

## **STEREOTYPES AND PREJUDICE THROUGH THE PRISM OF INTERCULTURAL COMMUNICATION**

The language has an ability to influence the formation and development of folk culture, which, in its own turn, is personalized through an individual. In modern linguistics, the problem of interaction of languages, cultures and individuals in an integrated world becomes topical, as it is with culture that the spiritual communication of people, their understanding and cooperation begins, and the dialogue of cultures is actualized in the communication of individuals.

Intercultural communication is defined as a science that studies the features of verbal and non-verbal communication of people belonging to different national and linguocultural communities [1, p. 9].

Theory of intercultural communication is important in the system of professional training of philologists, whose professional competence involves the formation of theoretical knowledge and practical skills of interaction with representatives of different linguistic cultures. Intercultural communication aims at forming the ideas about what is universal and unique in communication, providing the tools that help analyze the culturally specific routine and communicative behavior of communication participants. The anthropocentric paradigm of modern linguistics has led to the study of national and cultural identity of language. Linguistics turned to the human factor in language, to identifying how the subject of speech uses language depending on their communicative potential, on the background of general knowledge about the world. At the same time, the need to study issues of peoples' mutual understanding, a dialogue of national cultures is a fact generally accepted.

The general purpose of intercultural communication is to provide people with the studying and learning of basic concepts and categories of language as a means of communication between representatives of different communities and cultures.

The task that arises in the process of intercultural communication is to develop cultural sensitivity, the ability to correctly interpret various types of communicative behavior, to form a tolerant acceptance of social and cultural differences of representatives of other linguistic and cultural communities, a caring attitude to historical heritage and cultural traditions of one's own and other nations.

Interaction between people is based on the models universally recognized in the appropriate culture, occurs according to the patterns of social perception. One of the manifestations and the results of social perception is stereotypes.

The notion of stereotype was introduced into the scientific usage by W. Lippman in the early XX century. The researcher explained the functioning of the stereotype through the analysis of socio-psychological aspects of human activity and considered the stereotype in the system of factors that cause its appearance and determine its functioning. Stereotypes are preconceived ideas that govern all processes of perception [2]. They mark certain objects, both familiar and unfamiliar, in such a way that the barely familiar seem familiar and the unfamiliar seem deeply alien.

Stereotypes, being generalizations of social experience of representatives of a certain linguistic culture, simplified schemes that help to orient in the world and in society, are present in various spheres of social interaction. However, in some cases, stereotypes are not necessarily based on the essential features of a particular phenomenon, they can prevent the establishment of understanding between communicants.

It is important to take into account the fact that although stereotypes are different in their characteristics and reasons, they are socio-culturally predetermined and complement each other. The scope of stereotypes is not limited exclusively to “other” culture; people in “their own” culture are also stereotyped in their social interaction. The traditional view is to distinguish between direct and figurative stereotypes, autostereotypes and heterostereotypes, neutral and evaluative stereotypes (positive or negative).

Stereotypes are opposed to prejudices. Unlike stereotypes, which can be either neutral, positive or negative, prejudices are always negatively colored.

Prejudice is over-generalized, oversimplified or exaggerated beliefs associated with a category or group of people, a process of unconscious or stereotypical prior (often negative) evaluation and attitude towards someone or something or expressing an opinion without direct experience or without critical thinking, also without sufficient grounds.

Thus, stereotypes are nationally marked mental and linguistic units that form some patterns of perception of certain groups of people, they can create significant obstacles in intercultural communication.

Successful intercultural communication requires a clear and conscious understanding of the values relevant to the corresponding linguoculture and the most typical ways and forms of their verbalization.

## **REFERENCES**

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2. Lippmann W. Public opinion. N. Y.: Macmillan, 1992. 427 p.