmann, American social psychologists D. Katz and K. Braly. In particular, the scientists conducted an interesting and significant experiment for further research: students at Princeton University (100 participants)

were asked to select the most characteristic traits of a given nationality and race from 84 listed for Americans, English, Italians, Germans, Japanese, Turks, Jews, Irish, Chinese, and others. The study revealed a fairly high degree of coincidence and consistency in attributing certain characteristics to specific national groups. For example, 79% of respondents said that Jews are cunning, and 84% said that black people are superstitious. Therefore, the scientists proposed the concept according to which a stereotype is a persistent expression of information embedded in consciousness that partially corresponds to reality.[8]. It should be emphasized: partially, that is, to some extent.

Social stereotypes refer to commonly accepted, widespread, and persistent perceptions of various spheres of social life and interethnic relations. They can arise at the individual and group levels of consciousness and transition to collective consciousness (depending on the degree of prevalence). At the core of a stereotype usually lies a certain characteristic or trait (gender, age, profession, religion, national character, way of perceiving or transforming the world, etc.) projected onto a group of people (social, ethnic, religious, racial) [9]. One of the most important characteristics of stereotypes is their social determinism, primarily conditioned by cultural values.

A subtype of social stereotypes is ethnic stereotypes, which are simplified, schematic, emotionally charged, and extremely persistent images of an ethnic group that easily spread to all its members. [10, p.121].

Stereotypes are mental constructs, typically widespread among members of a particular social group, based on a schematic and simplified perception of reality (social, cultural phenomena, or a specific category of people) , colored by evaluative values, often based on prejudices and incomplete knowledge. Stereotypes are instilled by the social environment and are maintained by traditions, making them difficult to change.

An ethnic stereotype is a type of judgment or assessment regarding certain personal traits of members of an ethnic group or their characteristics. They are categorized into:

- a) positive - a positive assessment of the group or its members;
- b) negative - a negative assessment of the group or its members;
- c) self-stereotypes - regarding one's own ethnic group;
- d) hetero-stereotypes - regarding another ethnic group;
- e) verotypes - beliefs and judgments about a group corresponding to reality.

[11, p.204]

Ethnic stereotypes are essentially mental, as each person's system of social attitudes includes not only acquired life experience but also "family memory," the informational-emotional component of the surrounding social environment: a synthesis of values, symbols, ideas, moods, beliefs, worldview in general, defining the ability of communities and individuals to perceive and act in the surrounding reality. Such attitudes exist on both conscious and subconscious levels, combining what is rational and what is emotional. [12, p.81]

Mentality is formed based on stereotypical historical experiences of people in conditions of collective existence, social interactions, and interpersonal relationships. At its core lies the deepest level of collective consciousness - archetypes. For example, among the fundamental archetypes of Ukrainian mentality that determine the specificity of the national character of Ukrainians, models of behavior, emotional-sensory reactions, etc., one can distinguish: the archetype of the Earth, the archetype of personal freedom, the archetype of the Mother, the archetype of fate, the archetype of the past dominance over the future, the archetype of equality of sons and daughters of the homeland, educational archetype. [13, p.18]

The phrases "типовий українець," "типовий поляк," etc., are associated with mental characteristics that are peculiar features defining/attributing to an ethnic group a certain set of characteristic traits. In fact, at both conscious and subconscious levels, these concepts reflect the group's perception of the typicality of certain characteristics and traits of character inherent in each representative of their own or another ethnic community within the integrating concept of "nation." [9, p.113] For example, when talking about a "типовий німець," we imagine a tidy

and punctual person, associate Spaniards with pride and passion, French with levity and romanticism, etc. However, in reality, no mental stereotype can be applicable to all representatives of a given nation and rather determines conditional features of ethnicity.

However, stereotypes have found wide reflection in literary works, anecdotes, jokes, and so on. This further solidifies the peculiarities of perception of one's own nation and others. Ethnic stereotypes, as a rule, are associated with the presence or absence of certain traits, somehow attributed to the entire nation or its part. They can be positive, neutral, or negative. Generally, mentality stereotypes are clichés, labels, or myths that are accepted as true, both consciously and unconsciously, even if they may not correspond to reality. The information is taken "on faith," which does not contribute to the development of critical thinking, analysis, and, consequently, understanding the essence of the phenomenon. Moreover, it often leads to unjustified aggression, phobias, and in the case of the Russian war in Ukraine, much deeper negative emotions, even a desire for physical destruction.

Ethnic stereotypes are divided into "internal" (auto-stereotypes) and "external" (hetero-stereotypes) based on the subject of creation and formation. In the first case, it concerns the stereotypes of the nation about itself, about its various territorial and social components; in the second case, it concerns how this nation interprets other nations, what it expects from them, what peculiarities of behavior it counts on or expects.

A predictable and entirely justified trend is that the ethnic group presents its own characteristics and features of the national character mainly in a positive light, while representatives of other ethnic groups are often perceived and interpreted prejudicially, with negative connotations. This phenomenon can be explained by the acquired level of importance and historical conditioning of one's own behavioral models (sometimes the need for self-justification, defensive reactions), as well as insufficient knowledge about other nations and a lack of understanding

of the deeper essence of certain traits. Such superstitions and biases are the result of unconscious stereotypes at the psychological level.

Negative social attitudes and the ethnic stereotypes based on them may be an expression of biased attitudes towards a particular ethnic (racial) group. A number of psychological studies confirm that in the vast majority of cases, people with specific prejudices do not acknowledge or even realize them. They believe that their hostile attitude is adequate and corresponds to the "negative" traits and behavioral characteristics of the foreign social group. Overall, ethnic and psychological biases are characteristic of socially and democratically underdeveloped societies that have not matured to a thorough understanding of certain phenomena and events. For instance, racial hatred artificially induced by deceit and violence (fascism) [14, p. 310], and nowadays racism (Russian-style fascism).

The primary characteristics of ethnic stereotypes include:

- ❖ Emotional evaluation (the presentation of a specific trait is accompanied by an emotional judgment).
- ❖ Resistance and rigid attitudes towards new information.
- ❖ Cohesiveness (a high level of unity in perception among members of one's own ethnic group (auto-stereotypes) and other ethnic groups (hetero-stereotypes)).
- ❖ In the structure of stereotypes, three levels can be distinguished: cognitive component (evaluation);
- ❖ Affective (emotional impact, attitude formation);
- ❖ Behavioral (algorithm of actions towards the object, behavioral reaction).

We consider the main functions of ethnic stereotypes to be the consolidation of one's own ethnic community and the transmission of social experience, as well as providing information about other ethnic communities, shaping a general image of them, which contributes to facilitating effective communication (information about national peculiarities, etc.), necessary rules of communication according to the spiritual-political way of life of society).

The functions of stereotypes are described in detail by the Polish researcher M. Wojcik and the Ukrainian scientist I. Danyliuk:

- ❖ Adaptive (we feel more confident and secure using stereotypes (even erroneous ones), we do not need to constantly verify our own views);
- ❖ Optimization of cognitive processes, supplementation of missing information, and rejection of excessive amounts of data;
- ❖ Prediction of the behavior of objects represented in the stereotype, facilitation of communication;
- ❖ Defensive function (self-protection and protection of the environment, justification of one's own behavior, activities, or, conversely, passivity; search for enemies onto whom aggression can be directed, blaming one's own mistakes, etc.).

Stereotypes about another group are closely related to self-stereotypes. Similarity to one's own group provides a sense of belonging and social order, reduces anxiety, and suppresses feelings of guilt. A negative stereotype about another group reinforces a positive view of one's own group, justifies its shortcomings, and shifts responsibility for its failures to another group – thus creating the image of a scapegoat. A vivid example is the anti-Jewish sentiments in Nazi Germany, when, in 2014, almost the entire German nation embraced Hitler's genocide program. [15. p.8, 34-36]

No less vivid and tragic is the current example of Russians' attitude towards Ukrainians: mass support for the destruction of another nation is based on an all-encompassing propaganda campaign, which is rooted in the centuries-old stereotype of Ukrainian inferiority and the sense of superiority and "greatness" of the Russian nation.

Stereotypes are at the core of ethnic consciousness and are an integral part of culture, but their stability is relative. As historical conditions and the specific experiences of individuals change, stereotypes can also change. The Polish researcher I. Miklaszewicz provides an example of the relatively rapid abandonment of stereotypes by a group of Lithuanian students who studied Polish

language and spent some time in Poland, which naturally changed their negative perception of Polish culture to a positive one. [16, p.89] The Ukrainian researcher N. Semenkov also emphasizes that the most effective ways to reduce the negative impact of stereotypes and ethnic prejudices are direct contacts between representatives of different ethnic groups, rethinking, and changing ethnic perceptions.[17, p.184]

Depending on the stereotypes that different nations create about others, certain thoughts can be formulated regarding both the former and the latter. To reveal the spiritual universe of a given nation, it is necessary to thoroughly investigate both the system of auto- and hetero-stereotypes. The degree of correspondence between auto-stereotypes and hetero-stereotypes measures the truthfulness of a stereotype.[18]

In practice, hetero-stereotypes often significantly differ from the self-assessment of another ethnic group.[19] To create a stereotype, complete or partial substitution of concepts can be used – simulacra that resonate in the public consciousness and quickly become popular, like seeds that sprout when they fall on favorable (pre-prepared) ground.[20]

In any case, the emergence of a specific phenomenon always has its causes and consequences. In this context, Ireland provides an interesting example. The Irish belong to nations with the most enduring stereotypes. Throughout history, the Irish have been associated with traits such as weakness, submissiveness, laziness, lack of education, helplessness, alcoholism, and dependence on the kindness of others. These excessively generalized negative characteristics were historically caused by Ireland's difficult colonial past, famine, economic migration of a significant part of the population to the United States, and, primarily, attempts to survive in poor areas of Boston, New York, and other cities. Today, the situation has changed dramatically; Ireland is a developed country, but stereotypes still generate prejudices, which quickly dissipate upon acquaintance with Ireland and its people.

The mentioned negative stereotypes should be replaced with objective facts: the Irish can survive and thrive regardless of circumstances. Ireland also provides an example of how stereotypes can be monetized: the government encourages a more jovial (and often alcohol-oriented) atmosphere in cities like Dublin to boost tourism.[21]

There are a number of stereotypes about Ukraine and its citizens that do not correspond to reality and evoke feelings of indignation among Ukrainians. The most popular among them: Ukraine is part of Russia (a stereotype that today is successfully refuted by the Ukrainian nation, bravely defending its lands from Russian invasion), Ukrainian and Russian languages are similar, Ukraine is always cold (winter), borscht and lard are everyday food for Ukrainians, Western Ukrainians are hostile nationalists, Ukrainian women want to marry rich foreigners, and others.[22]

These stereotypes are superficial and do not reflect the existential way of life of Ukrainians. Knowledge of the historical context and probable reasons for their creation allows us to conclude that there is some truth in them ("a grain of truth"), but overall, their content is erroneous. Especially painful in light of the current Russian war in Ukraine are stereotypes that denigrate Ukrainians as a nation and do not recognize the right of Ukrainians to be a free nation and build their state within the community of European nations. Ukraine serves as an example of a country where the negative image of the nation as a stereotype, a pattern of thinking, has been imposed by dominant metropolises. The centuries-long Polish and Russian (and Soviet) colonization and rule had their consequences: the Ukrainian nation adopted and internalized negative projections of dominant cultures, including a sense of cultural, civilizational, and moral inferiority. After Russia's military invasion of Eastern Ukraine, the occupation of parts of the territory, the annexation of the Crimean Peninsula, and in the context of the full-scale war that Russia initiated on Ukrainian territory on February 24, 2022, with thousands of military and civilian casualties, Ukrainians massively and radically reassessed their self-perception and that of Russians.

Emotions ranging from bitter irony to outright disgust now evoke one of the most widespread stereotypes of the past: that the Ukrainian people are the "younger brother" of Russians. The war united and changed the Ukrainian nation. Paradoxically, due to tragic events and the fight against an external aggressor-enemy, Ukrainians finally mass became Ukrainians (brave defense of the Motherland, nurturing everything Ukrainian, rejection and condemnation of everything Russian, the state acquired existential value). Ukrainians also began to pay more attention to internal enemies, and their tolerance for corruption significantly decreased. However, it is worth remembering that national social fears, contradictions, and weaknesses are still present and can be effectively exploited by anti-Ukrainian propaganda (which exists), which works not only with words but also with images - photos, caricatures, and so on, touching upon sensitive points.

In the case of the Russian nation, negative stereotypes about other ethnic groups (Ukrainians, Poles, Europeans in general, the entire Western world) and positive stereotypes about themselves reinforce Russians' positive view of themselves, give them a sense of belonging and awareness of social order, reduce fears, suppress feelings of guilt, and justify the shortcomings and mistakes of the Russian government and people as a whole, the difficult economic and political situation, shifting responsibility for their failures onto others, and, most tragically, justifying the use of violence against other peoples: invasion in Afghanistan, Georgia, Syria, and other countries, harsh suppression of the aspirations of the peoples of the Caucasus and other republics of the Russian Federation to become independent from it, full-scale war in Ukraine.

On the Polish side, in the 15th-16th centuries, a stereotype was formed and for a long time remained widespread about Ukrainians as anarchists, etc. (in the 20th century - as followers of Bandera). Such perceptions are regularly fueled by enemies of Ukrainian statehood - pro-Russian forces who are not interested in the development and cooperation of Poland, Ukraine, and other post-Soviet countries,

therefore discredit their achievements and try to provoke interethnic conflicts, as well as incite interethnic enmity.

Thus, historical controversies and problematic issues are still present in Polish-Ukrainian history. However, this did not prevent Poland from being the most active of all countries in supporting Ukraine since the beginning of Russia's military invasion, accepting millions of Ukrainian refugees, and lobbying for its eastern neighbor's accession to the EU. Currently, Polish society is actively challenging dominant stereotypes. Attempts are being made to eliminate stereotypes that play a significant role in shaping Polish perceptions of the Ukrainian people and their customs (22-26).

So, ethnic stereotypes are formed historically and are a way of transmitting from generation to generation the social experience of interactions, certain knowledge, emotionally biased attitudes (often overly generalized and prejudiced) towards one's own ethnic community (auto-stereotypes) and other nations (hetero-stereotypes). They may contain age-old archetypes, important elements of self-identification, certain traditions, as well as reflect psychological peculiarities.

Therefore, ethnic stereotypes essentially have a mental character. They are transmitted through the cultural sphere - values, language, oral and written folklore, traditions, beliefs, etc. Ethnic stereotypes form the basis of ethnic consciousness and are an integral part of culture, but their stability is relative. Changes in historical circumstances, acquisition of new experiences, direct communication with representatives of other nations change attitudes towards many issues.

Depending on the stereotypes that one nation creates about others, certain perceptions can be formulated about both the former and the latter. To uncover the spiritual universe of a given nation, it is necessary to equally carefully study the system of auto- and hetero-stereotypes. The degree of truthfulness of a stereotype is determined by the degree of correspondence between auto- and hetero-stereotypes.

The threat of ethnic stereotypes lies in their emotionally generalizing nature, which is perceived as an axiom, givenness, but in reality contains judgments that: a) may be true; b) have only a "grain of truth"; c) are false. This also has a significant impact on worldview, and therefore, on emotions, judgments, and actions.

The influence of ethnic stereotypes can be both constructive (reflecting a positive image of one's own and/or another nation, being an important factor in the formation of national identity, helping to find common ground with representatives of other ethnic communities, etc.) and destructive (inhibiting socio-political and cultural development, distorting the cognitive content of social consciousness, causing extremely negative emotional and evaluative attitudes, thereby provoking interethnic tension, conflicts, wars).

In the conditions of informational and hybrid warfare waged by Russia on the territory of Ukraine, and since 2022 - full-scale war, existing ethnic stereotypes are artificially modified, and new ones are created and widely disseminated with the aim of manipulating public consciousness and spreading pro-Russian propaganda.

Destructive ethnic stereotypes about the inferiority of Ukrainians, provincialism and poverty of Ukrainian culture, the low status of the Ukrainian language, the absence of statehood in Ukraine, etc., created in colonial times and constantly fueled by pro-Russian forces, have tragic consequences. For centuries, they weakened and divided Ukrainian society, hindered economic and political development.

Stereotypes and simulacra, which saturate the information space, should undergo careful and scrupulous analysis. Avoid emotional generalizations that provoke deepening of interethnic hostility. And the best way to reject destructive colonial stereotypes is the victory of Ukraine and the construction of a happy future on its historical territories in accordance with international law, based on fundamental Ukrainian values compatible with European ones.

1.3. Psychological and Socio-cultural Aspects of Ethnic Stereotypes

The content of ethnic stereotypes typically encapsulates prioritized value judgments regarding the psychological traits and behaviors of individuals from other national groups, their moral, psychological, and physical qualities, but may also provide indications regarding actions towards individuals of a given nationality. An ethnic stereotype is not an extrapolation of the real characteristics of a particular nation but rather a product of the corresponding social situation, wherein individual qualities are subsumed under a generalized and overtly one-sided stereotype. Often, it is grounded in prejudices formed on the basis of limited information about specific representatives of any nation or people, which usually provides grounds for biased conclusions regarding members of one or another community.

Ethnic stereotypes are divided into autostereotypes ("We" - Image) and heterostereotypes ("They" - Image). In the study of ethnic self-awareness, autostereotypes and their content are considered, while in the study of interethnic interactions, heterostereotypes are examined, with everyday, communicative negative assessments not having as negative an impact on interethnic relations as the absence of positive intellectual traits in heterostereotypes. Autostereotypes are the perceptions that members of a certain ethnic group hold about themselves. In this case, the object of the ethnic stereotype is the most typical representatives of their ethnic group.

Autostereotypes may lead to ethnocentrism - a conscious or unconscious preference for one's own people and culture over others. Autostereotypes typically constitute a complex of positive evaluations. However, occasionally negative self-esteem is also encountered among ethnic minorities. Such groups with low status may reconcile with their relatively lower position in society. In these instances, they are prone to developing negative autostereotypes and positive heterostereotypes. But overall, autostereotypes maintain a balance of positive and negative elements. In the case of the same minorities, the antiquity and wisdom of

their people may be highlighted due to their small number. Ethnic autostereotypes are not fixed: in the process of historical development of the ethnic group, they undergo certain evolution and to a significant extent reflect the level of ethnic self-awareness. A characteristic feature of autostereotypes is the tendency of the ethnic community to inject something ideal into their content, emphasizing the most original traits of the national character. For example, groups with higher status in the economic sphere tend to characterize themselves as having achieved economic success, while groups with lower status in this sphere may portray themselves as distinguished by kindness, warmth, humanity, thereby diminishing the importance of these qualities to ensure the economic success of the external group (business acumen, entrepreneurship, etc.).

Heterostereotypes are images of representatives of other ethnic groups that have formed within a given group. Heterostereotypes can be both positive and negative, depending on the historical experience of interaction between these peoples. Their content should be distinguished by a relatively stable core - a set of ideas about the appearance of representatives of a particular nation, about its historical past, features of lifestyle and work contacts, and a series of other variable judgments regarding communicative and moral qualities of this nation. The variability of assessments is associated with changes in the situation in interethnic and interstate relations.

At the core of heterostereotypes lies a characteristic known as anthropostereotypy, which refers to the stereotyping of personality based on appearance. External appearance is often a practically significant characteristic carrying information about the ethnic identity of the subject. Signs containing external appearance and behavior can carry informational significance and perform a regulatory function. In everyday consciousness, the appearance of a representative of a particular ethnic society is most often associated with certain psychological traits of the individual. Based on these stereotypes, types of interethnic communication and behavior of people inevitably form.

Thus, an ethnic stereotype reflects both the emotional and evaluative attitude towards members of an ethnic group and knowledge about them. The content of an ethnic stereotype accumulates biased perceptions about the ethnicity, features of the appearance of its representatives, character traits, behavior, strengths and weaknesses, possibilities, and specifics of interaction with them, among many other aspects. Traditionally, ethnic stereotypes are considered to carry distorted information, but since the 1950s, the hypothesis that the number of true knowledge in stereotypes exceeds the number of false ones has gained popularity - this is the so-called "kernel of truth" hypothesis. It is now evident that ethnic stereotypes are not reducible to a set of mythical ideas but are images of ethnic groups, rather than just thoughts about them. They reflect, albeit in a distorted or transformed form, objective reality: the characteristics of two interacting groups and the relationship between them. However, the stability of ethnic stereotypes is not absolute. They are capable of undergoing gradual transformation over time, undergoing significant changes in their content as objects of stereotyping. Ethnic stereotypes can change depending on the nature of interethnic relations or with increased interethnic contacts.

Conclusions to Chapter 1

Therefore, the role of ethnic stereotypes in interethnic communication is quite contradictory. For each member of an ethnic society, ethnic stereotypes, mediating institutional norms, act as regulators of social behavior.

Ethnic stereotypes regulate interethnic communication through traditions, customs, enduring commonly accepted values. By forming a unified symbolic environment, ethnic stereotypes act as a kind of informational filter. In contemporary multiethnic society, individuals involuntarily find themselves immersed in a constant flow of diverse and often internally contradictory information.

Ethnic stereotypes not only organize but also systematize it from the perspective of culturally recognized ethnic values and ideals. Ethnic stereotypes contribute to satisfying the individual's need for a certain psychological stability and clarity. The activation of ethnic stereotypes is a defensive reaction of the psyche to the standardization or instability of the ethnocultural and ethnopolitical environment. Changes in social, particularly political, determinants disrupt the individual's value system, and the persistence of ethnic stereotypes, traditionally set against social innovations, counters the development of social frustration and anomie. Ethnic stereotypes are conservative, and in crisis or conflict situations, individuals tend to seek refuge in them.

Ethnic stereotypes are formed historically and serve as a means of transmitting social experience, certain knowledge, emotionally evaluative attitudes (often overly generalized and biased) towards one's own ethnic community (autostereotypes) and other nations (heterostereotypes) from generation to generation. They may contain archetypes from ancient times, important elements of self-identification, certain traditions, and reflect psychological peculiarities.

Therefore, ethnic stereotypes essentially have a mental character. They are transmitted through the cultural sphere - values, language, oral and written folklore, traditions, religion, etc. Ethnic stereotypes constitute the basis of ethnic consciousness and are an integral part of culture, but their stability is relative. Changes in historical circumstances, acquisition of new experiences, direct communication with representatives of other nations alter attitudes towards many issues.

Depending on the stereotypes that one nation creates regarding others, certain perceptions can be constructed about both the former and the latter. To uncover the spiritual universe of a particular nation, it is necessary to carefully study the system of auto- and heterostereotypes. The degree of truthfulness of a stereotype is the degree of correspondence between the self and heterostereotypes.

CHAPTER 2. Context of Ethnic Stereotypes in the USA

2.1. Multicultural Essence of American Society

In the lexicon of fundamental concepts of communication and cultural studies by T. Sullivan and J. Hartley [27], the notion of "multiculturalism" is defined as the recognition and study of societies as composed of various cultural groups, with associated cultural traditions and practices often linked to different ethnic components of the general social formation. The concept of "multicultural" arose as a result of studying the problem of racial discrimination, the development of the anti-racist movement, and the intensification of the struggle for the civil rights of marginalized or disenfranchised populations in the United States in the 1950s and 1960s. Such an approach to coexistence in a multicultural society demanded that these groups develop and support their own cultural identity and create an atmosphere of respect for their culture [28]. The central idea of multiculturalism was that attention should be paid to racial and cultural differences rather than ignoring them, as insufficient knowledge of ethnic, cultural, and racial particularities leads to the emergence of prejudices [29, p. 15]. Sufficient familiarity with cultural peculiarities can foster understanding and respect for them [30].

In her article "The American Doctrine of Multiculturalism and the Ethnonational Development of Ukraine," A. Kolodiy notes: multiculturalism is a

principle of ethnonational, educational, and cultural policy that recognizes and supports citizens' right to preserve, develop, and protect their (ethno)cultural peculiarities by all lawful means, and the state is obliged to support such efforts of citizens [31, pp. 5-14]. Supporters of the idea of multiculturalism in education argue that through studying specific information about the culture of other ethnic groups and developing understanding and appreciation for them, negative attitudes toward members of these ethnic groups will decrease [32]. They argue that multiculturalism adds value to the cultures of all racial and ethnic groups. The downside of such an approach is that it questions the importance of a shared culture in society.

The most common forms of implementing multicultural education include individual seminars, lectures, organizing discussion clubs or holding dialogues, discussions, and conferences as part of the core curriculum. For example, schools organize concerts, thematic evenings, seminars, and celebrate national holidays or significant events from the history of ethnic minorities that reflect the history, culture, and contributions of another ethnic group to the history and culture of humanity, such as Hispanic Heritage Month in American schools [33].

In stark contrast to the aforementioned principle of multiculturalism exists another approach to educating ethnically heterogeneous groups. This approach is called "colorblindness" (or "Daltonism"), based on the denial of any cultural, ethnic, or national differences. Proponents of this principle argue that prejudice arises from an excessive emphasis on differences created by classifying people into ethnic groups; therefore, prejudice can be prevented by reducing the focus on classifying individuals according to their ethnic group. In organizing education, advocates of this approach seek to create educational groups or hire personnel without considering their ethnic or racial background. Thus, prejudice, stereotypes, and racial intolerance based on ethnicity are reduced or minimized. It is believed that such an approach allows for equal treatment of all individuals, regardless of their cultural or ethnic background, and provides them with equal opportunities for learning and career development. The "colorblind" approach, aimed at negating

ethnic or racial differences, primarily leads to assimilation. However, this approach can also contribute to mutual understanding by emphasizing the uniqueness of each individual.

A critical analysis reveals shortcomings in both approaches. Researchers argue that the rejection of any ethnic, racial, or cultural differences simultaneously diminishes the rich history of these ethnic groups [34]. Critics of the multicultural approach believe that excessive emphasis on differences, even if presented in a positive light, establishes and perpetuates the classification of people by ethnic identity, ultimately leading to prejudice, stereotypes, and discrimination.

Later, in the 1960s and 1970s, in Europe, in connection with the establishment of the UN and post-war migration, a new approach to organizing education in ethnically heterogeneous groups emerged. This is called the multicultural approach. Its main difference from the previous one lies in the fact that proponents of this approach consider people's prejudice due to insufficient knowledge of historical heritage and inadequate attention to contemporary interaction between representatives of different ethnic groups [35]. It is believed that prejudice can be reduced and stereotypes and alienation minimized by teaching about cultural, racial, or ethnic differences, paying special attention to such education.

The main difference between multiculturalism and multiculturalism lies in that in multiculturalism, each nation is considered separately, interaction between representatives of different ethnicities is limited, and education is carried out in a separate educational space, with knowledge about another culture being superficial. Multiculturalism is aimed at segregation, creating the concept of "us" and "them," which negatively affects the learning process. Multiculturalism supports the idea of communication, exchange, interaction, and mutual influence. Education is conducted in diverse groups. The implementation of the idea of multiculturalism has brought about many positive changes in the educational process. Firstly, this is a strategic change in the approach to organizing education. Students from different cultural or ethnic backgrounds study together, allowing for

communication and mutual understanding. Numerous changes are proposed in the content of education and the organization of the educational process, such as inclusion of information about the culture of other nations and ethnic groups in textbooks; use of names from different cultures in textbooks; for elementary school, addition of texts in native language to textbooks, and so on.

While such cultural exchange has many positive aspects, certain historical facts, such as slavery or colonization, may still have a negative impact on creating an atmosphere of mutual understanding and respect [36]. The polycultural approach entails an understanding by all participants in the educational process that culture is not a static phenomenon. Cultures constantly interact, influence each other, and share with one another. Respect and recognition of the contribution of other cultures to the common cultural heritage of civilization are essential, enhancing respect and understanding among members of different ethnic or cultural groups in the learning process. Multiculturalism helps you see the connections between your own culture, ethnicity, or race and others. The emphasis is on interconnectedness rather than otherness. Multiculturalism helps to see interdependence rather than alienation of racial and ethnic groups, helping to eliminate psychological barriers and reduce stereotypes. However, it does not require ignoring one's own cultural identity to be recognized by representatives of other ethnic or cultural groups; instead, it supports the idea of pride in one's ethnic identity and culture, as well as equal opportunities for all.

Multiculturalism honors the historical and ongoing interaction and relationships between different ethnic groups, leading to improved understanding among people. As an educational principle, multiculturalism can contribute to relationships within a group or the entire community. This educational principle does not contradict the aforementioned; on the contrary, it can address some shortcomings of the previously mentioned principles and create a better atmosphere in heterogeneous collectives, promoting learning or work. Multiculturalism emphasizes that all nations are still recognized by society. Once society ceases to recognize nationality, it ceases to be multicultural.

Multiculturalism divides nations, emphasizing their differences and allowing them to coexist alongside one another [37].

Thus, the term "multiculturalism" is primarily used in the works of American scholars (Wolsko, Richeson, Ryan, Correll, Park and Smith, Vohraur, Gangon, Sasaki, and others).

2.2. Role of Ethnic Stereotypes in the Formation of American National Identity

The ethnic stereotype, functioning as a regulatory element of ethnic self-consciousness, serves three primary functions: cognitive, communicative, and defense of positive ethnic identity.

The cognitive function of the ethnic stereotype has been extensively researched within the framework of the cognitive approach to stereotype study. This tradition as a scientific direction was noted in the early works of G. Allport, and in the 1970s-1980s, it was further developed as a distinct line of research in the works of G. Tajfel and his colleagues. Based on the cognitive approach, the ethnic stereotype has been investigated as a process of forming concepts, generalizations, and categorization processes. As a result, it has been established that stereotypes serve to simplify interethnic differentiation and maintain perception in situations of interethnic interaction. There are no theoretical or empirical grounds to assume that the formation of generalizations regarding other ethnic groups radically differs from the formation of generalizations regarding other categories of objects.

The ethnic stereotype also serves communicative purposes. Formed in the border zone of cultural contacts based on systems of ethnic representations of imaginary and real features of one's own and other groups, the stereotype psychologically solidifies attitudes toward one's own ethnic group, intergroup relations, and, accordingly, attitudes toward its individual representatives.

Therefore, besides the cognitive sphere, the functioning sphere of the ethnic stereotype also includes the communicative sphere.

Based on the activation of the ethnic stereotype as a system of signs and representations, the behavior of the other party is predicted, and accordingly, a psychological communicative distance is established, which essentially regulates the process of interethnic interaction. The ethnic stereotype serves as a means of rationalizing one's own actions and actions in situations of interethnic interaction. At the level of social perception, this is expressed in the explanation and justification (from the standpoint of the interests of one's own group) of relations between ethnic groups, specific ethnic contact situations, or one's own behavior towards representatives of other ethnic groups. Some researchers define stereotypes as probabilistic predictions of behavior. In interethnic interaction situations, stereotypes serve not so much to initiate behavior as to serve as "guides" for behavior. This implies viewing the ethnic stereotype as an established intention to perform a certain action in a situation of interethnic interaction and, accordingly, as a cognitive-emotional basis for regulating intercultural communicative behavior.

The third function of the ethnic stereotype is the reinforcement and defense of positive ethnic identity. The socialization system of each healthy ethnic culture contains mechanisms for instilling in its members a sense of superiority of tribal ethnocultural values. These are not only elements of ethnic culture but also the basic psychological conditions for preserving ethnic community as a cohesive and unique entity. Reflecting people's aspirations to preserve and strengthen positive ethnic identity, the ethnic stereotype plays an important social role as a factor of consolidation and consolidation of the ethnic group.

Ethnic stereotypes are cognitive tools to support the optimal permeability of ethnic boundaries. Optimal permeability means that the density of ethnic boundaries, on the one hand, should not be less than what is necessary to preserve the group as an independent and cohesive ethnocultural formation. On the other hand, it should not exceed what is necessary for constant interaction and exchange between different peoples. The stability of ethnic stereotypes indicates that there is

a certain constant of differences between groups at the cognitive level. The unification of cultures at the technological level generates reverse processes at the psychological level. Not coincidentally, distinctiveness becomes one of the most important values of the modern world. The reduction of cultural fragmentation activates the system of ethnic stereotypes.

In the context of interethnic tension, the function of ethnic stereotypes regarding the defense of positive ethnic identity is exaggerated. They undergo transformations and render ethnic boundaries denser [1].

The concept of ethnic boundary was introduced into scholarly discourse by the Norwegian anthropologist Frederik Barth [40]. For him, an ethnic boundary is primarily a socio-psychological concept, thus cultural peculiarities of ethnic groups are not crucial for its comprehension. Cultural characteristics can vary, and cultural differences are often blurred for neighboring ethnicities due to extensive borrowing [41]. Neither can they be cultural manifestations at the level of behavior since it becomes increasingly standardized. According to V. Tishkov, an ethnic group is not the reality of a set of objective features but rather a reality of interrelations [2].

Ethnic boundaries are the result of a universal human tendency to differentiate the world into "us" and "them" based on ethnic markers. This oppositional tendency, dominating any situation, including ethnic interaction situations, polarizes them. For an ethnic group, this invariably entails a mass consciousness of ethnicity and a relatively clear collective will of the national elite to highlight, define, and protect its cultural distinctiveness. For group members, pertinent categories become shared name and culture, belief in common origin, affiliation to a specific territory, shared historical memory, and intragroup solidarity. In the organization of group processes, similarity (based on a universal intercultural value system) is less significant than distinctiveness (based on the value system of a specific culture), not the general but the specific. The primary sphere of operation of the universal "Us vs. Them" opposition is interethnic relations [3].

The "Us vs. Them" opposition is a central component of various concepts of intergroup and interethnic relations. At the empirical level, it is utilized as a structuring principle in numerous studies of stereotypes, attitudes, and values as elements of ethnic self-awareness and identity.

The "Us vs. Them" alternative is a fundamental structural parameter in T.A. van Dijk's research on cognitive models of ethnic situations based on discourse analysis of their participants [42].

With the escalation of social and ethnic tension, the ethnic boundary transitions from a cognitive concept to an objective reality. Ethnic boundaries become denser and more artificial when questions of ethno-cultural group diversity are supplanted by the problem of conflicting demands between them. In this scenario, the ethnic boundary ceases to be a meeting place of ethnicities but becomes a line of their collision.

Regarding others as "foreigners" implies the existence of boundaries to mutual understanding, reflecting differences in judgments, values, and behavioral patterns [42].

The ethnic boundary can transform into a clear demarcation line when its psychological content is complemented by territorial, confessional, or linguistic equivalents. This occurs when a particular factor begins to dominate in interethnic relations. With increasing interethnic tension, ethnic boundaries become more pronounced in situations of ethnic interaction. In reality, ethnic boundaries are more real than administrative ones since they divide peoples. A strongly expressed ethnic boundary is associated with decreased ethnic tolerance and imposes restrictions on interethnic interactions [4].

The ethnic boundary is also structured by the phenomenological field of interethnic tension, organizing cognitive-emotional formations within global systems of concepts. In the Soviet and post-Soviet scientific discourse, "ethnic self-awareness" constitutes such a global system of concepts; in Western science, it is the extensively researched "ethnic identity" or "ethnicity." These complex

intercultural phenomena can be viewed as models of situations of interethnic interaction.

In most social-psychological studies, ethnic stereotypes are considered a structural element of ethnic image alongside prejudices and biases. Ethnic images are a type of ethno-social perceptions and form the core content of ethnic identity as a cognitive-motivational nucleus of ethnic self-awareness. G. Soldatova identifies three interrelated processes through which ethnic images are formed: personal identification with ethnicity and self-definition through ethnicity (self-identification); differentiation of one's own and other ethnic groups and awareness of interethnic differences (ethnic identification and interethnic differentiation); awareness of attitudes towards one's own and other ethnic groups. In ethnically tense situations, ethnic self-identification and awareness of interethnic differences occur through the differentiation of attitudes towards the most significant ethnic groups [40].

Ethnic identity entails not only accepting certain group beliefs and readiness for similar thinking and experiencing shared ethnic feelings. It also involves constructing systems of relations and actions in various situations of interethnic interaction. Thus, an individual defines their place in a multi-ethnic society and adopts behavioral patterns within and beyond their group.

The increase in interethnic tension, extreme situations, holidays, and other events where ethnic specificity is manifested contribute to revealing qualities of individuals that were inherent to them in the past and were established as the most successful adaptive behaviors. Ideas about them are an important part of ethnic identity. These ideas interact with attitudes and create conative (behavioral) structures of ethnicity, determining methods of intragroup organization and mobilization.

In periods of historical prosperity, ethnicity fades among the ideas and images of the contemporary world. In crisis periods of history, when individuals seek to maintain balance, phylogenetically later identities lose their relevance and

yield to "old" and "proven" group "belongings," which are the most accessible, stable, and closest to everyday consciousness.

In positive interethnic relations, the category of "nationality" is usually subordinated. Dominance may be held by: "gender," "age," "profession," "social status," and so forth. Here, ethnic stereotypes do not "work," and negative ethnic attributes are not actualized in this situation. They seem to remain in another cognitive dimension.

In conflict, ethnic affiliation comes to the forefront; ethnic belonging becomes the main criterion for contrasting its participants. In such cases, ethnicity as a social category sets its own perspective on social perception. According to S. Moscovici, this is the "own" prototype of the identification matrix and, accordingly, the activation of a special cognitive-evaluative system that determines the organization of external and internal information in ethno-contact situations [44]. Our perception and cognition shape a certain worldview, and accordingly, we act in the surrounding world. Needs and motives occupy an intermediate place between images and reality. By motivating or not motivating action, they shorten or prolong the distance between attitude formations, which include stereotypes, prejudices, biases, values, etc., and our actions. Basic needs have a particular impact on behavior. Psychologists also include the need for identity and belonging among these needs. E. Erikson viewed psychosocial identity as a necessary condition for maintaining personal health, its internal integrity, and stability, as an important personal need [45]. K. Levi-Strauss's research revealed an interesting fact that physical death of an individual is preceded by social death [46].

E. Fromm defined identity as "... an unconditional psychobiological principle of behavior, determined by the need to survive" [47].

As interethnic tension increases, perception tends to shift to higher levels of abstraction. The basis of this process is depersonalization, where people are perceived not as concrete individuals with all their specific characteristics but primarily as representatives of a certain ethnic group. This leads to a reduction in the internal differentiation of the content of ethnic images, to their generalization

and simplification. As a result, within a disapproved group like "individuals of Caucasian nationality," they cease to distinguish friendly groups and do not see specific, "worthy" individuals.

The reduction of distance between behavior and attitudes towards another ethnic group is determined by the increase in inadequacy of their cognitive content, the decrease in their cognitive complexity and internal differentiation, and the increase in negative affective charge. All these features gain special significance and intensify due to the activation of the ethnic perspective in social perception in situations of interethnic tension.

A socially-perceptive mechanism that becomes central in conditions of increasing interethnic tension is the selectivity of interethnic perception. Positive information is filtered out, and incoming information is distorted. The focus remains on information that confirms existing negative stereotypes. Information that does not confirm them is rejected. There is a persistent tendency to form negative ethno-social perceptions about self-reproduction and self-maintenance.

Thus, ethnic stereotypes serve as an expression of ethnic consciousness and play an important role in supporting the ethnic identification of individuals and ethnic communities.

2.3. Specifics of Ethnic Stereotypes in Mass Culture in the USA

Stereotypes are perceived by people as knowledge, but in fact, they contain only an incomplete and one-sided description of any fact of reality. This description usually combines both strong emotional relationships (liking or disliking, acceptance or non-acceptance) and established tradition or custom of behavior and evaluation of such a fact of reality. Stereotypes are usually uncritically acquired by individuals under the influence of social environment. Ethnic stereotypes are formed, and most importantly, incorporated into the system

of values and way of life. The forms of representation of ethnic stereotypes may vary, but the most accessible for fixation and scientific observation are systems of rules of behavior and structure of value orientations [48; 49].

British psychologist A. Teschel particularly emphasized that stereotypes can protect not only personal values but also social identity. Based on this, the main socio-psychological functions of stereotyping should be considered as intergroup differentiation or evaluative comparison, most often in favor of one's own group, and carried out through its support of positive social identity. Thus, the purpose of stereotypes is to adjust relations within the group, primarily within it, by creating an image that allows its members to identify themselves in the cycle of history. From this point of view, the "ultimate task" of social stereotypes is to ensure, even symbolically, the integrity of the social community [50, pp. 29-31].

It should be noted that the structure of identity is characterized by the property of multiplicity and multilevelness. The main components of national identity are social and political, which are in continuous interaction. If there are significant discrepancies between these components, this can lead to destabilization. The structure of identity is dynamic and changes depending on how the value of certain elements that compose it increases or, conversely, decreases.

American identity is absolutely unique and exceptional. However, views on the American way of life, the country, and the people themselves, both citizens of the USA and those who live beyond its borders, vary greatly and sometimes contradict each other. Some are based on statistics or facts, while others are guided by ideology or stereotypes. Americans do not compare themselves to other nations, despite borrowing many traits from European society. However, they have created a unique national creed that anyone who wants to join American society and become a true American can follow. The main features of American identity are equality, freedom, and republicanism.

American identity is based on two main concepts: the "American Dream" - the concept of American chosenness and understanding of America's special mission. The assertion that Americans are a chosen people (chosen nation, chosen people), and America itself is a land destined by God for its chosen people, appears in the works of American ideologues as early as the colonial period [51, p. 118]. It is precisely God's chosenness that forms the basis of the characteristic feature of Americans - American exceptionalism: private interests, guided by constitutional ideals, focused on personal and economic freedom" (Alexis de Tocqueville) [52].

In the 1960s, a new concept began to emerge - "multiculturalism." Its basis was the desire of each ethnic group to preserve its traditions and characteristics within the framework of a unified American national culture. From this comes another concept - the "melting pot," which means the combination of various ethnic groups of people who are adherents of American culture [53, p. 20].

Many interesting observations and conclusions regarding American identity and national values have been made by E. Batalov, V. Kochetkov, M. Popova, R. Devine, R. Cole, G. Alten, R. Lind, R. Merton, T. Parsons, and other cultural studies and sociologists. Among the main values of the American nation, researchers highlight private property, equality, primarily referring to equality of opportunity, and freedom [51; 54]. However, the list of American values is much larger and includes wealth, success, power, democracy, patriotism, mercy, justice, individualism, responsibility, dynamism, accountability [51, p. 119; 55, p. 74]. The results of S. G. Ter-Minasova's research indicate that professionalism, diligence, responsibility, the ability to act independently and in one's own interests, and so on, are particularly valued in American society [56, p. 274].

In summary, during the socio-cultural formation of national identity, along with behavior models, social perceptions, norms, and values, individuals assimilate stereotypical perceptions of other ethnic groups, their representatives, the characteristics of mentality, and the national character of the latter. Since gaining independence in 1776, the United States has gradually developed a unique American culture based on the idea of national identity and characteristic of most

Americans. The complexity lies in determining what this American culture truly consists of in practice. Stereotypes about the American nation often contradict each other. Some researchers argue that in recent times the nation has been deviating from its traditional principles, experiencing an identity crisis, and somewhat losing its direction of development. Others argue that the 2000 census indicates that American nationalism and unity are indeed becoming more significant.

2.4. Practical Analysis of Stereotypes of Americans and African Americans in the USA

In the early 21st century, the intensification of interethnic tensions and their impact on social and political issues in society necessitates the study of how these relationships influence the self-awareness of various ethnic groups. The essence of ethnic stereotypes lies in the semantic elements of natural language—verbal meanings. Linguistic consciousness creates mental images of people, places, events, situations, and actions perceived as stimuli, independent blocks of information. This gives rise to concepts that form stereotypes, through which consciousness functions. Stereotypes can be viewed as “specific types of role schemas that organize an individual’s prior knowledge and expectations regarding others who fall into particular socially defined categories.” These role schemas may be based on factors such as gender, race, age, or occupation.

Individuals belonging to stereotypical language groups are similar to each other and distinct from other groups by a number of attributes, primarily ethnic affiliation. These attributes can be seen as key parts of the mechanism that fosters prejudice in a given linguistic environment. It is well-known that American society, as part of the English-speaking world, represents a unique conglomerate of people from different nations and races—a "melting pot" of diverse ethnocultural traditions that, through assimilation or Americanization, have adapted to the American way of life. The unity in the perception of the value and ideological orientation of American society, and the commitment to the American lifestyle, does not eliminate contradictions and antagonism, including discriminatory or

disdainful attitudes toward various ethnic communities within the broader American nation.

Long-standing discrimination and rhetoric around "black laziness" at protests have perpetuated the stereotype of "lazy" and, consequently, "poor blacks," which remains prevalent in the USA today. This stereotype glosses over the success stories of African American doctors, professors, lawyers, IT professionals, writers, politicians, community leaders, and managers. At the same time, it diminishes the reality of structural inequalities and racial discrimination in American society, which slow social mobility and hinder the development of an egalitarian society.

Unemployment, exacerbated by the economic collapse due to the COVID-19 pandemic, highlights these issues. According to the US Bureau of Labor Statistics, unemployment is more severe among African Americans, with 16.8% unemployed in May 2020, compared to 12.4% of whites. This trend reflects the "last hired, first fired" hypothesis, where African Americans are often the first to be laid off during recessions and the last to be rehired during economic recoveries.

Despite higher unemployment rates, many African Americans remained in jobs that became particularly dangerous during the pandemic. As America went into lockdown and most office workers shifted to remote work, the burden of maintaining the country's essential services fell on the shoulders of frontline workers, such as grocery store employees, drivers, sanitation workers, postal workers, caregivers, and medical staff, among whom African Americans are disproportionately represented. For example, African Americans, who make up about 13% of the US population, accounted for 26% of public transit drivers, 19.3% of social workers and childcare providers, 17.5% of healthcare workers, and 18.2% of warehouse workers as of April 2020.

Numerous signs with messages like "Thank you!", "Heroes work here!", and "Thank you frontline heroes!" appeared in stores, along roadsides, near hospitals, and in the windows of private homes, acknowledging these essential workers. These signs were created by people aware that, according to the American Public

Media Research Lab, African Americans are 2.3 times more likely to die from COVID-19 than whites. This disparity arises partly because a significant portion of African Americans could not transition to remote work, continually risking their lives daily. Additionally, 19.7% of African American households do not own a car, compared to 6.5% of white households, meaning they rely more heavily on public transportation, increasing their exposure to the virus.

The disproportionate representation of African Americans in these essential, yet often low-paid, professions is known as occupational segregation. This contributes to structural inequality in wealth distribution in the country, as evidenced by the growing racial wage gap. In 2019, the black-white wage gap was 14.9%, up from 10.2% in 2000, while the Hispanic-white wage gap decreased from 12.3% in 2000 to 10.8% in 2019. Notably, the black-white wage gap increases with higher education levels. In 2019, white men with only a high school education earned an average of \$13.88 per hour, while African American men earned \$12.32, or 89.3% of white men's earnings. Among college graduates, this percentage drops to 77.5%, with white graduates earning \$35.90 per hour and African American graduates earning \$27.81 per hour, indicating vertical racial discrimination.

Factors influencing the racial pay gap include location, globalization, birthplace, customer orientation, criminal record, gender, and discrimination. Discrimination occurs not only in the workplace but also during the job search process. A study involving the Harvard T.H. Chan School of Public Health found that 56% of African Americans reported facing discrimination when looking for a job. These experiences are supported by a field experiment conducted by Marianne Bertrand and Sendhil Mullainathan from the National Bureau of Economic Research. They sent over 5,000 job applications with names that "sounded white" or "sounded black" and found that applicants with "white-sounding" names were 50% more likely to be called for an interview. Consequently, for African Americans, choosing a child's name can be influenced by considerations of potential racism. "I now believe that when a resume lands on an employer's desk, they can easily discriminate based on the name, knowing the person is of African

American descent," remarked Vonessa Good, who found naming her child a difficult decision.

African American women face double discrimination—as black individuals and as women. Journalist Morgan Jerkins shared, "The year after college was the worst year of my life. Every day I fought to keep writing. I couldn't just 'have potential' or be 'good.' Good is for white women. I had to be extraordinary, and it nearly broke me." Britney Oliver recounted, "Entering an office, I saw people's expressions change when they realized I was a black woman. I often changed my tone of voice and tried to make others comfortable around me to prove I fit in." Oliver had to attend 100 interviews over eight months before receiving a job offer.

Even when employed, African American women adhere to the rule of "work more, earn less." In 2017, the median annual salary for full-time employed black women was 21% lower than that of white women and 39% lower than that of white men. Furthermore, black women earn less than black men. According to the Institute for Women's Policy Research, if current trends continue, black women will have to wait until 2130 to achieve pay parity with black men. Particularly vulnerable are black mothers, who earn only 54 cents for every dollar paid to black fathers, as highlighted by Christine Rowe-Finkbeiner, an activist with MomsRising. Compounding the problem is the fact that black mothers are more than twice as likely to be the primary or sole breadwinners for their families compared to their white counterparts. Only 20% of black mothers do not contribute to the family budget, compared to 50% of white mothers.

A significant portion of African American women work in low-paying jobs. About one-third of black women are employed in the service sector, compared to one-fifth of white women. These jobs, often psychologically demanding due to the care provided to children, the mentally ill, the elderly, and the disabled, are among the lowest-paid in the country, averaging around \$11 per hour or less. Additionally, one-third of working women do not have access to paid sick leave. Because many low-paid, gendered positions are held predominantly by non-white women, nearly

40% of black female-headed families live in poverty, compared to 30% of families headed by white women.

The racial disparity in the labor market, wages, and wealth in the USA is a clear indication of structural inequalities in access to resources. Addressing these disparities requires thoughtful, comprehensive, and sustained measures. This disparity also partly explains the anger and frustration that led to criminal and destructive behaviors during protests. Commenting on the actions of different actors on the streets of American cities during the initial days of the "national pain," African American Kimberly Jones, co-author of the novel "I Am Not Dying with You Tonight" (2019), which addresses racism, explained the need to distinguish between protesters, rioters, and looters. Excessive media and public attention on the latter, she argued, has unjustly criticized the protests and unfairly blamed black participants. The primary reasons Americans took to the streets en masse are systemic racism and police brutality, not "laziness" or a desire to "profit" at the expense of the wealthy.

In conclusion, the persistence of racial stereotypes and systemic inequalities in the USA has profound implications for the African American community, affecting employment opportunities, wages, and overall quality of life. Addressing these issues requires a comprehensive understanding of the underlying factors and dedicated efforts to promote equality and justice.

Conclusions to Chapter 2

Indeed, the term "multiculturalism" is primarily used in the works of American scholars (Wolsko, Richeson, Ryan, Correll, Park and Smith, Vohraur, Gagnon, Sasaki, etc.). Ethnic stereotypes are a form of expression of ethnic consciousness and play an important role in supporting the ethnic identification of individuals and ethnic communities. In the process of socio-cultural formation of national identity, along with behavior models, social perceptions, norms, and values, individuals internalize stereotypical perceptions of other ethnic groups,

their representatives, the characteristics of mentality, and the national character of the latter, inherent in a certain group.

Since gaining independence in 1776, the United States has gradually developed a unique American culture based on the idea of national identity and characteristic of most Americans. The complexity lies in determining what this American culture truly consists of in practice. Stereotypes about the American nation often contradict each other. Some researchers argue that in recent times the nation has been deviating from its traditional principles, experiencing an identity crisis, and somewhat losing its direction of development. Others argue that the 2000 census indicates that American nationalism and unity are indeed becoming more significant.

We highlighted the persistent racial disparities and systemic inequalities affecting African Americans, shedding light on how these issues perpetuate negative stereotypes and hinder social mobility. These disparities are evident in the labor market, wages, and overall quality of life for African Americans. It was emphasized that the racial wage gap, occupational segregation, and double discrimination faced by African American women illustrate the structural inequalities deeply embedded in American society. These issues call for thoughtful, comprehensive, and sustained measures to promote equality and justice.

Moreover, the COVID-19 pandemic has exacerbated these inequalities, with African Americans disproportionately affected due to their representation in frontline jobs and reliance on public transportation. This reality contradicts the stereotype of "lazy" African Americans and underscores the systemic barriers they face. The national response, seen in signs thanking frontline workers, acknowledges the critical roles these individuals play, yet also highlights the precarious nature of their work conditions.

The stereotypes and systemic barriers discussed reveal the complexities of American culture and identity. While the idea of a unified national identity persists, the experiences of marginalized groups like African Americans demonstrate the

ongoing struggle for equality and recognition within this multicultural society. Addressing these disparities requires acknowledging the historical and structural roots of discrimination and actively working towards a more inclusive and equitable society.

In conclusion, the persistence of racial stereotypes and systemic inequalities in the USA has profound implications for the African American community, affecting employment opportunities, wages, and overall quality of life. Addressing these issues requires a comprehensive understanding of the underlying factors and dedicated efforts to promote equality and justice. The evolving American culture must reconcile these disparities to truly reflect the multicultural and inclusive values it espouses.

CHAPTER 3. Research and Analysis of Ethnic Stereotypes in Contemporary US Society

3.1. Historical and Cultural Contexts of Formation of Ethnic Stereotypes in the USA

When it comes to studying the ethnic peculiarities of the American people, throughout the history of the nation's formation, there has been a particular attitude towards the role of the American Dream and the phenomenon of national character as the most important components in creating the American nation. These factors have been and remain the most important motivational components both for the development of America and for the individual victories and achievements of Americans. These components are ingrained in the linguistic consciousness of Americans and are perceived as the most important elements of national culture and mentality, higher benchmarks of human behavior that influence the formation of ethnospecific traits of Americans. However, in certain historical epochs, under the influence of various factors, they may undergo changes. Among such values

reflected in language are axiological concepts like freedom, individualism, equality of opportunity, patriotism, privacy, efficiency, self-confidence, practicality, pragmatism, work orientation, social mobility, materialism, uniqueness, optimism.

The national-cultural identity of Americans is reflected in the conceptual sphere of the American nation. It also has a certain ethnic specificity. This uniqueness is determined by the historical peculiarities of the formation of the American nation as a multicultural community. It includes representatives of practically all ethnic groups that can be found on the modern map of the world. A typical American can be considered a product of a mixture of different national cultures, as evidenced by the diversity of foreign words in the communicative practice of this ethnicity: salad, mosaic, pizza, rainbow, symphony, kaleidoscope, tapestry [57, p. 33].

Observations of the linguistic space and non-verbal way of life of Americans allow us to conclude that they are extremely polite, calm, relaxed, never in a hurry, and try not to express sharp opinions - neither about politics, nor about racism, nor about your behavior: mind your own business. No one swears, even milder words are replaced by slightly humorous ones: for example, "shoot" instead of curse; "oh my goodness" instead of "oh my god," are you kidding? If we take Canada, they speak very loudly, using emotional adjectives - wow, wonderful, amazing, terrific. The lexeme "Guns" is important for Americans because, according to the Second Amendment to the Constitution, it allows owning firearms; school shootings are their worst problem - it is a combination of gun ownership and poor upbringing that turns into a school shooting; "Floridaman" is the funniest meme in America; "Sweet home Alabama" is a humorous phrase about how the residents of Alabama love their relatives too much. "Big Apple" is an English cliché used to refer to New York City. In the consciousness of Ukrainians, the literal translation of the phrase "big apple" does not carry any meaningful content and is used as a free phrase.

In the English language, "Thanksgiving Day" is a linguistic cliché for the national holiday, whereas the phrase "Thanksgiving Day" in Ukrainian is a free combination of words that does not have the same semantic meaning. The

English-language cliché "Easter bunny" functions in the daily life of Americans and some European countries. It partially corresponds to the ethnic culture of Ukrainians, but the translated equivalent "Пасхальний кролик" (Easter bunny) is not a semantic match. The cliché "bird of Washington" in English is used to denote the U.S. national emblem. In Ukrainian, the translation sounds like "American Eagle" and is a simple free combination of words. Thus, such linguistic situations and formalized perceptions that do not have a specific interpretation can be called cultural stereotypes. Based on these observations, one can argue for the similarity between a stereotype and a linguistic cliché.

In the eyes of foreigners, Americans are very radical on any issue, and the majority of them can only be radically left or radically right, meaning they are radically one-sided or completely the opposite, and few can be found in between. Americans like to express their own opinions and do not feel obliged to agree with others. They want people to understand their uniqueness and will not engage if you are not interesting or useful to them.

In American culture, a smile on a person's face plays a significant role. It is approved by those around them and is part of the value system even in situations when a person does not feel like smiling at all, as they lack positive feelings. The purpose of such behavior of a smiling American is to show another person, even a complete stranger, that they are pleased to meet them. Americans smile a lot, are mostly happy to help, and are open in their actions, more relaxed in conversations. "Keep smiling" is the motto of the American way of life. An example of cultural differences in non-verbal communication between two ethnic groups is Americans' tendency to react with surprise to the "stone-faced" expression of their interlocutors, as smiles are not often seen on the faces of Ukrainians. In the opinion of Ukrainians, the higher the social status of a person, the more serious their demeanor should be. A smile in a situation where a person is aiming for a high position is completely inappropriate. For Ukrainians, this would be a signal indicating frivolity, a lack of full awareness of responsibility for the matter, and therefore, they cannot be trusted [57, p. 35]. There are unfounded beliefs that Slavs

have a reputation for being unhappy and cold people. One of the remarkable traits of representatives of Ukrainian culture in the eyes of foreigners is gloominess, unfriendliness, and the absence of a smile.

For comparison of two cultures, the example of a peach and a coconut is often cited. Americans are outwardly soft, like peaches, but inside they have a hard pit. Ukrainians, on the other hand, are true coconuts. But if you crack open the hard nut shell, inside you will find sweet milk. The difference becomes more evident when comparing the meaning of the word "friend" and the concept of friendship itself in both cultures. Americans are very sociable. Their greetings with acquaintances and strangers are characterized by ease and informality. In such cases, a handshake may be accompanied by a pat on the shoulder. Researcher Kovalinska I. notes that misunderstanding of non-verbal behavior is one of the most unpleasant sources of misunderstandings between people, which could be avoided. For example, Chinese people do not like it when they are touched, patted on the shoulder, or even shaken hands with. Such closeness and friendliness are not characteristic of them [58, p. 24].

As for other features of non-verbal behavior of Americans, most communicators do not trust those who do not look them in the eye. The absence of direct, candid eye contact is unsettling. Deliberate avoidance of such gaze is a means of manipulating the dependent partner, showing them that they are uninteresting, and communication with them is perceived as a burden [58, p. 167]. In several Western cultures, direct gaze is the key to sincere communication. If a person avoids direct eye contact with their interlocutor or partner, there are chances of being perceived as insincere, someone not to be trusted. Regarding informality in behavior and culture of Americans, it is reflected in clothing styles such as "casual," whereas Ukrainians pay less attention to comfort, caring only about "feeling good." Americans are very reserved in terms of physical contact. The rule is to keep hands to oneself. According to A. Vezhbitska, each culture has its list of basic and priority ideas that are constantly encoded by verbal or non-verbal semiotic means. It is through these cultural scripts and their codes that many

aspects of people's non-verbal behavior in a particular group or community are controlled.

Americans, unlike Ukrainians, almost never use the words "acquaintance" or "comrade," so the term "friend" is used in a broader sense. A friend is someone with whom an American communicates at a certain moment in time. If people stop communicating, they usually cease to be friends. In Ukrainian culture, the word "friend" has a much deeper meaning. Ukrainians do not exchange smiles and expressions like "you're my best friend, I love you, I miss you, I hug you," so they may seem cold and indifferent at first glance. According to Americans, Ukrainians are less materialistic. They value much more than Americans the time spent with family, friends, and even acquaintances. But this depends on the region, as Ukraine is very diverse.

It's no secret to anyone that in American society, prioritizing the intelligent use of time to earn more money is considered essential. That's why Americans highly value their time. They meticulously plan their activities and feel oppressed if they sense they've wasted time. The well-known phrase "Time is money" underscores Americans' preference for maximizing their time efficiently and effectively.

The communicative and cognitive space of contemporary America is forecasted and planned through various metaphorical models, which tend to become activated and converge during periods of political upheaval. Since the beginning of the 20th century, tragic events like the September 11, 2001 attacks, the Covid-19 pandemic, the war in Ukraine, the global economic crisis, and others have changed the face of the world. There has been a realization and actualization of the true value of human life, leading to a certain redistribution of emphasis regarding traditional human values. Various concepts on this theme have become objects of metaphorization in American communicative discourse. For example, the use of the metaphor "the throat of our democracy" in one of the speeches by the American president powerfully emphasizes the obvious and inherent significance of the country's democratic values. "Democracy" is associated with a person whose

opponents try to strangle. "Freedom," "democracy," "justice," and "human dignity" in the minds of Americans are forces that dominate over fear and oppression and are indicators of public opinion and mood of Americans.

In contemporary American communication, clichés like economic growth, economic recovery, "make America great again," small business, the foundation of rights, the power of democracy, and immigration reform are renewed, reflecting the realities of American life. At a stage focused on the importance of rights, important social stereotypes are reinforced in the recipient's consciousness. However, human culture is not static. It changes under the influence of many factors: lifestyle, political regimes, interethnic contacts, changes in activities, education, and so on.

The influence of cultural factors in society primarily affects the few ethnic groups in society that use a traditional way of life to protect their identity, including limited external communication, language barriers, and deep family traditionalism. It is hoped that general education (especially at school) and universal images of shared culture will destroy ethnic stereotypes. However, as studies by foreign authors show, ethnicity and, accordingly, ethnic stereotypes as an extreme form of its manifestation do not disappear. The intensity of social life, urbanization, and social mobility of the population contribute to inequality between groups within society. When universal culture and technology penetrate an ethnic group, a certain politicization of ethnicity occurs, which is reflected in ethnic stereotypes and prejudices. Such prejudices are primarily based on negative judgments about groups of people from the external environment. These judgments are based on emotions and do not align with reality. Primarily, negative ethnic stereotypes are based on great disappointment or failure in social or professional competition.

Thus, historically formed stereotypical characteristics of Americans reflect the influence of their interaction with other peoples, confirming the existence of a multicultural society. Friendliness, tolerance, individuality, independence, equality, national identity, self-sufficiency, democracy, human dignity, and respect for the law are just some of the characteristics that are typical of Americans.

The creation and change of stereotypes occur in the process of interaction with representatives of different ethnic groups. Understanding the characteristics and differences between the stereotypes of Americans and Ukrainians helps to overcome intercultural barriers and promotes the building of mutually beneficial and good relations between ethnicities. Understanding and respecting cultural differences can contribute to solving common problems and developing joint initiatives.

3.2. Popular Ethnic Stereotypes in Contemporary US Media and Culture

Given the significant experience the United States of America has accumulated in resolving issues of interethnic relations, we consider it expedient to briefly characterize its main aspects.

It is known that the United States is a country of immigrants, and the issue of regulating interethnic relations has long been at the center of government attention. For a long time, two main (often contradictory) models of social and political structure have been developed in scientific and political circles in the USA, within which education and upbringing in a multiethnic society can develop: cultural assimilation and cultural pluralism (multiculturalism).

The nature of American national identity, with its emphasis on symbolic patriotism, national values, and the national idea, has largely determined the assimilation of immigrants. National homogeneity was seen as a guarantee of national unity and state integrity [59]. Thus, the position was put forward (later called "Anglo-conformist") that immigrants should completely abandon their language, customs, and traditions and adopt the language, way of life, and value system of the English-speaking majority.

The assimilation of immigrants into the dominant culture was the central legend of nation-building. Thus arose the metaphor that defined the essence of the

American nation - the "melting pot," assuming that immigrant cultures merged and intermingled.

In the USA, the model of differentiation was also discussed, which involves avoiding ethnic conflicts by minimizing contacts between ethnic groups and indirectly excluding ethnic groups from the social, economic, and cultural life of society. Extreme forms of assimilation and differentiation can include such forms as ethnic cleansing, apartheid, genocide.

The assimilation model is being questioned as it becomes increasingly evident that it does not achieve its goals and leads to greater alienation of minority groups. The most modern response to cultural diversity is multiculturalism policy. Cultural pluralism can be considered the best structural principle of a multicultural society. In the USA, cultural pluralism means the presence and recognition of the free existence and development of various ethnic cultures within one national community. The need to enshrine in legislative acts and norms the right to the free development of different subcultures, as well as the cultures of national minorities, is proposed.

Living in a multicultural space, an individual must identify with a certain cultural community. Each people has its unique vision of the world and its place in it. Human perception and cognition form a certain worldview, and accordingly, a person acts in the surrounding world. Therefore, identification will help a person choose the traits, skills, and values that they would like to possess. At the same time, by identifying with a certain group, a person learns about others, and consequently, a multicultural worldview is formed.

The multicultural model acknowledges the evolving stance of political authority on the adaptation of various ethnic groups to national norms and proposes to resolve historical tension between civic and ethnic cultures.

Multiculturalism is viewed as a democratic policy for addressing issues of cultural and social diversity within society, encompassing educational, linguistic, economic, and social components, and having specific mechanisms for implementation.

The multicultural model rejects the idea of uniting ethnic cultures through education. The focus is not on cultural diversity but on assimilation. The idea of cultural pluralism is incorporated into the system of ideals of American democracy in multicultural conditions. A new model is proposed in which each component retains its uniqueness.

The concept of "multiculturalism" is considered from different perspectives. Four main aspects of multiculturalism can be distinguished: demographic, prospective, holistic, and political. Demographic or descriptive multiculturalism recognizes the inevitability of the existence and development of various ethnic groups in society. Prospective multiculturalism projects the future development of a multicultural society and offers a vision of the ideal type of society that the state aspires to in the future. Holistic multiculturalism highlights the idea of the value of the development of all cultures and ethnic groups within a single society. Holistic multiculturalism confirms the idea of cultural pluralism: the development of many cultures is valuable both for individual nations and for the dominant nation; the state should value cultural diversity; all nations should coexist within a single society. Political multiculturalism is also based on the idea of cultural pluralism, that is, the need to help immigrants and their descendants adapt to the national culture and become full-fledged citizens of the state.

The necessity of tolerant coexistence of large and small ethnic and state communities generates the need for a new education system that will take into account national (ethnic) differences and include various types, models, and value-based pedagogical orientations adequate to the worldview and needs of different ethnocultural groups. The need to reflect these ideas in education is an objective requirement of multinational states, where the flow of immigration is constantly increasing [60].

The United States differs from typical multinational states in several respects, one of which is that the nation-state formation in this country was not within individual ethnic groups but by immigrants from different countries, representatives of various cultural groups. National minorities reside within the

state, and due to ongoing mass immigration, new ethnocultural groups are forming. National-ethnic relations among representatives of different cultural groups are historically linked to solving problems related to living conditions and development, issues of territory, language, spiritual life, cultural preservation, and so on. National relations are observed in various types of social relations: political, spiritual, economic. In other words, the social and ethnic aspects of people's lives and national relations are organically interconnected.

In polyethnic regions, there exists a dominant culture, the carrier of which is the culturally and politically dominant ethnic group distinguished by a powerful and ancient culture. Educational processes are carried out through intercultural interaction between large and small ethnic groups. Combining cultural-ethnic values among all participants in intercultural dialogue through the education system, creating a unified intercultural space where each person defines their belonging to certain languages and subcultures - this is the task of modern education. The objects of education in a polyethnic environment are multicultural, hetero-ethnic societies within a unified national space. The multicultural educational space as an object of education is a socially-pedagogical complex structure that includes at least three subsystems: multinational and multicultural communities of students and their parents; multicultural and multinational community (teachers, researchers, administrators); societal, political, economic institutions of the country and society. Subjects of state relations are large and small ethnic groups - nations. Subjects of national relations, specifically as representatives of certain ethnic groups (nations) regarding the resolution of national-ethnic issues, can be various social groups and strata of the population.

As group subjects of multicultural education, large and small ethnic groups (ethnocultural groups) are involved, the inherent characteristic of which is cultural interaction. Ethnicity as a subject of multicultural education usually refers to a social community characterized by ethnic (genetic) unity, cultural community, linguistic community, and the status of a national minority [60].

Another subject of multicultural education is minorities, representatives of subcultures. Each subculture has its own psychology and cultural environment, distinguishing it from other ethnic groups. In the USA, subjects of multicultural education are not only national minorities but also other subcultures, including women, people with developmental disabilities, the poor, and sexual minorities.

According to many scholars, ethnic and national affiliation are determinants of socio-economic stratification in society. Accordingly, the main subjects of multicultural education are distinguished into large and small ethnic groups:

1. Dominant ethnocultural groups (Anglo-Saxon population of the USA).
2. Indigenous groups without state-cultural autonomy (Native Americans, peoples of the North in the USA).
3. National minorities formed in the Modern and Early Modern periods (African and Latin American Americans in the USA).
4. "New Immigration" from the second half of the 20th to the beginning of the 21st century.

Since the mid-20th century, conditions have emerged that preceded the development of multicultural education due primarily to the expansion of the ethnic and cultural composition of the USA, as well as increased opportunities for social mobility, determining access to education for various social strata of the population.

In summary, it can be stated that the growth of ethnocultural diversity and the emergence of associated problems have led to the understanding in the USA of the need to implement a multicultural policy in all spheres of life.

3.3. Influence of Ethnic Stereotypes on Intercultural Communication and Social Relations in the USA

Today, the need to shape a personality capable of intercultural communication is at the heart of the societal demand in the sphere of education, particularly higher education. In the process of acquiring foreign languages, the study of norms, styles, and rules of communication is mandatory for many specialties according to the curriculum. Intercultural communication involves philologists not only knowing the language but also the culture, the way of thinking of native speakers, and the entire world of the language being studied, including traditions as established elements of culture, customs, and rituals; traditional everyday culture, norms of everyday communication along with mimetic code, mentality reflecting the peculiarities of perceiving the world, artistic culture reflecting the cultural traditions of the ethnic group and its national character.

Globalization, widespread use of the Internet, participation in international conferences, media, tourist trips, personal acquaintances, and so forth, open up wide opportunities to learn a lot about the life and behavior of peoples of other countries. Consequently, there is a growing interest in learning a foreign language, the culture of the country, and communicating with native speakers. However, communication is not limited to just exchanging information. It involves the interpenetration of ideas about communicative objects regarding themselves and the surrounding world. Stereotypes play a significant role in this process, regulating it. However, profound knowledge does not preclude misunderstandings in multilingual communication. The reason is that people view other cultures through the prism of their own, and their assessments and conclusions are limited by its framework. Imperfect knowledge of language, symbolism of gestures, facial expressions, and other behavioral elements often lead to erroneous or distorted interpretations of the content of actions, which engenders a range of negative feelings: suspicion, ridicule, hostility, contempt. When encountering representatives of other cultures, people most often perceive their behavior from the standpoint of existing stereotypes.

The result of such intercultural contacts is the identification of characteristic features of a particular nation or culture. Thus, ethnocultural stereotypes gradually form, representing a generalized notion of the typical characteristics of a particular nation or its culture.

Stereotypes encompass the social experience of people and reflect what is universal and repeated in their daily practice. It can be said that stereotypes are certain beliefs and common knowledge about the qualities and traits of other people, as well as certain events, phenomena, things. Stereotypes vary depending on the nature of the object and its place in the social structure: age, professional, ethnic, etc. The basis of a stereotype can be a manner of behavior or appearance or a character trait. Ethnic stereotypes include established stereotypes of one national group about others. For example, stereotypical perceptions of Germans' frugality, Ukrainians' sincerity, Georgians' hospitality, Russians' drinking habits, Englishmen's restraint and politeness, Estonians' and Finns' deliberateness. Such stereotypes often become decisive in the communication of representatives of the respective groups.

The same behavior can receive different assessments depending on the emotional shade of stereotypes (sympathy or antipathy). For example, if in England and the Netherlands, a man takes off his jacket and rolls up his shirt sleeves, it means he is ready to start working, while in Germany, such behavior means a break. It is well known that managers in America often put their feet on the table during phone conversations to demonstrate ease and importance in the office; the Japanese consider such behavior a higher manifestation of bad manners.

There are several reasons for the negative impact of stereotypes on intercultural communication.

1. Stereotypes cannot determine the individual characteristics of people. Stereotypes assume that all members of a group have the same traits. This approach is applied to the entire group and to an individual within it over a certain period of time, regardless of individual variations.

2. Stereotypes are based on half-truths and distortions. While retaining real characteristics of the stereotyped group, stereotypes distort reality and form inaccurate perceptions of people with whom intercultural contacts occur.
3. People maintain their stereotypes despite contradicting reality, so in situations of intercultural contact, it is important to effectively deal with stereotypes, that is, to be aware of them and be able to reject them if they do not correspond to reality (63).

Thus, stereotypes, regardless of their accuracy or inaccuracy, are an integral part of any culture, influencing the psychology, consciousness, and behavior of people and, consequently, interethnic communication.

Representatives of different cultures understand the world differently, which makes communication from a single position impossible. Each person determines how to evaluate events and facts based on their own values, which significantly affects our communication with people from other countries.

Stereotypes can also be useful in the following cases:

1. when consciously observed. A person must understand that a stereotype reflects group norms and values, group characteristics, and traits, rather than specific qualities unique to individuals in a group;
2. if the stereotype is descriptive, not evaluative. This involves creating stereotypes about the real and objective qualities of people in a particular group, rather than judgments about them as good or bad;
3. if the stereotype is accurate. This means that the stereotype should accurately express the characteristics and traits of the group to which the person belongs;
4. if the stereotype is only an assumption about the group, not direct information about it. This means that the first impression of a group is not always reliable knowledge about all individuals in that group;

5. if the stereotype is modified, meaning it is based on further observations and experience of interacting with real people or arises from the experience of a real situation (62).

Therefore, the undeniable influence of stereotypes on people's lives in general and ethnocultural stereotypes on the formation of sociolinguistic competence of philology students in particular. Considering stereotypes as elements of the worldview in the consciousness of an individual, which go through all the stages typical of dynamic formations: emergence, development, constant existence over a certain period, decay, and destruction, it becomes clear that the study of students in higher language education courses dedicated to intercultural communication is relevant and timely.

Conclusions to Chapter 3

So, the stereotypical characteristics of Americans historically formed under the influence of interaction with other nations, thus one can observe multiculturalism. For the American people, friendliness, tolerance, individuality, independence, equality, national identity, self-sufficiency, democratization, human dignity, respect for the law, etc., are characteristic. Stereotypes can arise and change in the process of contact with many representatives of other ethnic groups. Knowledge of the peculiarities and differences of stereotypes of Americans and Ukrainians helps to overcome intercultural barriers and contributes to the establishment of mutually beneficial and good relations between ethnic groups.

Summarizing the above, it can be stated that the increase in ethnocultural diversity and the emergence of problems associated with it have led to the understanding in the USA of the need to implement multicultural policies in all spheres of life.

The influence of stereotypes on human life in general, and ethnocultural stereotypes on the formation of sociolinguistic competence of philology students. Considering stereotypes as elements of the worldview in the consciousness of

individuals, which go through all stages characteristic of dynamic formations: emergence, development, continuous existence for a certain period, decay and destruction, it becomes quite understandable that the study of students in higher language educational institutions courses dedicated to intercultural communication, is relevant and timely.

ВИСНОВКИ

The role of ethnic stereotypes in interethnic communication is quite controversial. For each member of an ethnic society, ethnic stereotypes, mediating institutional norms, serve as a regulator of social behavior.

1. Ethnic stereotypes regulate interethnic communication through traditions, customs, and enduring commonly accepted values. Forming a unified symbolic environment, ethnic stereotypes act as a sort of informational filter. In today's polyethnic society, individuals involuntarily find themselves immersed in a constant stream of diverse and often internally conflicting information.

2. Ethnic stereotypes are historically formed and serve as a means of transmitting from generation to generation social experience of interactions, certain knowledge, emotionally evaluative attitudes (often overly generalized and biased) regarding one's own ethnic community (auto-stereotypes) and other nations (hetero-stereotypes). They may contain age-old archetypes, significant elements of self-identification, certain traditions, as well as reflect psychological peculiarities.

Therefore, ethnic stereotypes essentially have a mental character. They are transmitted through the cultural sphere - values, language, oral and written

folklore, traditions, religion, etc. Ethnic stereotypes form the basis of ethnic consciousness and are an integral part of culture, but their stability is relative. Changes in historical circumstances, acquisition of new experiences, direct communication with representatives of other nations alter attitudes towards many issues.

Depending on the stereotypes one nation creates regarding others, certain perceptions about both the former and the latter can be constructed. To understand the spiritual universe of a given nation, it is necessary to thoroughly study the system of auto- and hetero-stereotypes. The degree of truthfulness of a stereotype is the degree of correspondence between the self and hetero-stereotypes.

3. Ethnic stereotypes not only order but also systematize it from the perspective of culturally recognized ethnic values and ideals. Ethnic stereotypes contribute to satisfying the individual's need for a certain psychological stability and certainty. The actualization of ethnic stereotypes is a defensive reaction of the psyche to the unification or instability of the ethnocultural and ethnopolitical environment. Changes in social, especially political, determinants disrupt the individual's value system, and the immutability of ethnic stereotypes, traditional in opposition to social innovations, counteracts the development of social frustration and anomie. Ethnic stereotypes are conservative, and in crisis or conflict situations, individuals seek refuge in them.

4. Therefore, the term "multiculturalism" is predominantly used in the works of American scholars (Wolsko, Richeson, Ryan, Correll, Park and Smith, Vohraur, Gangon, Sasaki, etc.).

5. Ethnic stereotypes are a form of expression of ethnic consciousness and play an important role in supporting the ethnic identification of individuals and ethnic communities.

6. In the process of sociocultural formation of national identity, along with models of behavior, social perceptions, norms, and values, individuals assimilate stereotypical perceptions about other ethnicities, their representatives, the features

of mentality, and the national character of the latter. Since gaining independence in 1776, the United States has gradually developed a unique American culture based on the idea of national identity and inherent to most Americans. The complexity lies in determining what actually constitutes this American culture in practice. Stereotypes about the American nation often contradict each other. Some researchers argue that in recent times the nation is departing from its traditional principles, experiencing an identity crisis, and somewhat losing direction in development. Others argue that the 2000 census shows that American nationalism and unity are indeed becoming more significant.

7. The stereotypical characteristics of Americans historically formed under the influence of interaction with other nations, thus one can observe multiculturalism. For the American people, friendliness, tolerance, individuality, independence, equality, national identity, self-sufficiency, democratization, human dignity, respect for the law, etc., are characteristic. Stereotypes can arise and change in the process of contact with many representatives of other ethnic groups. Knowledge of the peculiarities and differences of stereotypes of Americans and Ukrainians helps to overcome intercultural barriers and contributes to the establishment of mutually beneficial and good relations between ethnic groups.

8. As the ethnic-cultural diversity grows, the emergence of related problems has led to the understanding in the USA of the necessity to implement multicultural policies in all spheres of life.

9. Undoubtedly, stereotypes influence human life in general, and ethnocultural stereotypes influence the formation of sociolinguistic competence of philology students. Considering stereotypes as elements of the worldview in the consciousness of individuals, which go through all stages characteristic of dynamic formations: emergence, development, continuous existence for a certain period, decay and destruction, it becomes quite understandable that the study of students in higher language educational institutions courses dedicated to intercultural communication is relevant and timely.

SUMMARY

Магістерська робота досліджує роль та вплив етнічних стереотипів у мультикультурному контексті Сполучених Штатів Америки. Дослідження розділене на три розділи, кожен з яких фокусується на різних аспектах етнічних стереотипів.

У першому розділі представлено теоретичні основи для розуміння етнічних стереотипів, визначено їх роль у суспільстві, а також розглянуто механізми і впливові фактори їх формування. Окреслено психологічні та соціокультурні аспекти етнічних стереотипів, підкреслено їх роль у регулюванні соціальної поведінки та посередництві інституційних норм, що впливають на індивідуальну та колективну свідомість.

Другий розділ присвячений специфічним особливостям етнічних стереотипів у Сполучених Штатах, країні, що характеризується своєю мультикультурною сутністю. Обговорено, як етнічні стереотипи сприяють формуванню національної ідентичності американців та їх відображення у масовій культурі. Розглянуто специфічні проблеми, пов'язані зі стереотипами щодо американців та афроамериканців, що надає уявлення про динаміку етнічної ідентичності та виклики, пов'язані зі стереотипами у різноманітному суспільстві.

Останній розділ аналізує історичні та культурні контексти формування етнічних стереотипів у США. Вивчено популярні етнічні стереотипи у сучасних медіа та культурі, а також їх вплив на міжкультурну комунікацію та соціальні відносини. Підкреслено, що етнічні стереотипи можуть забезпечувати психологічну стабільність та визначеність, особливо в часи соціальної та політичної нестабільності, і наголошено на важливості розуміння цих стереотипів для покращення міжкультурних відносин.

Ключові висновки:

Психологічна стабільність: Етнічні стереотипи забезпечують психологічну стабільність та визначеність, виступаючи як захисна реакція у нестабільних етнокультурних та етнополітичних умовах.

Культурна передача: Ці стереотипи служать засобом передачі соціального досвіду, знань та оцінювальних установок між поколіннями, формуючи основу етнічної свідомості.

Роль у національній ідентичності: В США стереотипи значно впливають на формування національної ідентичності та відображають складності та суперечності в американській культурі.

Мультикультуралізм: Взаємодія з різними етнічними групами сприяє розвитку мультикультурного середовища в США, підкреслюючи важливість впровадження мультикультурних політик у всі сфери життя.

Освітня значущість: Розуміння та подолання етнічних стереотипів є важливим для розвитку соціолінгвістичної компетентності, особливо у вищій освіті, для подолання міжкультурних бар'єрів та покращення взаєморозуміння.

Підсумовуючи, незважаючи на те, що етнічні стереотипи є консервативними і стійкими до змін, їх вплив на соціальну поведінку, національну ідентичність та міжкультурну комунікацію є значним. Вирішення цих стереотипів через освіту та політику є необхідним для створення більш інклюзивного та гармонійного мультикультурного суспільства.

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