

3.2 Specificity of ethnic stereotypes in American, British and Ukrainian national cultures

Introduction

Today, intercultural communication, its translation and interpretation are gaining more weight and importance as we live in a world that is becoming more open, accessible and global. In the conditions of modern social, information and economic globalization, there is an increased interest in the issues of interaction of language, culture and psychology of ethnic communities, which are components of any nation and without taking into account which it is impossible to create a cultural picture of the nation.

Communication and mutual relations with other cultures, communities, and individuals depend on the degree of depth of understanding of the peculiarities of ethnic cultures as integral components of national culture and respect for representatives of ethnic communities. Each representative of another culture in the global space has its own worldview. The perception of the surrounding world, culture and behavior of representatives of both their society and other communities, countries and nations is reflected in the language picture of the corresponding language community, one of the elements of which is a stereotype, as a form of perception not only of one's own culture, traditions, forms of behavior, but also about the culture and behavior of representatives of other nations.

As our research shows, each language interprets the world in its own way, has its own way of conceptualizing it. Each people, each nation has its own ideas about the surrounding world, about people, about representatives of another culture. Certain stereotypes are formed in a society - about societies as they are, about behavior and traditions within their cultural space, and about representatives of other language and ethno-cultural spaces.

Scientists emphasize the need to study linguistic mechanisms that serve to transmit national stereotypes. The analysis of scientific sources shows that such mechanisms

include phraseological units and catchphrases, language clichés that create and express linguistic national stereotypes of each nation, and their equivalent translation in the language of each other culture.

The study analyzed lexicographic reference books, phraseological dictionaries, scientific papers, fiction, and national folklore.

The concept of "stereotype" is the subject of study in many sciences and is considered in the works of cognitologists, sociologists, ethnographers, psychologists, linguists, and ethnopsycholinguists. The proposed research is based on the works of such scientists as U. Lippman, A.K. Baiburin, E. Bartminsky, R. Brown, O. A. Gapchenko, L. V. Zavhorodnya, A. Ivchenko, I. S. Kon, O. П. Левченко, C.VcCarty. Ethnic stereotypes are of particular interest because in many cases they express not only social relations, but also psychological characteristics of a certain community. Such stereotypes include ethnic stereotypes based on skin color, natural features and economic activity, ethnic labels based on national cultural artifacts, ethnic stereotypes based on the gastronomic symbols of nations, ethnic jokes and anecdotes as sources of stereotypes. The purpose of the research is to investigate the concept of stereotypes, analyze stereotypes kinds, sources, peculiarities and functions of ethnic stereotypes and describe the linguistic means of expressing ethnic stereotypes in American, British and Ukrainian language cultures.

The concept of a stereotype and its characteristics are studied in linguistics and cultural studies, cognitive linguistics and ethnolinguistics. Special attention is paid to the research of classifications, the role and functions of a stereotype in language and cultural communities. general linguistic methods of expressing a stereotype in cross-cultural discourse.

3.2.1 Stereotypes as an object of scientific research

We live in a world that is becoming more and more open, accessible and global, and therefore intercultural communication, its translation and interpretation today are gaining more and more weight and importance. Communication and relationships with other cultures, communities, and individuals depend on the degree of effectiveness of understanding them. Each representative of another culture in the global space

possesses his/her own worldview. The perception of the surrounding world, culture and behavior of representatives of both the society they live in and other communities, countries, nations, is reflected in the language picture of the corresponding language community, one of the elements of which is the stereotype, viewed as a form of perception not only of one's own culture, traditions, forms behavior, but also about the culture and behavior of representatives of other nations.

Understanding of national and ethnic stereotypes plays a significant role in the dialogue of cultures, in the exchange of cultural and spiritual values.

In the process of intercultural communication, individuals, as a rule, perceive and evaluate each other from the standpoint of their own culture and its internal standards, that is, from the standpoint of "ethnocentrism." This concept means that representatives of one culture tend to overestimate the characteristic features of their own cultures and underestimate the same characteristic features of other cultures. This process is called attributive in psychology. It has been proven that it is characteristic of all people to consider what happens in their culture as natural and correct, as well as to consider the customs of their group as universal, to consider their norms and values as absolutely correct and what happens in other cultures as incorrect, unusual or whimsical [138, p.56].

Native speakers understand that foreigner's grammatical or lexical errors are caused by insufficient knowledge of the foreign language they are speaking. However, errors of the cultural plan are most often associated not with "ignorance", lack of knowledge and experience in a given culture, but with psychological, personal, as well as positive/negative qualities of a person himself/herself. So, for example, the frequent use of imperative constructions in English, which is characteristic of Ukrainians, is perceived by English speakers as a manifestation of anger or aggression [139, p. 16]. Englishmen try not to use the modal verb *must*, as it provides no choice.

Thus, the assertion of one's own integrity as a national-cultural community, in addition to other ways, also occurs is realised through the denial of the "alien", which is considered as negative, incorrect, harmful, as it can represent a threat to the stability of their usual way of life. As a result, what is stereotypically regarded as positive in

one culture is also stereotypically understood negatively by representatives of another culture, which is the subject of interest and study of many scientific disciplines and, first of all, linguistic and cultural studies [139, p. 16].

The very word stereotype, originating from the Greek Στερεός - voluminous and τύπος - impression, came into the language circulation from the printing business, where the stereotype is a monolithic printed form of a copy of a typographic set, used for printing machines. In modern scientific thought, there exist different definitions of the concept of stereotype, depending on the methodological direction and principles of the scientific school. In general, a stereotype is used as a metaphor for a mental cliché and is a persistent, simplified, schematic representation of any phenomenon, or event [155, p. 9].

The concept of "stereotype" is the subject of study in many sciences and is considered in the works of cognitology researchers, sociologists, historians, philosophers, political scientists, linguists, ethnographers, psychologists, and ethnopsycholinguists. Within these disciplines, there exist different conceptualizations and theories of stereotypes that sometimes share commonalities and sometimes contain contradictory elements. Accordingly, different fields of science highlight different aspects of stereotypes: psychological, mental, social, communicative, cultural, ethnic. In the scientific literature, various concepts of stereotypes are presented: "national stereotypes", "ethnic stereotypes", "social stereotypes", "cultural stereotypes" and others, which denote the phenomenon of stereotyping from the position of various shades of intercultural communication, but have common features of reduction to a common denominator of the phenomenon of stereotyping itself .

Ethnic stereotypes represent a simplified, often emotionally colored prejudiced attitude of one people to another or one ethnic group to another. National and ethnic stereotypes were formed historically in the process of the development of inter-ethnic and international relations, reflecting the desire of people to preserve their own cultural or national identity, as a factor of consolidation and fixation of an ethnic group or nationality, clearly delineating its borders [161, c. 115]. The social stereotype also acts as a simplified universal tool for recognizing, reproducing and transmitting socially

significant information codes in the processes of interaction of members of societies with the surrounding social and natural environment and with each other, regulating the processes of identification and formation of the social identity of an individual. In a social context, an individual begins to learn stereotypes from the moment he begins to identify himself as a member of a certain society, cultural center or social group [152, c. 111].

Thus, the national stereotype is a conglomerate of mental, social, communicative, cultural and ethnic kinds of stereotypes, combining all their characteristics and forming the unity.

An independent interdisciplinary direction, "imagology", investigates the origin, functioning and influence of historical, cultural, sociological, psychological and political aspects of stereotypical representations of communication participants, through which the individual imagines himself and his partner. Analyzing data from various sources, imagology seeks to generalize the information and reveal within the national consciousness general ideas about the external and internal objects of its consciousness. Another similar term "imagology" is also used by sociologists in a narrower sense, to denote a scientific discipline that studies artificially constructed images, that is, imaginary stereotypes [162, p.9-10].

However, the issue of defining the concept of "stereotype" is still being discussed in scientific literature and attempts are being made to identify ways of forming and spreading stereotypes in society, discussing the issue of their impact on relations not only among members of their own society, but also among different peoples. There is no agreement among researchers about a single definition of the term "stereotype" [148, p.17].

The very term "stereotype" gained widespread popularity thanks to the American scientist U. Lippman and his book "Public Opinion", published in 1922. U. Lippman defined a stereotype as an ordered, schematic, culturally determined "picture of the world" in the imagination of an individual, which saves his efforts when perceiving other more complex objects of the world to describe the subjective images of different ethnic groups ("People trust pictures in their heads "). This is "a special form of

perception of the surrounding world that affects information about our feelings before this information reaches our consciousness" [153, p.33]

O.V. Tkachyk, in the works on stereotypes in English folklore, interprets the concept of "stereotype" as a schematic, standardized image or representation of a social phenomenon or object, usually emotionally colored and enduring. A stereotype is an acceptable idea of a person about any phenomenon that was formed under the influence of social conditions and previous life experience [144, p. 12].

Lexicographic scientific papers give similar definitions of the stereotype phenomenon. In particular, Longman's dictionary gives the definition treating a stereotype as a stable mental representation, a fixed pattern, which is considered to be a representation of a type of person or event [154, p. 902].

According to U. Lippman, only a very small number of surrounding facts enter our consciousness from the outside, while the majority of them are constructed by us. Any message is a synthesis of the one who knows with that which is known, where the significant role of the observer always remains selective. The facts we observe depend on our location and our own worldview [153, p.41]

According to U. Lippman's observations, a person, aiming to learn about the contradictory world around him, creates a "picture in his imagination" about the phenomena he directly observed. An individual has a clear idea about most things even before he has directly encountered them in life. In addition, similar representations-stereotypes are formed under the influence of the cultural environment of this individual [137, p. 56].

H. Wallace points out that there is no scientific data proving that people are born with already acquired national or political views of their native country. No, the knowledge about national, social, political views people receive due to the principles of upbringing in the family and school, but not in social consciousness or national spirit, until we learn to analyze the traditions inherited from parents, teachers and mentors [163, p.17-18.]

Stereotypes allow a person to form an idea about the world as a whole, to go beyond his social, geographical and political environment. Thus, U. Lippman notes that

stereotypes are so persistently transmitted from generation to generation that they are often perceived as a given, as a reality or a biological fact.

If the individual's personal experience contradicts the stereotype, this can often lead to one of two subjective conclusions: a person, who is disinterested for some reason, does not notice these contradictions, or considers them an exception that confirms the rule and he/she usually forgets about them. An inquisitive person, when a stereotype collides with reality, can change his stereotypical perception of the world around him. However, U. Lippman does not consider stereotypes to be unequivocally false ideas. In his opinion, a stereotype can be: a) true, b) partially true, c) false [142, p. 12].

U.Lippman highlights the following important features of a stereotype - determinism by culture and the possibility of being a means of saving labor efforts, and, accordingly, language means [153, p. 23].

As for cognitive linguistics and ethnolinguistics, the term "stereotype" refers to the meaningful side of language and culture, that is, it is understood as a mental stereotype that correlates with the picture of the world. A language picture of the world and a language stereotype are interrelated as a part and a whole, while a language stereotype is understood as a judgment or several judgments related to a certain object of the non-verbal world, a subjectively determined representation of the object in which descriptive and evaluative features coexist and which is the result of the interpretation of reality within the framework of socially developed cognitive models [136, p. 6–8]. But a language stereotype can be considered not only as a judgment or several judgments, but also as any expression consisting of several words, for example, a stable comparison and a cliché. For example: a person of Caucasian nationality, gray as a harrier.

There also exist another point of view, considering a stereotype as a certain process and result of communication or behavior according to certain semiotic models, the list of which is closed due to certain semiotic-technological principles adopted in a certain society. We can assume that stereotyping, as a result, is perceived by a person in the form of such concepts as standard and norm (the concept of stereotype is generic in this case), and the standard is the implementation of a certain semiotic and/or

technological model on social and socio-psychological levels, and the norm is the implementation of such a model at the linguistic and psychological levels.

In our opinion, this understanding of the concepts allows us to distinguish between linguistic and non-linguistic behavior, and on the basis of this we can conclude that a standard is a non-linguistic, socio-psychological reality existing at the linguistic level expressed by a norm, and a stereotype is a general concept that includes itself and the norm and standard.

The main reasons for the appearance of stereotypes are analyzed in cognitive theories, as well as in the framework of social psychology. These branches of science study the extent to which our thoughts depend on the immediate social context and, in turn, influence our behavior in society. Cognitive theories emphasize our need to classify people, because this simplifies the way we perceive the world around us. People have the ability to process information about the surrounding world, so they use cognitive generalizations to reduce the load on thinking as much as possible. People develop schemas that reflect their knowledge of themselves, others, and their social roles. When these schemas become established, they determine the way we process information and form judgments about ourselves and others.

Renato Taguiri believes that a stereotype is an individual's tendency to easily and quickly put certain phenomena of the surrounding reality into certain categories, depending on age, gender, ethnicity and profession, and attribute to them qualities that are considered typical for people of this social group [159, p.395]. In social psychology, a stereotype is any generally accepted opinion about specific types of people or about certain ways of behavior, intended to represent an entire group of these individuals or behavior as a whole, although these opinions or beliefs do not quite accurately reflect reality [155, p. 8]

From the point of view of translation strategies, we are interested in all types of stereotypes, but first of all communicative cultural-ethnic, or general "social stereotypes", since they can most often manifest themselves in intercultural communication as a result of social interaction, and therefore have a place in translation practice .

Yes, there are stereotypes formed on the basis of age ("young people prefer only novelties"), gender ("a woman drives"), race ("all British are mannered"), religion ("Islam is the religion of terrorism"), profession ("fraudulent lawyers") and nationality ("Swiss are punctual"), geographical location ("rural life"), material ("only Japanese cars are of the highest quality"). These stereotypes carry a specific code for the translator, because depending on the interpretation of each of the ethno-cultural stereotype phenomena, they have a positive or negative color, which the translator should have in mind (Nachbar, Lause, 1992).

Modern international cooperation and conflicts give an impetus to the in-depth study of ethnic stereotypes as one of the kinds of stereotypes, since it is ethnic stereotypes that demonstrate the great role played by the traditional persistent ideas of peoples about each other, and how important it is to study the ways of formation and influence of such phenomena.

Among the many problems arising from the definition of the concept of a "stereotype", we can single out a number of the most important and controversial ones, which are of undoubted interest for researchers dealing with this issue.

One of the main problems is the degree of credibility in stereotypes. There is no unanimous opinion on this issue. At the everyday level, stereotypes are perceived as objective reality, although from a philosophical point of view "objective" reality cannot exist at all, since any judgment about any reality, event, situation is made by a subject or a group of subjects and, accordingly, will always remain only subjective, which leads to the fact that diametrically opposed theories are always present in scientific thought. Therefore, a number of scientists emphasize the fact that the basis of any ideas, including ideas about stereotypes, lies in subjective world perception [136, c. 5-7].

The issue of their stability is inextricably linked to the problem of resolving the unanimous credibility of stereotypes. If the basis of the stereotype is reliable information, then it should be relatively stable; if it is entirely and completely false, then the stereotype should change depending on the historical, international and even domestic political situation in one or another country. In accordance with this provision, most authors insist on the variability of stereotypes or partial reliability.

Most scientists consider stereotypes to be an inevitable and dangerous phenomenon. Even positive stereotypes can be dangerous, because they create the impression of objectivity and thus support the entire system of stereotypes as a whole. Most dictionaries note that the word "stereotype" has a negative meaning. If we analyze a stereotype as a representation based on superstitions, then through the prism of the latter, a stereotype can be defined as a prejudiced attitude towards anyone or anything based on their belonging to a specific group or category. Here we understand the presence of a categorical assessment - whether positive or negative, but in psychological literature, negative attitudes towards a certain person or group of people are usually meant [136, p. 6-8]. Thus, having analyzed the meaning of the term "stereotype", in our study we can draw some general conclusions:

1) each person has an individual personal experience, a special form of perception of the surrounding world, on the basis of which a so-called "picture of the world" is created in his thinking, which includes an objective (invariant) part and a subjective assessment of reality by an individual, and a stereotype is part of this picture;

2) the majority of scientists studying this problem note that the main feature of stereotypes is their being determined by culture - a person's ideas about the world are formed under the influence of the cultural environment in which he lives, the education he receives, the practical experience of being in the cultural space of other nations;

3) stereotypes are shared by the majority of people, however, they may change depending on the historical, international, as well as domestic political situation in one or another country;

4) many linguists note that stereotypes are in most cases false or only partially reliable;

5) a stereotype is not only a mental image, but also its verbal shell, that is, stereotypes can also exist at the linguistic level - in the form of a norm. Thus, on the basis of the conclusions made, it is possible to formulate the definition of the concept of "stereotype":

6) a stereotype is a relatively stable, generalizing image or a number of characteristics (often false), which, according to most people, are characteristic of

representatives of their own cultural and linguistic space, or of representatives of other nations;

7) a stereotype is a person's idea of the world, which is formed under the influence of the cultural environment (in other words, it is a culturally determined idea), which exists both in the form of a mental image and in the form of a verbal shell, a stereotype is a process and result of communication or behavior according to certain semiotic models. Stereotype, as a generic concept, includes a standard, which is a non-linguistic reality, and a norm existing at the linguistic level. Stereotypes can be both the characteristics of other people and everything related to the ideas of one nation about the culture of another nation as a whole: general concepts, norms of speech communication, behavior, categories, mental analogies, superstitions, moral and etiquette norms, traditions and customs .

To understand stereotypes, it is useful to consider their role and main functional meanings: (a) stereotypes are auxiliary means for explaining the surrounding reality and understanding the situation, (b) stereotypes are energy-saving devices that must be reduced to the mental capacity of the perceiver, and (c) stereotypes are common ideas that are formed in accordance with the accepted views or norms of the social groups to which one belongs [136, p.5-7]

Each of the above functional meanings requires a detailed study to enable their reliable interpretations in intercultural communication [155, p. 8].

Any society in the process of interaction with the external environment accumulates certain experience, which acts as the basis on which the very possibility of the existence of the collective in time is based. It is natural that the community is interested in preserving, accumulating and passing on this experience to the next generations. It is also known that the transfer of accumulated information occurs in two ways: genetic and non-genetic. The transfer of hereditary information is carried out in the process of socialization and is entirely based on education. Collection, transmission and storage of social information involves its organization and selection of the most significant fragments. The mechanism of stereotyping is aimed at performing these functions. With its help, the accumulated information is not just a sum of useful

knowledge, but also an experience organized in a certain way, which, thanks to the presence of a structure, can be transferred over time. At the same time, collective memory cannot contain all experience. Stereotyping of the most significant information allows not only to carry out selection, but also to preserve its working volume in conditions of constant updating.

The structuring property of stereotypes is directly related to their introverted focus on internal mechanisms of self-organization. The introverted, regulative nature of stereotypes brings them closer to the concept of a social norm - the basic category of social control. Stereotyping applies to any behavior in any sphere of human activity, where a social norm regulates the social behavior of people. Norms can be understood as historically formed rules of behavior, and then they are synonymous with standards of behavior. But the concept of norm always contains an evaluative content. In this case, the norm acts as an expression of some external point of view, according to which any act can be characterized as "right" or "wrong", "good" or "bad", "high" or "low", etc. The natural correlate of the norm in this sense will be a violation. In addition, the norm exists only against the background of violations [144, p. 14].

In principle, the complete dominance of the norm is impossible, because this concept loses its meaning. Meanwhile, stereotypes of behavior exist not only to express the norm, its observance, but also for its violations, that is, "wrong" behavior that has its own standards. This is indicated by a wide class of phenomena characteristic of each ethnic culture. Yu. Lotman's opinion that the norm and its violation are not opposed as dead facts is valid for our research. They are constantly changing into each other. Rules arise for breaking the rules and anomalies are necessary for the norm. Real human behavior will oscillate between these poles.

Orientation to violation of the norm does not necessarily refer only to the sphere of individual behavior. Entire sections and groups of society have their own models of both "correct" and "wrong" behavior. At the same time, the second type of behavior is not an innovation in historical terms, because it has much deeper roots. In any society and at all times, the first type of behavior inevitably alternated with the second one, the vivid expression of which was the holiday. It is important that the ratio of norms and

stereotypes of behavior is not reduced to their identification. In addition, the norms and stereotypes of behavior in some cases overlap, and in others they differ significantly.

Therefore, stereotypes exist in any society, but the set of stereotypes for each of societies is purely specific. A number of scientists put forward the hypothesis that intercultural contacts strengthen people's existing stereotypes of perception of other cultures, as well as increase their confidence in the existence of insurmountable differences between them [143, p. 101].

Stereotypes can deepen the feeling of persistent understanding or misunderstanding in reference to other cultures. Moreover, stereotypes help encode and decode information in the process of communication, as well as to minimize the effort of processing information coming from extraverbal reality, as it is a generalization of the experience of knowing the world by a person and are assimilated by the individual in the process of his socialization from the moment he begins to fully realize himself as a member of this society [152, c. 111].

U. Lippman, having subjected to analysis the mass role of the press in the formation of public opinion regarding various population groups, came to the conclusion that the process of perception of the "other" is governed by biased positive, negative, or neutral stereotyped opinions.

"Stereotypes, no matter what they are, positive, negative or neutral - regulate the interaction of communicators both in intercultural communication and in communication within a culture" [137, p. 15]. However, as noted above, a negative feature of stereotyping is that a non-existent feature can often be used as a basis for generalization, which leads not only to incorrect judgments and conclusions, but also to a distorted perception of this or that phenomenon [137, p. 15].

Social psychologists tend to call stereotypes a "flow of misinformation" that creates false rather than correct ideas about one another in societies. Faced with reality, stereotypes often hyperbolize its features and attribute to it phenomena that do not exist in reality. As a result, the stereotypical image of reality is distorted, it can be more or less adequate, more or less complete, but most often erroneous. Although stereotypes do not always meet the requirement of accuracy and differentiation of the subject's

perception of social reality, their presence plays a significant role in a person's assessment of the surrounding world, as it allows to speed up the process of cognition, and performs an important function of saving time for deep thinking.

At the same time, arising in the conditions of unlimited false information, the stereotype can perform a conservative and even reactionary role, significantly deforming the process of interpersonal interaction, leading to radical actions. The truth or falsity of stereotypes should be based on the analysis of a specific situation, which is manifested in the adaptive function of stereotypes, since any stereotype that is true in one case may turn out to be false in another, being ineffective for solving the tasks of personal orientation in the surrounding world [152, c. 113].

Stereotypes also make it possible to identify individual internal conflicts and project them onto other people as a way of solving one's own internal problems, influencing perception, thinking, learning, and interpersonal relationships. Stereotypes contain ideas about action programs, stable expectations, motives, stereotyped forms of behavior that are presented as natural or self-explanatory.

Stereotype systems can serve as the traditional core of protecting our personal position in society and an orderly self-image of the world in which our likes and abilities, fears and hopes are located. A stereotypical picture of the world may not be complete, but it is the picture of the very world to which we have adapted. We are a part of it [153, chapter 7]

So, in a number of social sciences, stereotypes are ascribed the following list of functions:

- a cognitive function that divides subjective reality into imaginary categories;
- an orientation function allows you to orient yourself in the surrounding chaotic disordered world;
- a cumulative function, which provides the passing of experience from generation to generation;
- a communicative function, which provides using stereotypes for personal communication purposes;

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- a mobilization function of preserving and protecting a positive ethnic, national or any other group identity;
- an adaptive function, which provides determining the truth or falsity of a stereotype based on the analysis of a certain situation;
- a conflict-separation function of expressing one's own internal conflicts and projecting them onto other individuals;
- the function of saving deep thinking for the sake of saving time.

The existence of numerous functions of stereotypes is explained by the fact that other cultures represent the surrounding reality in the opposition "own - foreign", "positive - negative". The positive functions performed by stereotypes include, firstly, the categorization of the surrounding reality according to certain features essential for this culture. Secondly, the implementation of a protective function in the event when a person encounters an incomprehensible phenomenon. As disadvantages of stereotyping one can consider a simplification of the approach to representatives of other cultures and social phenomena, conservative thinking, and sometimes a generally hostile attitude towards representatives of other (especially neighboring) peoples. However, due to the listed factors, the phenomenon of stereotyping cannot be unequivocally viewed as negative. Henry Tajfel, a British social psychologist, in his work "Social Identity and Intergroup Behavior" highlights the main points of his research in the field of stereotypes:

- 1) representatives of any social community are willing to characterize social groups with undifferentiated and biased features;
- 2) such categorization can remain stable for a long period of time, from several years to a lifetime;
- 3) stereotypes can change, depending on social, political or economic changes, but this process usually happens too slowly;
- 4) stereotypes are learned in childhood and are used long before a child acquires and formulates his own judgments concerning those groups about which his stereotypes have already been formed;

5) stereotypes do not present a big problem when there is no clear hostility in the relations of groups, but they become more "expressive" and hostile when there is social tension between groups and it is extremely difficult to modify them in conditions of conflict [160, p. 165].

3.2.2 Ethnic stereotypes in British, American and Ukrainian Cultures

In linguistics, ethnic stereotypes are considered within the framework of their belonging to social stereotypes, and are typified by their group designation of ethnonyms and sociolinguistic functions.

In foreign linguistics, there is no clear distinction between the concepts of "ethnic epithet", "ethnic label" or "ethnic/racial image" - ethnic/racial slur. Moreover, in Western sociolinguistics, such definitions as "ethnophaulism", "ectronym and actronym" - ecthronym and achthronym are used to denote ethnic stereotypes. In one of the fundamental studies on ethnic sociolinguistics "On The Nature of Prejudice: Fifty Years after Allport" edited by J. Dovidio, the terms antilocutions, ethnonyms, ethnophaulisms, ethnic speech, ethnic slurs are used in the sense of "ethnic stereotype" [149, c. 175-181].

An ethnic stereotype is a name of a persistent nature, which is given to a single representative of an ethnic group, a people, a nation or the whole group as a whole and reflects the fictional or real characteristics of the bearer of this stereotype, acting as a direct result of the process of ethnic stereotyping [147, c. 492].

Ethnic stereotypes related to immigrants and foreigners reflect an assessment of a culture foreign to the host country. However, reverse stereotyping is also possible. Immigrants and foreigners also create their own stereotypes about the nation, people, ethnic group, which they join in case of emigration. Researchers of ethnic relations state that peoples and ethnic groups actually impose stereotypes on each other and pay much less attention to reality, trying to defend and exaggerate their value determination in relation to other communities [147, c. 493].

Sociologist Howard Beller put forward the "labeling theory" in order to show why people perceive others as different from themselves and less valuable beings. People invent labels and treat those who are stereotyped in a special way. Ethnic stereotypes

are often based on anthropological features of a person's appearance - skin color, shape, texture and color of hair, the shape of the eyes, the shape of the nose, lips, face and head as a whole. As a result, ethnic stereotypes appear, characterizing representatives of one or another ethnic group anthropologically, from the point of view of physical features, characteristic of other ethnic groups and races [151, link].

Skin color and ethnic stereotypes.

Objectively evaluating the races by skin color, we can say that black skin is characteristic of the Negroid race, white is characteristic of the Caucasian race, and yellow is characteristic of the Mongoloid race. Thus, ethnic stereotypes for the white race that appeared in the 1990s are found in the slang language *as cave and caveboy*, for which the stereotype serves that the original cavemen were white-skinned, and black-skinned Africans lived on the plains. In the language of the Negroid race population of America in the 1970s and 1980s, there was a metaphorical ethnic label "*chalk*", based on the comparison of a person with white skin to a white chalk. Metaphorical ethnic label *spook "ghost"*, which can be used in ironic contexts. In the same vein, the ethnic "gastronomic" labels vanilla, saltine, soda cracker were formed as a comparison with white vanilla sugar, salty cream and white cookies, which became widespread in the student environment of the USA in the 1990s.

The most numerous system of ethnic labels characterizes the black population since the 17-18th centuries, when the south of the United States was slave-owning. Thus, black slaves were called *blackbird*, "*black thrush*", as well as *blue*, *dark*, *inky*, *tar* as part of complex ethnic labels, which to varying degrees indicated the shades of black skin of Africans depending on their origin, because in African countries there are a large number different shades of black skin, from bright red to dark black.

In relation to mulattoes and Asians, the ethnic labels *beige*, *bright*, *brown polish*, *brunette*, *cheese*, because different varieties of cheese have a different yellowish shade, *chocolate drop*, *cocoa*, *headlight*, *high yellow*, *peola*, *pinky*, *tush*, *yellow*, are widespread. Yes, *pinky*, *lemon*, *brown sugar*, *chocolate deluxe* can be said about an attractive fair-skinned Negro people. The label *brown sugar* is considered harmless,

since the negative meaning of "brown" skin color is softened by the positive characteristic of the word "sugar".

Ethnic labels in relation to the black population also appeared in Great Britain in the 18th century. One of them is a patronizing and condescending description of a black person, *darky*, which spread throughout the British colonial empire and was first used in relation to the aborigines of Australia, Maori and American blacks, and later also for the entire black population.

The translation of some ethnic stereotypes requires background knowledge, political, cultural and historical realities. Thus, the terms "*day and martin*" and "*Enoch*" in the UK carry a negative connotation in the reference to a black-skinned person, as they originate in the 1970s from a wax called "Day and Martin's shoe blacking" and on behalf of the scandalously famous politician John Enoch Powell (1912-1998), who was an ardent opponent of racial integration.

Native Americans, the indigenous inhabitants of North America, can be identified as "*red-skinned*" in racial slang stereotypical identification. It was the red color of their skin that formed the basis of such ethnic labels that were spread in the USA from the end of the 18th-19th centuries, such as *copper*, *copperhide*, *copperskin* - literally translated as "copper-skinned", *copperhead* - after the name of a poisonous snake whose habitat is in the USA.

Ethnic stereotypes based on natural features and economic activity.

Existing ethnic labels provide valuable cultural information about the typical work activities sometimes of an entire ethnic group. Among the variety of ethnic stereotypes, stereotypes based on natural landscape and geographical features that indicate the place of residence of the ethnic group, a typical landscape or economic activity due to natural and climatic conditions, and typical animals or plants that can symbolize this ethnic group stand out. [147, c. 495].

Thus, ethnic stereotypes based on natural and climatic features include the synonymous humorous, ironic, and sometimes mocking stereotypical nicknames of the Irish *bogger*, *boghopper*, *bog-lander*, *bograt*, *bog-trotter*, since there are many peat bogs and bogs in Ireland, especially in its central part, which served as the basis for the

emergence of stereotypical nicknames characterizing the Irish as *swamp dwellers*. Another stereotypical nickname for the Irish, which is included in the wide range, is "*cork*" and originated in the United States to refer to immigrants from Ireland. This stereotypical nickname originates from the name of a port city in Ireland, from which immigrants came to the United States. In the American version, the derivatives *corktown* and *cork hill* appeared to characterize urban areas inhabited by the Irish.

Natural and climatic conditions of the American South and cheap slave labor led to the creation of cotton and tobacco plantations in the 17th century already . And today, cotton still occupies a leading place in the economy of the southern states, which in the eyes of the black population who moved to the north of the USA in the 50s and 60s of the 20th century, remained a country of cotton and were called *the cotton curtain*. The Americans of the 1970s called the southerners themselves "*cotton-chopper*".

For Ukrainians, a vivid natural stereotypical nickname is "*Hutsul, Hutsulka, Lemka, Vuyki*" as representatives of the Ukrainian nation living in the territory of Hutsul region, Lemkiv region and Polonyna, where male people related to "uncle" are called "*Vuyka*" [Vechirko, link].

Ethnic labels based on national cultural artifacts.

Often, ethnic labels are based on the names of household and cultural objects, artifacts typical for a certain ethnic culture. It is believed that the folk instrument of the Irish is the harp. In the American variant of the English language, there is a nickname for the Irishman, motivated by the musical preferences of the Irish, - *harp*. It has been known since the end of the 19th century. On St. Patrick's Day, the patron saint of Ireland, on March 17, the Irish traditionally attach shamrock leaves to their clothes, because the shamrock is the national symbol of Ireland. In America, the *shamrock* became the basis for the nickname of an American of Irish origin [150, c. 12].

Often, nicknames are based on stereotypes associated with items of national or typical clothing. English immigrants who moved to Australia at the beginning of the 20th century received the stereotypical label *tweed-capper* based on a typical headdress - a tweed cap. The Indians of North America have a number of stereotypical nicknames

that contain the blanket component in their composition: *blanket-head*, *blanket-buck*, because Indians cannot be imagined without blankets: in the mass consciousness, a blanket and an Indian are, as it were, inseparable [156, c. 61].

For Ukrainian stereotypes, two historical milestones of domestic culture determine two types of Ukrainian stereotyping: *Zemlerob* and *Cossack*. The *Zemlerob* type goes back to the deep roots of Ukrainianisms, the origins of which go back to the Indo-European culture of pastoralists. The *Cossack* type was formed on the basis of the formation of the Cossacks, which had their predecessors even in the days of Kyivan Rus in the form of *bagatyrs* and *wanderers*. Therefore, the *Cossack*, the *farmer* and all their derivatives are based on everyday Ukrainian stereotypes [Vechirko, link].

Gastronomic symbols of nations and peoples, which are the basis of national and ethnic stereotypes.

As mentioned above, stereotypical ideas about races, peoples and nationalities, as well as stereotypical ideas about countries and regions, include opinions that exist in the mass consciousness about typical features of the national character, typical cultural artifacts, language etiquette, models of everyday behavior of representatives of other people and culture, forms, methods and methods of labor activity, etc. Stereotypical representations are also created thanks to certain elements of culture, which are attributed a certain ethnic meaning. In restaurants, we are served *Viennese schnitzel*, *Ukrainian borscht*, *Czech dumplings*, *Italian spaghetti*, *Hungarian goulash*, *French cheeses*.

Culinary symbols of certain ethnic groups have become national, such as "*oatmeal*" for the English, "*spaghetti*" for the Italians, "*beer and sausage*" for the Germans, "*bagels*" and "*matzah*" for the Jews, "*borscht*" for the Ukrainians, etc. In the everyday mass consciousness of foreigners, there is, for example, a gastronomic stereotype that the common and democratic food of the English is fish with fried potatoes, *fish and chips* [158,p. 55].

The diet of the English has long included smoked herring kipper, a herring which, after processing, has become "two-faced with no guts". Smoked herring was usually

eaten with butter for breakfast or dinner. In the Australian version, the word *kipper* began to be used as an ethnic nickname for immigrants from England [158,p. 55-56].

In the USA, in relation to immigrants from Mexico and other "*Latinos*", stereotypical nicknames *bean*, *beaner*, *beanbag*, *bean choker*, *bean eater* are used, which emphasize the poverty of Mexicans in comparison with Americans.

At the end of the 18th century the French have a dubious reputation for eating frogs. Derogatory nicknames *frog-eater*, *frog*, *froggy* / *froggie* / *frogger* appeared, which were later joined by new nicknames such as *crappo* from Fr. *crappaud*, *toad*, *cropoh*, *crawfish*.

For Ukrainians, characteristic gastronomic stereotypes are the "*herring*" hairstyle and the world-renowned "*borscht*" as a national dish, which is usually not translated, but transliterated.

Ethnic anecdotes and jokes as sources of studying stereotyping.

Perhaps, the most popular source of stereotypical ideas about national characters are the so-called international ethnic jokes, in which they make fun of stereotypical images associated with representatives of a certain ethnic group. Usually, this kind of jokes is formed on a template plot: representatives of different nationalities or ethnic groups, having found themselves in the same situation, react to it according to their stereotypical national characters, which are attributed to them in the joke's homeland. At the same time, the main purpose of ethnic jokes is primarily laughter.

Let's give an example of the simplest joke, how representatives of different nationalities react, namely a German, a Frenchman, a Ukrainian, an American, a Chinese and a Jew, if they discover a fly in their own glass of beer. A German as a representative of the stereotype of a practical nation throws away a fly and calmly drinks beer. A French, representing a stereotype of a sentimental nation, pulls out a fly, blows on it, spreads its wings, and, moved by this event, does not even drink beer. A Ukrainian, as a representative of an undemanding, patient and ready nation, drinks beer without even noticing a fly. An American, as a stereotypical defender of his rights, calls the waiter, starts up a scandal and demands another mug of beer. A Chinese as a stereotypical representative of Chinese culture, including Chinese cuisine, which

includes the most unexpected dishes, even with insects, takes out a fly, drinks beer and eats a fly. A Jew, as a typical representative of a mercantile, cunning and entrepreneurial nation, drinks beer and sells a fly to a Chinese. It is an offensive

comparison for Jews, but it has been cherished for thousands of centuries within the adherents of other religions.

The most popular source of stereotypical ideas about national characters are the so-called international jokes, that is, jokes built on a template plot. Representatives of different nations, when they find themselves in the same situation, react to it differently, according to those features of their national character that are attributed to them in their homeland.

Among other sources of stereotypical ideas, we can single out national classic fiction with confidence. The concept of "classic" in this context is not accidental, because the literature that has this rank has passed the test of time. Her works have earned recognition, influenced the minds and feelings of representatives of a given people, a given culture.

The strategy of hyperbolizing the ethnic stereotype is observed in ethnic jokes. One or another anthropological, social, cultural and other differences of the victim ethnos (the object of stereotyping) are regarded as shortcomings and are described in jokes and anecdotes in an excessive and inconsistent manner.

Peculiarities of ethnic stereotyping in the USA, Great Britain and Ukraine.

During the period of its formation, the USA was traditionally perceived as a "melting pot" of different ethnicities and cultures (Mexican, Native American, Spanish, English, Irish, Japanese, Korean, Indian, Chinese, and many others), in which the process of integration of many cultures took place. The American "melting pot" model assumed that the American value system would replace any immigrant's own national culture. However, as it turned out, each ethnic group tries to live within its cultural code and even speaking its language. In addition, the population of America is territorially restructured: wealthy Americans leave the cities and settle in the suburbs in fenced "communities" (a suburban community).

American researchers are concerned about the segmental nature of the assimilation of racial and ethnic immigrant groups today, since most immigrants bypass the traditional "melting pot" and merge into related communities with a unique culture that differs significantly in the life attitudes from the national standard. Accordingly, in the multinational society of the United States, individual cultures are not assimilated into a single culture, but rather retain their individuality against the background of the general national color. Already in the 1990s, it became clear that in the USA there are not only "Chinatowns" populated by Chinese, with Chinese shops and restaurants, but there are also New York's South Bronx, where only Spanish is spoken, and Brighton Beach, where inhabitants speak only Russian. In California, there are enterprises privately owned by the Chinese and only Chinese people, who do not even speak English, work for them.

In the country, self-contained racial and ethnic communities are developing and growing, which are alien to the West in terms of worldview, as they preserve the traditional roots of their ancestral homeland.

Speaking about the ethnic composition of America, the population of the United States consists of all three main races of mankind - Mongoloid, Caucasian and Negroid. During the US census, even several ethnic categories are distinguished, which are called "races": 1) white, 2) black (or African American), 3) Native American (Indian or Eskimo, American Indian and Alaskan), 4) Asian (Americans of Asian origin), 5) Native Hawaiians or Oceania, 6) "other races". The coexistence of such a large number of different races and ethnic groups in one territory, in turn, affects the formation of hetero stereotypes regarding different cultures, ethnic groups, and races within one "American" culture.

Thus, representatives of the same ethnic group have several groups of stereotypes regarding the ethnic groups about which they have any information or with whom they communicate directly. Over time, on the basis of an already existing attitude towards a certain ethnic group, new stereotypes about the same group can be formed. Most of the groups of stereotypes that refer to well-known ethnic groups are diverse. An ethnic

stereotype is believed to be closer to reality when there is direct contact with the ethnic group which the stereotype belongs to [Vechirko, link].

As for Great Britain, at various historical times, the British had close contacts and conflicts with many ethnic groups in Europe: the Irish, Scots, French, Dutch, Spanish, Germans, and due to colonial expansion - with Indians and other numerous colonial peoples, about whom certain stereotypes were formed and ethnic labels arose. In addition, in recent decades, as a result of a significant influx of immigrants, Great Britain has gradually turned into a community of ethnic communities. A few decades ago, the word "Englishman" meant a person with white skin, but today Great Britain is rapidly changing not only its color, but also its ethnic cartography.

London as the capital remains the most multi-ethnic city of Great Britain. About a third of London's population is from ethnic minorities. But unlike, say, New York, where each ethnic community prefers to settle within the boundaries of one district, in London there is not a single block where one ethnic group exceeds 25% of the total number of residents. In London, all areas of the city, except for the City, Richmond and Havering, according to the national statistics of Great Britain, are represented by a population that speaks more than 100 languages. The most multilingual areas of London are Hillingdon with 107 languages and Newham with 103 languages [ONS, Ethnicity]. One of the results of the process of multiculturalism was the fact that Polish became the second language of Great Britain after English, since Poles currently make up approximately 1% of the population of England and Wales. The number of Polish speakers in England and Wales exceeds the number of Welsh-speaking Britons in Wales. Citizens of the Republic of Lithuania are in the second place of migration to Great Britain, following Poles. Whole generations of Poles and Lithuanians who were born in Great Britain are growing up, fluent in two languages, having changed their ethnic identity from Polish and Lithuanian to British. Using their example, British experts note that migrants from the countries of Central and Eastern Europe integrate into British society much better than representatives of the peoples of Africa and Asia.

After Polish, the most spoken languages in the UK are South Asian languages: Punjabi, one of the official languages of India and Pakistan, Urdu, one of the official

languages of Pakistan, Bengali, the language of Bangladesh and one of the official languages of India, Gujarati, one of the languages of India, Arabic, French, Chinese and Portuguese. In total, speakers of 49 major world languages and 100 minor languages are found among the population of Great Britain, not taking into account the significant number of dialects of each of these languages.

As for religious minorities, in the big cities of Great Britain, such as London or Manchester, Muslims, not Christians, are currently growing in number, accounting for about 14% of the population, and in some cities almost 50% [NSO, Ethnicity]. Representatives of these ethnocultures are not actually assimilated into the local community, except on economic grounds.

In addition, in a general trend, if the first generations of immigrants sought to lose their ethnic identity and culturally merge with the local population, the new generations, on the contrary, focus on their own nationality or religion and do not seek to be involved in Western values. Thus, many Muslims who arrived from India, East Africa, and the Middle East do not consider themselves citizens of Great Britain, but consider themselves representatives of a single Islamic nation - the Ummah. In Great Britain, Islamist organizations are active, and the lack of rapprochement between "distant" cultures is felt more and more clearly.

The existing cultural, religious and worldview inter-ethnic differences serve as the reason for the emergence of new ethnic stereotypes about the moral, mental and other characteristics of the ethnic communities of Great Britain. The study of this problem is a promising direction in ethnolinguistics, sociolinguistics, and linguistic and cultural studies.

The analysis of the features of the reproduction of realities that reflect the stereotypes of American, British and Ukrainian society showed that the following translation transformations are used during translation: transcription / transliteration and tracing, as well as approximate translation, which includes such translation techniques as hyponymic translation, functional analogue, contextual analogue and descriptive translation. As the analysis of actual material showed, when translating realities as units of non-equivalent vocabulary, the main task for the translator was to

reproduce not only the denotative meaning of the linguistic unit, but also to preserve its imagery to reflect the national, cultural and historical flavor.

Conclusions.

Each person has an individual personal experience, a special form of perception of the surrounding world, on the basis of which his so-called "picture of the world" is created. It includes an objective (invariant) part and a subjective assessment of reality by an individual, and a stereotype is part of this picture.

The vast majority of linguists studying this problem note that the main feature of stereotypes is their determination by culture - a person's ideas about the world are formed under the influence of the cultural environment in which he lives.

Many scientists note that stereotypes are often wrong. In addition, they note that stereotypes can change depending on the historical, international, as well as domestic political situation in a particular country.

As the analysis of the research question showed, a stereotype is not only a mental image, but also its verbal shell, that is, stereotypes can exist at the linguistic level, namely in the form of a norm.

Thus, on the basis of the conclusions made, we can formulate the following definition of the concept of "stereotype":

1) a stereotype is a relatively stable, generalizing image or a number of characteristics (often erroneous), which, according to most people, are characteristic of representatives of their own cultural and linguistic space, or of representatives of other nations;

2) a stereotype is a person's idea of the world, which is formed under the influence of the cultural environment (in other words, it is a culturally determined idea), which exists both in the form of a mental image and in the form of a verbal shell, a stereotype is the process and result of communication (behavior) according to certain semiotic models. Stereotype (as a generic concept) includes a standard, which is a non-linguistic reality, and a norm existing at the linguistic level. Stereotypes can be both the characteristics of another people and everything related to the ideas of one nation about the culture of another nation as a whole: general concepts, norms of speech

communication, behavior, categories, mental analogies, superstitions, moral and etiquette norms, traditions, customs etc. The existence of numerous stereotypes is explained by the fact that other cultures represent the surrounding reality in the opposition "own - foreign", "positive - negative". The positive functions performed by stereotypes include, firstly, the categorization of the surrounding reality according to certain features essential for this culture; secondly, the implementation of a protective function in the event that a person encounters an incomprehensible phenomenon. A disadvantage of stereotyping can be considered a simplification of the approach to representatives of other cultures and social phenomena, as well as some conservatism of thinking. As a result of the listed factors, the phenomenon of stereotyping cannot be unequivocally viewed as negative.

The behavior of each person is individual and diverse, but despite this, it can be confidently stated that the behavior of a person in any society is typified, that is, it is subject to the norms developed in this society.

Stereotypes exist in any society, but it is especially important to emphasize that the set of stereotypes for each of them is purely specific. The regulation of a person's behavior within the native cultural and linguistic space is greatly influenced by cultural stereotypes, which begin to be assimilated precisely from the moment when a person begins to realize himself as a part of a certain ethnic group, a part of a certain culture.

So, in our research, we singled out two forms of behavior in one or another socio-cultural space: free, variable behavior (individual for each person) and regulated behavior that obeys existing stereotypes of behavior in a given society.

Every language has a universal (universal) and national-cultural content that reflects the similarities and differences in the worldview of peoples. National-cultural distinctiveness is determined by belonging to different cultures, lifestyle, mindset, national psychology and historical development of a particular nation. Despite the universal nature of human thinking, the development of the surrounding reality is carried out in a specific way, peculiar to this national-cultural community, which is fixed by linguistic means.

Each language interprets the world in its own way, has its own way of conceptualizing it. Each people, each nation has its own ideas about the surrounding world, about people, about representatives of another culture. Certain stereotypes are formed in society - both about themselves, about behavior and traditions within their cultural space, and about representatives of other linguistic and ethno-cultural spaces. The most popular source of stereotypical ideas about national characters are the so-called international jokes, that is, jokes built on a template plot: representatives of different nations, having fallen into the same situation, react to it differently, according to those features of their national character, which a joke is attributed to them in their homeland.

Another source can be considered national classical fiction. The word classic in this context is not accidental, because the literature that has this rank has passed the test of time: its works have earned recognition, influenced the minds and feelings of representatives of a given people, a given culture.