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III. PRACTICE OF INTERCULTURAL COMMUNICATION AND ABSORPTION OF CULTURES IN THE PERFORMANCE OF MODERN SOCIO-CULTURAL SOCIETY INSTITUTIONS

INTERCULTURAL COMMUNICATION IN SOCIETY: THE CONCEPT AND ESSENCE OF THE STEREOTYPE

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Summary. Perception by people of each other is carried out through the prism of the established cultural stereotypes in the social development system. Communicating with representatives of other peoples and cultures, people usually have a natural tendency to perceive their behavior from the standpoint of their culture.
Keywords: culture; consciousness; social Structure; intercultural communication; ethnocultural stereotypes.

The misunderstanding of someone else's language, symbols of gestures, facial expansions and other elements of behavior often leads to a distorted interpretation of the meaning of their actions, which easily generates a number of negative feelings: alertness, contempt, hostility. As a result of this kind of intercultural or inter-ethnic contacts, the most typical features are found characteristic of a particular people or culture, and, depending on these characteristic features and qualities, these representatives are divided into various groups (categories) [1, p. 95–100]. So gradually there are ethnocultural stereos, which are generalized ideas about typical features characteristic of any people or its culture [2, p. 168–177].

The roots of the emergence of stereotypes lie in the objective conditions of living of people for whom the multiple repetition of monotonous life situations is characteristic. This monotony is fixed in the consciousness of a person in the form of standard schemes and models of thinking. These homogeneous objects are fixed in images, estimates [10, p. 57–62].

The psychological mechanism of the emergence of stereotypes is based on the principle of economy of effort peculiar to everyday human thinking [12, p. 73–78]. This principle means that people do not seek to respond to the emergence of their phenomena every time in a new way, and apply them to the categories available in them [13, p. 39–44]. Constantly changing world simply overloads a person with new information and psychologically forces it to classify this information in the most convenient and familiar models that have received the name of stereotypes. In these cases, the cognitive process remains at the lev-

el of everyday consciousness [5, p. 6–9]. At the same time, the world surrounding the world has well-known elements of uniformity and repeatability, which are also produced by stable reactions and methods of action, which are also stereotypical [9, p. 78–82]. The rejection of stereotypes would require a person constant voltage of attention and would turn the entire process of his life into an endless series of samples and errors. They help a person to differentiate and simplify the world around.

Stereotypes are certain beliefs and familiar knowledge of people regarding the qualities and character traits of other individuals, as well as events, phenomena, things. For this reason, stereotypes exist and are widely used by people. Depending on the nature of the object and its place in the social structure, there are various types of stereotypes, such as group, professional, ethnic, age [3, p. 80–85]. As objects of stereotyping, the generalization and simplified images of these groups are most often. The basis of the ethnic stereotype is usually any noticeable drawing of the appearance (skin color, eye cut, lip shape, hair type, height). The basis of the stereotype can also serve any trait in the nature and behavior of a person.

The real carrier of stereotypes is a group, and therefore it is precisely in the experiment of the group to seek the roots of the stereotype.

Despite the reasonableness or non-reasonableness, the truth or the falsity of stereotypes, all of them are an integral element of any culture and the very fact of their existence affect the psychology and behavior of people affect their consciousness and interethnic contacts [4, p. 118–124].

Sources of stereotypes. Stereotypes are determined by about two thirds of the forms of human behavior. The assimilation by the man of stereotypes occurs in various ways in the process of socialization and inculturalization. Stereotypes are mainly purchased in the process of communicating with those people with whom most often have to face. Stereotypes may occur through limited personal contacts [11, p. 282–284].

A special place in the formation of stereotypes is occupied by the media. The possibilities of forming stereotypes by the media are not limited both on their scale and by their strength. For most people, press, radio and television are to be authorizations.

The value of stereotypes for intercultural communications is very important. Stereotypes make it possible to build assumptions about the causes and possible consequences of their and other people's actions. With the help of stereotypes, a person is endowed with those or other features and qualities, and on this basis it is possible to predict his behavior. Thus, both in communications in general, and in the situation of intercultural contacts, stereotypes play a very important role [7, p. 123–128].

As already it was emphasized, effective stereotyping helps people understand the situation and act in accordance with new circumstances. Therefore, the stereotype may not only be an obstacle in communication, but also to bring certain benefits in the following cases:

- If it is consciously adhered to. The individual must understand that the stereotype reflects group norms and values, group traits and signs, and not specific qualities characteristic of a separate individual from this group [14, p. 10–16];
- If the stereotype is descriptive, and not estimated. This is implied reflected in the stereotypes of real and objective qualities and the properties of people of this group, but not their assessment as good or bad [8, p. 87–93];
- If the stereotype is accurate. This means that the stereotype should adequately express the signs and features of the group to which a person belongs;
- If the stereotype is only guessed about the group, but not direct information about it. This means that the first impression of the group is not always a reliable knowledge of all individuals of this group;
- If the stereotype is modified, that is, it is based on further observations and the experience of communicating with real people or comes from the experience of a real situation.

Select a number of reasons according to which stereotypes may interfere with intercultural communication.

- The stereotypes cannot identify individual features of people. Stereotyping assumes that all members of the group have the same features. This approach is applied to the entire group and to a separate individual during a certain period of time, despite the individual variations [6, p. 136–143].
- Stereotypes repeat and strengthen certain erroneous beliefs and beliefs until people start taking them for true.
- Stereotypes are based on a half and distortion. Keeping the actual characteristics of the stereotypes of the group, the stereotypes are distorted by reality and give inaccurate ideas about people with which intercultural contacts occur.

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INTERCULTURAL COMMUNICATION IN ETHNIC COMMUNITIES: THE CONCEPT AND ESSENCE OF PREJUDICE
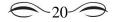
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Summary. With reference to ethnic groups and their cultures, prejudice acts as an installation of a biased or hostile attitude to representatives of these groups, their cultures and any facts associated with their activities, behavior and social status. The main factor in the emergence of prejudice is inequality in social, economic and cultural conditions of living of various ethnic communities.

Keywords: everyday culture; socialization; socio-cultural groups; ethnic groups; intercultural communication.

Prejudice is installation of biased and hostile attitude to anything without sufficient reason for such a relationship or knowledge [1, p. 95–100]. It arises as a consequence of an incomplete or distorted understanding of the object, in rela-