



THE ROLE AND EFFECT OF STEREOTYPE IN COMMUNICATION

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Tayanch soʻzlar: stereotiplar, umumiy maqsad, asoslash maqsadlari, fanlar, affektiv yoki hissiy jihatlar

Ключевые слова: стереотипы, основная цель, цели оправдания, дисциплина, аффективные или эмоциональные аспекты.

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Early studies suggested that stereotypes were only used by rigid, repressed, and authoritarian people. This idea has been refuted by contemporary studies that suggest the ubiquity of stereotypes and it was suggested to regard stereotypes as collective group beliefs, meaning that people who belong to the same social group share the same set of stereotypes. Modern research asserts that full understanding of stereotypes requires considering them from two complementary perspectives: as shared within a particular culture/subculture and as formed in the mind of an individual person.

The overarching purpose of stereotyping is for people to put their collective self (their in-group membership) in a positive light: stereotypes are used for explaining social events, stereotypes are used for justifying activities of one's own group (ingroup) to another group (outgroup), stereotypes are used for differentiating the in group as positively distinct from outgroups

Explanation purposes: An anti-semitic 1873 caricature depicting the stereotypical physical features of a Jewish male. As mentioned previously, stereotypes can be used to explain social events. Henri Tajfel described his observations of how some people found that the anti-Semitic fabricated contents of The Protocols of the Elders of Zion only made sense if Jews have certain characteristics. Therefore, according to Tajfel, Jews were stereotyped as being



evil and yearning for world domination to match the anti-Semitic «facts» as presented in The Protocols of the Elders of Zion.

Justification purposes: People create stereotypes of an outgroup to justify the actions that their in-group has committed (or plans to commit) towards that outgroup. For example, according to Tajfel, Europeans stereotyped African, Indian, and Chinese people as being incapable of achieving financial advances without European help. This stereotype was used to justify European colonialism in Africa, India, and China.

People can actively create certain images for relevant outgroups by stereotyping. People do so when they see that their in group is no longer as clearly and/or as positively differentiated from relevant outgroups, and they want to restore the intergroup differentiation to a state that favours the in group.

Different disciplines give different accounts of how stereotypes develop: Psychologists may focus on an individual's experience with groups, patterns of communication about those groups, and intergroup conflict. As for sociologists, they may focus on the relations among different groups in a social structure. They suggest that stereotypes are the result of conflict, poor parenting, and inadequate mental and emotional development. Once stereotypes have formed, there are two main factors that explain their persistence. First, the cognitive effects of schematic processing (see schema) make it so that when a member of a group behaves as we expect, the behavior confirms and even strengthens existing stereotypes. Second, the affective or emotional aspects of prejudice render logical arguments against stereotypes ineffective in countering the power of emotional responses.

Stereotypes are common in various cultural media, where they take the form of dramatic stock characters. The instantly recognizable nature of stereotypes mean that they are effective in advertising and situation comedy. [111] Alexander Fedorov (2015) proposed a concept of media stereotypes analysis. This concept refers to identification and analysis of stereotypical images of people, ideas, events, stories, themes, etc. in media context.

The characters that do appear in movies greatly affect how people worldwide perceive gender relations, race, and cultural communities. Because approximately 85% of worldwide ticket sales are directed toward Hollywood movies, the American movie industry has been greatly responsible for portraying characters of different cultures and diversity to fit into stereotypical categories. This has led to the spread and persistence of gender, racial, ethnic, and cultural stereotypes seen in the movies.



For example, Russians are usually portrayed as ruthless agents, brutal mobsters and villains in Hollywood movies. According to Russian American professor Nina L. Khrushcheva, «You can't even turn the TV on and go to the movies without reference to Russians as horrible.» The portrayals of Latin Americans in film and print media are restricted to a narrow set of characters. Latin Americans are largely depicted as sexualized figures such as the Latino macho or the Latina vixen, gang members, (illegal) immigrants, or entertainers. By comparison, they are rarely portrayed as working professionals, business leaders or politicians.

In Hollywood films, there are several Latin American stereotypes that have historically been used. Some examples are El Bandido, the Halfbreed Harlot, The Male Buffoon, The Female Clown, The Latin Lover, The Dark Lady, The Wise Old Man, and The Poor Peon. Many Hispanic characters in Hollywood films consists of one or more of these basic stereotypes, but it has been rare to view Latin American actors representing characters outside of this stereotypical criteria.

Media stereotypes of women first 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.

Stereotypes of Arabs and Muslims in the United States have been presented in various forms by the mass media in the American culture. Stereotypical representations of Arabs are often manifested in a society's media, literature, theater and other creative expressions. These representations, which have been historically and predominantly negative, have adverse repercussions for Arab Americans and Muslims in daily interactions and in current events. In American textbooks, which theoretically should be less-creative expressions, similar negative and inaccurate stereotypes are also found for Arabs and Muslims.

Stereotypes of Indigenous peoples of Canada and the United States of America include many ethnic stereotypes found worldwide which include historical misrepresentations and the oversimplification of hundreds of Indigenous cultures. Negative stereotypes are associated with prejudice and discrimination that continue to affect the lives of Indigenous peoples.

Indigenous peoples of the Americas are commonly called Native Americans in the United States (excluding Alaskan and Hawaiian Natives) or First Nations people (in Canada). The Circumpolar peoples of the Americas, often referred to by the English term Eskimo, have a distinct set of stereotypes. Eskimo itself is an exonym, deriving from phrases that Algonquin tribes used for their northern



neighbors, in Canada the term Inuit is generally preferred, while Alaska Natives is used in the United States.

It is believed that some portrayals of Natives, such as their depiction as bloodthirsty savages have disappeared. However, most portrayals are oversimplified and inaccurate; these stereotypes are found particularly in popular media which is the main source of mainstream images of Indigenous peoples worldwide.

The stereotyping of American Indians must be understood in the context of history which includes conquest, forced displacement, and organized efforts to eradicate native cultures, such as the boarding schools of the late 19th and early 20th centuries, which separated young Native Americans from their families to educate and to assimilate them as European Americans. There are also many examples of seemingly positive stereotypes which rely on European «noble savage» imagery, but also contribute to the infantilization of Indigenous cultures.

Stereotypes are also common in video games, with women being portrayed as stereotypes such as the «damsel in distress» or as sexual objects (see Gender representation in video games). Studies show that minorities are portrayed most often in stereotypical roles such as athletes and gangsters. In literature and art, stereotypes are clichéd or predictable characters or situations. Throughout history, storytellers have drawn from stereotypical characters and situations to immediately connect the audience with new tales. Stereotype is a generalized belief about a particular category of people. It is an expectation that people might have about every person of a particular group. The type of expectation can vary; it can be, for example, an expectation about the group's personality, preferences, appearance or ability. Stereotypes are sometimes overgeneralized, overanalyzed, and inaccurate, and resistant to new information, but can sometimes be accurate. A stereotype does not necessarily need to be a negative assumption. They may be positive, neutral, or negative.

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РЕЗИОМЕ

Ushbu tadqiqotda biz stereotip - bu ma'lum bir toifadagi odamlarga nisbatan umumlashtirilgan e'tiqodni kuzatamiz. Bu odamlarning ma'lum bir guruhdagi har bir odam haqida bo'lishi mumkin bo'lgan kutishdir. Kutish turi har xil bo'lishi mumkin; Bu, masalan, guruhning shaxsiyati, afzalliklari, tashqi ko'rinishi yoki qobiliyati haqida kutish bo'lishi mumkin. Stereotiplar ba'zan haddan tashqari umumlashtirilgan, ortiqcha tahlil qilingan va noto'g'ri va yangi ma'lumotlarga chidamli, lekin ba'zida aniq bo'lishi mumkin. Stereotip, albatta, salbiy taxmin bo'lishi shart emas. Ular ijobiy, neytral yoki salbiy bo'lishi mumkin.

РЕЗИОМЕ

В данном исследовании мы наблюдаем стереотип – это обобщенное представление об определенной категории людей. Это ожидание, которое люди могут иметь в отношении каждого человека из определенной группы. Тип ожидания может варьироваться; это могут быть, например, ожидания относительно личности, предпочтений, внешнего вида или способностей группы. Стереотипы иногда слишком обобщены, чрезмерно анализируются, неточны и устойчивы к новой информации, но иногда могут быть точными. Стереотип не обязательно должен быть негативным предположением. Они могут быть положительными, нейтральными или отрицательными.

SUMMARY

In this study we observe a stereotype is a generalized belief about a particular category of people. It is an expectation that people might have about every person of a particular group. The type of expectation can vary; it can be, for example, an expectation about the group's personality, preferences, appearance or ability. Stereotypes are sometimes overgeneralized, overanalyzed, and inaccurate, and resistant to new information, but can sometimes be accurate. A stereotype does not necessarily need to be a negative assumption. They may be positive, neutral, or negative.