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Исследовательская работа по теме:

**«**Ethnocultural stereotypes**»**

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# I.Foreword

Ethnocultural stereotypes - a generalized idea of the behavior and manners of any nation. They belong to all the people in general, and at the same time characterize of any representative of the people, give the image of his personality. More often, they do not reflect reality, but only assign "title". This could include "German accuracy", "Spanish Passion", "French gallantry," "Chinese ceremonies," etc. Stereotypes provide a source bias and prejudice when people perceive other kinds of behavior from positions their culture. So what is the point of ethnic prejudice? Whether
do they relate to individual psychology or in the public opinion? These questions worry humanity for a long time, but despite this, "the mechanism of the appearance of" new prejudices stops.

Consider this subject actual, as stereotypes - this is not only a way to entertain, but also a big problem of human consciousness. We want to understand the system and the psychology of ethnic and cultural stereotypes, in some countries of the world, including Russia.

**Object of the study:** study of the influence of stereotypes.

**Tasks of the studies:**

* Reveal the essence of the concept of «stereotypes» in the interaction of cultural and psychological factors;
* Understand the system of stereotypes, in some countries, including Russia.

Sources for research served as articles from publications or posted on the Internet, conversations with teachers on this topic, social surveys.

Methods of studies: selection of literature used, isolating and analyzing the necessary information, the development of questionnaires, conducting surveys among students, a survey using the Internet.

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"Houses are new, but old prejudices, not
exterminate them neither years nor fashion, nor fires"
Alexander Griboyedov. "Woe from Wit"

# Chapter II: Essence of prejudice

# 2.1 The definition of "stereotypes"

Originally "stereotype" - a metaphor regarding thinking came from the printing industry, where the stereotype - a monolithic printed form, a copy of typesetting or cliche used for rotary printing large-circulation publications. In modern social theory and psychology there are different definitions of "stereotype", depending on the direction of scientific methodological school. Most often, the stereotype - a steady opinion to current events, activities, actions, etc. A stereotype is a thought that may be adopted about specific types of individuals or certain ways of doing things. These thoughts or beliefs may or may not accurately reflect reality. However, this is only a fundamental psychological definition of a stereotype. Within psychology and spanning across other disciplines, there are different conceptualizations and theories of stereotyping that provide their own expanded definition. Some of these definitions share commonalities, though each one may also harbor unique aspects that may contradict the others. The term stereotype derives from the Greek words στερεός (stereos), "firm, solid" and τύπος (typos), "impression," hence "solid impression". Outside of printing, the first reference to "stereotype" was in 1850, as a noun that meant "image perpetuated without change." However, it was not until 1922 that "stereotype" was
first used in the modern psychological sense by American journalist Walter Lippmann in his work Public Opinion. The term "stereotype" in the socio- political discourse came west with the light hand of Walter Lippmann, which he used in describing his original concept of «Public opinion» in 1922. Stereotypes, prejudice, and discrimination are understood as related but different concepts. A stereotype is regarded as the most cognitive component and often occurs without conscious awareness, whereas prejudice is the affective component of stereotyping and discrimination is the behavioral component of prejudicial reactions. In this tripartite view of intergroup attitudes, stereotypes reflect expectations and beliefs about the characteristics of members of groups perceived as different from one's own, prejudice represents the emotional response, and discrimination refers to actions.

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Although related, the three concepts can exist independently of each other. According to Daniel Katz and Kenneth Braly, stereotyping leads to racial prejudice when people emotionally react to the name of a group, ascribe characteristics to members of that group, and then evaluate those characteristics.

Possible prejudicial effects of stereotypes are:

* Justification of ill-founded prejudices or ignorance;
* Unwillingness to rethink one's attitudes and behavior towards stereotyped groups;
* Preventing some people of stereotyped groups from entering or succeeding in activities or fields;

In the following situations, the overarching purpose of stereotyping is for people to put their collective self (their ingroup membership) in a positive light:

* When stereotypes are used for explaining social events;
* When stereotypes are used for justifying activities of one's own group (ingroup) to another group (outgroup);
* When stereotypes are used for differentiating the ingroup as positively distinct from outgroups;

Stereotypes can help make sense of the world. They are a form of categorization that helps to simplify and systematize information. This, information is more easily identified, recalled, predicted, and reacted to. Stereotypes are categories of objects or people. Between stereotypes, objects or people are as different from each other as possible. Within stereotypes, objects or people are as similar to each other as possible.

Gordon Allport has suggested possible answers to why people find it easier to understand categorized information. First, people can consult a category to identify response patterns. Second, categorized information is more specific than non-categorized information, as categorization accentuates properties that are shared by all members of a group. Third, people can readily describe object in a category because objects in the same category have distinct characteristics. Finally, people can take for granted the characteristics of a particular category because the category itself may be an arbitrary grouping.

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Media stereotypes of women firs, emerged in the early 20th century. Various stereotypic depictions or "types" of women appeared in magazines, including Victorian ideals of femininity the New Woman, the Gibson Girl, the Femme fatale, and the Flapper. More recently, artists such as Anne Tain or and Matthew Weiner (the producer of Mad Men) have used vintage images or
ideas to insert their own comment of stereotypes for specific eras. Weiner's character Peggy Olson continually battles gender stereotypes throughout the series, excelling in a workplace dominated by men.

In literature and art, stereotypes are cliched or predictable characters or situations. Throughout history storytellers have drawn from stereotypical characters and situations, in order to connect the audience with new tales immediately. Sometimes such stereotypes can be sophisticated, such as Shakespeare's Shylock in The Merehan, of Venice. Arguably a stereotype that becomes complex and sophisticated ceases to be a stereotype per by its unique characterization. Titus while Shylock remains politically unstable in being a stereotypical Jew, the subject of prejudicial derision in Shakespeare's era, his many other detailed features raise him above a simple stereotype and into a unique character, worthy of modern performance. Simply because one feature of a character can be categorized as being typical does not make the entire character a stereotype.

Despite their proximity in etymological roots, cliche and stereotype are not used synonymously in cultural spheres. For example a cliche is a high criticismin narratology where genre and categorization automatically associates a story within its
recognizable group. Labeling a situation or character in a story as typical suggests it is fitting for its genre or category. Whereas declaring that a storyteller has relied on cliche is to pejoratively observe a simplicity and lack of originality in the tale. To criticize Ian Fleming for a stereo typically unlikely escape for James Bond would be understood by the reader or listener, but it would be more appropriately criticized as a cliche in that it is overused and reproduced. Narrative genre relies heavily ontypical features to remain recognizable and generate meaning in the reader/viewer.

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# 2.2. The definition of "stereotype" according to the theory of WalterLippmann

The term "stereotype" in the socio-political discourse came west with the light hand of Walter Lippmann, which he used in describing his original concept of public opinion in 1922. According to Lippmann is possible to infer the following definition: a stereotype - is adopted in the historical community of pattern perception, filtering, interpretation of the information in recognizing and getting to know the world, based on previous social experience. System of stereotypes is a social reality. [[1]](#footnote-1) Walter Lippmann's definition has considerable potential for cognitive sociologists and social psychologists, as allows the distinction between what appears and what represent. So, in 1999 the Congress of the European Association of Experimental Social Psychology, held in Oxford, 13 of the 33 symposia have focused on issues of stereotypes, prejudice and discrimination. In his book "Public Opinion" Lippmann anticipated basic meanings that in the future, researchers found in stereotypes, and the concept has become firmly established in everyday language. Human culture - it's mainly (as interpreted Lippman) selection , reorganization, tracking different environmental models . That is stereotyping is saving their own efforts, as attempt to
see all things anew and in detail, rather than as types and generalizations, tedious, and for the busy person is almost doomed to failure. Additionally, it should be noted cases of abandonment typed: in close range no way to replace anything individualized understanding or somehow save it. Those whom we love and admire, for the most part - are men and women know more of ourselves, and not the classification under which we can draw.
In addition to saving efforts, stereotypes, apparently, and perform another function: system stereotypes can serve as the nucleus of our personal tradition, the way to protect our position in society. They are an ordered, more or less consistent picture of the world. It is convenient to put our habits, tastes, abilities, pleasure and hope. The stereotypical picture of the world may not be complete, but it is a picture of a possible world to which we have adapted. In this world, people and objects occupy their assigned places and act as expected. We feel in this world at home, we part of it. It is not surprising that any change stereotypes perceived as an attack on the foundations of the universe. This attack on the base of our world, and when it comes to serious things, we actually not so easy to assume that there is some difference between our personal world and the world in general. System of stereotypes is not just a way to replace the magnificent diversity and chaotic reality on the serialized representation of it, only a reduced and simplified way of perception. Stereotypes are the guarantee of our self-esteem; projected to the outside world awareness of our values , protect our position in society and our rights , and consequently filled with stereotypes feelings, preferences, friendliness or hostility, associated with fears , desires, instincts , pride, hope. Object that activates the stereotype is estimated in relation to relevant emotions. In everyday life, it is obtaining relevant data prior judgment contains a conclusion that these data often and confirm. The fair, forgiveness, truth is not part of this judgment, because it precedes the body of evidence. Prejudice, of course, can be identified, considered and finalized. But as the period of a person's life is limited, he should for his allotted time to get all the information needed for the development of a vast civilization, so he cannot do without prejudice. The quality of his thought and action will depend on whether these prejudices friendly towards other people and ideas, whether they excite more love towards what is clearly perceived as a benefit, or hatred towards what is not included in their conception of the good. Stereotype begins to act even before the mind is included. This imposes a specific imprint on the data that are perceived by our senses even before the data reach of reason. Nothing so resists education or criticism, as a stereotype, as he leaves its mark on the evidence at the time of perception.In cases when experience contradicts the stereotype possible outcome is twofold: if an individual has lost some flexibility or force him to any significant interest is extremely inconvenient to change their stereotypes , it may ignore it and find it a contradiction exception that proves the rule , or to find some mistake , and then forget about this event. But if he has not lost the ability to think or curiosity, then innovation is integrated into the existing picture of the world and changes it.

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# 2.3 Ethnocultural stereotypes

An ethnic stereotype, national stereotype, or national character is an oversimplified system of beliefs about typical characteristics of members of a given ethnic group or nationality, their status, society and cultural norms. National stereotypes may be either about their own ethnicity/nationality or about others. Stereotypes about their own nation may aid in maintaining the national identity. Various anti-national phobias and prejudices operate with ethnic stereotypes.

Ethnic stereotypes are commonly portrayed in ethnic jokes, most of which usually considered to be offensive in various degrees. Richard M. Steers and Luciara Nardon in their book about global economy use the "You have two cows" joke to illustrate the concept of cultural differences. They write that jokes of this kind:

Russian company: You have two cows. You drink some vodka and count them again. You have five cows. The Russian Mafia shows up and takes however many cows you have.

Californian company: You have a million cows. Most of them are illegals.

- are considered funny because they are realistic caricatures of various cultures, and the

pervasiveness of such jokes stems from the significant cultural differences. Steers and Nardon also state that others believe that cultural stereotype in jokes of this kind must be viewed with caution. Because stereotypes simplify and justify social reality, they have potentially powerful effects on how people perceive and treat one another. As a result, stereotypes can lead to discrimination in labor markets and other domains. For example, Tilcsik (2011) has found that employers who seek job applicants with stereotypically male heterosexual traits are particularly likely to engage in discrimination against gay men, suggesting that discrimination on the basis of sexual orientation is partly rooted in specific stereotypes and that these stereotypes loom large in many labor markets. Agerstrom and Rooth (2011) showed that, automatic obesity stereotypes captured by the Implicit Association Test can predict real hiring discrimination against the obese. Similarly, experiments suggest that gender stereotypes play an important role in judgments that affect hiring decisions.

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Ethnocultural stereotypes do not reflect reality. However, there are a lot of stereotypes that
generate correct view on the culture of a country. When it comes to Russia, you can hear a
variety of opinions about its people. There is, however, one, what converge almost all foreigners - is inexplicable mystery and Russia and the "Russian soul." Foreigners often quote Winston Churchill who said of Russia: "It is a puzzle, wrapped in a mystery inside an enigma". When meeting Russian hug, kiss, but not like the French, who twice "symbolically" kiss the air near the cheek, and optionally one or three times , and very loudly ," material." Men while still loud clap each other on the back in a fit of affection . All these behavioral patterns Russian that catch the eyes of foreigners , they are remembered . In the scientific literature, this type of behavior is called "haptic " : a person must necessarily touch you, to really have a feel for the maternal to express a good location.

Where do these stereotypes, why they are no, the same in different countries? Just say that people's behavior is governed by different factors: the Criminal Code to the norms of social behavior. Failure to comply with standards of conduct special sanctions and condemned by public opinion, most of them international. Especially annoying Russian "guff" lengthy discourse that can be expressed briefly and clearly in a nutshell. This observation is important to consider the French as their education system is based on education in human eloquence. Skill extensively and elaborately expressed perceived as a sign of intelligence. Russian perceive it differently They are very sociable, love to chat» among friends", but do no, take the right too, "mannered" (means - not" from the heart") and intricate turns of speech: it does not appeal, but rather off-putting. Alexander Pushkin said, "How rosy lips without a smile, without grammatical errors, I do not like Russian speech. "In, he discussion, looking for Russian argument to convince not only competent and graceful turn of phrase, as laconic and expressive form of presentation, even in rough form. American and European style and often deal with people not quite close to "you" can shock Russian. This they regard as a lack of respect for yourself and bad manners.

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# Chapter III: The practical side of stereotypes

The practical part was that we interviewed people from different countries via the Internet. To do this, we registered online Interpals.com , which is freely available. All interviewees were asked the same question: What do you think about my country? Answered the question more than ten countries, thereby creating an overall picture vision Russia other countries. The survey involved countries such as Poland, the U.S, UK, Germany, France, Jamaica, Turkey etc.

The UK

 “I think Russia is a cool country (ill explain)

I speak from the background or studying art design and architecture,
the different movements and political events throughout history
somewhat shaped the society reputation of having very hard and strong
characteristics and this is portrayed in Russian deconsructuvist
architecture movement and up until the early 90's Russia was з very
industrial country but now I think Russia has modernised extremely. “

**Germany**

 “Hey Alina,

As for stereotypes. I`ve met a group of Russian in Hungary and they were really open and fun to talk to so the stereotype of emotionally cold Russians was at least a bit refuted. My friend told me that discrimination against minorities and alcoholism is still a problem, but at least alcoholism is decreasing among the youth. And of course there is that western of Russia as the enemy. Thanks to the whole Crimea thingy it I can only imagine that it`s hard to get an objective opinion on Russia at the moment. But I think that western media is really unfair towards Russia and sanctions are counterproductive. Actually I think that mirrors the opinion of most Germans right now, because important German (ex)politicians such as ex-chancellor Helmut Schmidt “defended” Putin`s decisions and said that his moves were understandable”.

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Turkey

 “I think, Russia can be a good airy and enemy.

Huge country has an important position in the world history.

Good at science once especially during cold war.

Spending too much money to army arming.

Nuclear weapons (?)

Interesting language, sounds complicated,
I wonder about Russian and want to team about It.

Hmm that’s all I think now.”

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Results of the survey showed that originally Russian stereotypes about "vodka and bears" are long gone past. Most respondents consider that it is not true. However due to Russian politics and adoption of new laws are produced new stereotypes.

Example:

* dangerous, rough - 49%
* legitimate- 38%
* homophobes - 10%
* racists - 3%

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# Conclusion

During this research it was proved that ethnocultural stereotypes rather mobile and unstable. They depend on the policy of the country and its domestic laws. Also, all foreign policy events. If the country is pursuing a military policy, it is considered dangerous. However, an equally important role in this is the mentality and traditions of a country. Influenced by stereotypes created by the general opinion of the country and it`s people. Stereotypes belong to all the people in general, and at the same time characterize of any representative of the people, give the image of his personality. Sometimes stereotypes are very different from reality, and sometimes reflect it. Anyway, stereotypes never give you the exact concepts and not show the whole essence. This is their disadvantage.

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