POSITIVE STEREOTYPE AS SOCIO-LINGUISTIC AND PSYCHOLINGUISTIC PHENOMENON

Abstract. The object of the article is positive stereotype. Positive social stereotypes and their sources have not yet undergone fundamental research. The aim of the article is the structural, functional, interpretation and intentional analysis of the positive stereotypes. Stereotype is a social phenomenon generalizing the image of a certain social group or a certain persons. Stereotype is narrower than concept, it differs by the pragmatic individual or group intentions. Stereotypes are ready speech models and can be used without thinking over, as a popular toy. Stereotypes may be positive or negative. Positive social stereotypes are reflected in positive interpersonal relations representing favourable discourse tactics: agreements, consensuses, concessions, etc. Positive stereotypes stimulating function is explained by natural attraction of good example, high emotions and socially approved results of activity. The broader intentional nature of positive stereotypes is connected with the people’s knowledge and common constructive plans. Positive stereotypes are typical of family, friends’, professional groups with good morality in verbal and nonverbal attitude to people. The correctly understood power stereotype is offering wide opportunities to the community. National stereotypes incarnate varied ethical and aesthetical traditions in communication. The national stereotypes create the eternal social values observed on the international level because they are reliable virtual strongholds of peace and civilization. That is why they must be reflected in mass media, literature and art to give people examples of the honest life and right communication. The structural semantic analysis proves the positive nature of stereotype as cognitive means of compressing and organizing information, emotional and just pictorial component of communication. Functioning of the noun stereotype reflected in fiction demonstrates respected behavior in life situations and in professions.
Keywords: positive social stereotype, sociolinguistics, psycholinguistics, discourse tactics, broad intentional nature.

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ПОЗИТИВНИЙ СТЕРЕОТИП ЯК СОЦІОЛІНГВІСТИЧНЕ І ПСИХОЛОГІЧНЕ ЯВИЩЕ

Анотація. Об’єктом статті є соціолінгвістичне поняття позитивного стереотипу. Позитивні стереотипи та їх джерела іще не були об’єктом грунтованого дослідження. Мета статті полягає в структурному, інтерпретаційному, функціональному аналізі лексики та колокацій на позначення позитивних стереотипів із використанням інтенційного аналізу. Суспільний стереотип є явнішим, яке узагальнює образ певної суспільної групи або певних людей. Стереотип вужчий за концепт, він відрізняється прагматичними індивідуальними або груповими інтенціями. Стереотипи – готові мовленнєві моделі, які можуть використовуватися без обдумування як популярна іграшка. Стереотипи бувають позитивні та негативні. Позитивні стереотипи відображаються у позитивних міжособистісних відношениях, уособлюючи доброзичливі дискурсивні тактики: домовленість, консенсус, поступки та ін. Стимулююча функція позитивних стереотипів пояснюється природним тяжінням людини до доброго прикладу, приємних емоцій та суспільно прийнятих результатів діяльності. Більш позитивна інтенційна природа позитивного стереотипу пов’язана зі знаннями людей і спільними конструктивними планами. Позитивні стереотипи типові для сім’ї, кола друзів, професійних груп з доброю мораллю у вербальному та невербальному відношенні до людей. Правильно зрозумілий стереотип влади пропонує широкі можливості для суспільства. Національні стереотипи уособлюють різноманітні етичні та естетичні традиції в комунікації. Національні стереотипи утворюють однєнні суспільні цінності, які дотримуються на міжнародному рівні, оскільки вони являють собою надійну опору миру та цивілізації. Тому позитивні стереотипи мають вітварюватись у мас медіа, літературі, мистецтві, щоб подавати народу приклади чесного життя та комунікації. Структурно-семантичний аналіз доводить позитивну природу стереотипів як когнітивного засобу стискання та організації інформації, емоційного і художнього компоненту комунікації. Функціонування іменника в художній літературі відтворює поважну поведінку в життєвих та професійних ситуаціях.
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Key words: social stereotype, sociolinguistics, psychological linguistics, discursive strategy, wide intentional nature.

Setting a problem. The problem of stereotypes truthfulness is considered unsolved and the nature and functions of positive stereotypes have not undergone fundamental research though they continue to influence negatively people’s life.

The object of the article is positive stereotype chosen as sociolinguistic and psycholinguistic phenomenon in communication.

The aim of the article is structural, functional, interpretation and intentional analysis of the positive stereotypes to reveal their sources, semantic structure and pragmatic intentions in multiple functions. The aim requires solving the following tasks: to study the semantic structure, kinds, sources and functions of positive stereotypes.

The latest research and publications analysis. The term social stereotype was introduced by Walter Lippman in 1922. Lippman interpreted this notion as systemic, schematically determined by culture a picture of the world in the human head [2, p. 95]. Lyppman attributed to the specifics of stereotypes 1. The economy of efforts in perceiving complex social objects and 2. Protection of social values [2, p. 95]. Stereotype as a social phenomenon generalizes the image of a certain social group and differs from stereotypization as psychological process [after, 5]; the image of a person is often subjective though based on certain social and national intentions. Stereotypization is “a rational form of cognition, kind of categorization but while the latter objectively identifies a person of a certain category, stereotypizatin ascribes to a person certain stereotyped qualities which may be true or false” [4].

H. Tedgfel pointed out the schematic and simplifying functions of stereotype: evaluative-protective function of the positive “I-image”; identifying function supporting the positive group “We-image” [Tedgfel; 1, p. 111; 5], ideological function then must be expressed by the opposition “We-They”. The hypothesis about “the grain of truth” in stereotype belongs to O. Kleinbern. “The hypothesis of contacts” ascribes the reality of stereotype to the deeper interaction in the groups with more favourable conditions of contact [3]. This hypothesis should be grounded on the common ideology of the closely contacting people. Though the problem of stereotypes truthfulness is considered unsolved, the scientists believe that they are not only “mythical ideas”, they reflect some objective reality even if in distorted or transformed form. A. N. Leontiev and O. Kleinberg mark the objective element in stereotype [3]. According to A. N. Leontiev, the image may be more or less
adequate, more or less complete, sometimes even false, but always taken from objective reality. W. Lippman considered unexact and often untrue content of stereotype [2]. Stereotype was also treated as direct “disinformation” or “cluster of mythical images”, “provocative”, etc. [2]. Psychologist T. Madgitsky names such features of stereotype as wrong generalization, enlarging, simplifying or hyperbolization of meaning. The relative stability of the verbal stereotypes concerning other social groups was marked [Madgitsky; 1, p. 336]. Though stereotype was the object of rather many investigations, its nature has not been established. In our opinion stereotype as a compressed information of typical features (e. g. angler) or repetitive activity (e. g. sportsman), behavior (ethical), etc., may be neutral or positive, but its negative information conceptualizes it as harmful.

Findings and discussion. Organizing knowledge in the time deficit requires classification and compressing information at all stages of comprehension into short quants which are used in communication as ready models for each purpose. C. S. Crandall underlines a cognitive function of stereotype, the pragmatic functions of stereotypes [6], the pragmatic function pointed out by W. Lippman, combines the economy of time and the effort in cognizing cimplex social objects, defence of personal values, positions and rights [2, p. 95].

Stereotype as a social phenomenon generalizes the image of a certain social group or a certain person, in this function the noun stereotype has the meaning close to the neutral, process, expressed by the noun stereotypization. Social stereotypes may be exclusively pictorial, e. g.: He doesn't conform to the usual stereotype of the businessman with a dark suit and briefcase [9]. Stefanenko distinguishes psychic, socio-psychic and social functions of stereotypization. Psychological functions of stereotypization include a) simplifying and systematizing complex and bulky information, received from the surrounding media; b) the means of covering social meaning of information. Socio-psychological functions of stereotypization are treated as a) groups differentiation, mostly evaluated in favour of one’s own group; b) support of the positive group identity. The social functions of stereotypization cover a) explaining the existing groups relations; b) justifying the existing groups relations; retaining the relations [5]. So, the process noun stereotypisation has mostly positive meaning, hence comes the positive meaning of the noun stereotype.

Stereotype is narrower than concept, it differs by the pragmatic individual or group intentions. Stereotypes are “ready speech models and can be used without thinking over, as a popular toy” [7]. Stereotypes may be positive or negative Positive social stereotypes are reflected in positive
interpersonal relations representing favourable discourse tactics: agreements, consensuses, concessions, etc. Positive stereotypes have broader social nature than negative stereotypes because they were created for the survival of the community. Positive stereotypes are related with the people’s knowledge and common constructive plans in family, friends’, professional groups and they are indispensable from good verbal and nonverbal attitude to people. The correctly understood power stereotype is offering opportunities to the community. National communication stereotypes offer ethical and aesthetical advantages in communication. It is the national stereotypes altogether that created the eternal social values observed on the international level as reliable virtual stronghold of peace and civilization.

Positive meaning of the noun *stereotype* is grounded on its semantic structure, reflected by the synonyms and collocations in its semantic field. The semantic field of the noun *stereotype* includes its social variants in synonyms, revealing typical, repetitive, recognized in the semantic structure of the noun *stereotype*: Agj.: ▪ common, popular, traditional, usual ▪ negative cultural, national, racial, gender, sexual ▪ social media, e.g., *the media stereotype of Asian culture*. Verbal collocations express repetitive activity of the noun *stereotype*: hold (esp. AmE), create, produce, use, confirm, perpetuate, reinforce: conform to, fit, etc. stereotype; Jokes perpetuate various national stereotypes; disagreement with stereotype: break, challenge, defy (esp. AmE), reject, shatter: a writer who challenges sexual stereotypes; descriptive role of stereotype: Not all areas of the country fit the stereotypes; characterizing function of stereotype: common stereotypes about the French, the stereotype of women as passive victim, prep. Dispel (esp. AmE) [17]. Analysis of the semantic field of the noun *stereotype* reveals its neutral, positive and negative semantics of typical and repetitive personal, social, national features, activity depending on the context. So, stereotype as a ready model, picture, repetitive typical feature of a person may serve as orientation in society to differentiate good and bad, kind and evil, useful and useless people.

Stereotype is a social phenomenon that is not always analyzed and structurized in men’s consciousness, simplifying the prototype due to the limited time and often lack of desire to get acquainted with reality and demonstrating opposition to a person on the social and national grounds. According to Henry Tedgefel social stereotype: psychological factor – simplifying large social groups by undifferenciated, rude and preconceived characteristics; stability for a long time; stereotype transformation is influenced by changes in social, political and economic living spheres, but may not take place or takes much time; in case of absent evident enmity
Stereotypes rarely reveal themselves in behavior but in the strained and conflicting relations they are observed in behavior up to overt enmity and can hardly be ruled, corrected and changed [4, 5].

Stereotypes cognitive content comprizes convictions, morals, political, religious and outlook concepts. They are ready samples of those mental products, which fact is proved by their similarity to pictures. Stereotypes often determine our behavior, thoughts and attitude to other people, help to analyze and systematize the ideas about the social phenomena and objects, thus performing pragmatic functions. Stereotypes contain influence of group relations, often of evil minded people such as street authorities. So, stereotypes are subjective and egocentric, based on the ambitions more than on true evaluations, reflecting intentions and emotions and are supported by a group of people.

Positive stereotypes may be compared to public agreement to respect a person for his qualities and way of life. Positive stereotypes are rather stimulating than provoking us to improve or change our life or just add to it something we didn’t think about. Features typical of positive stereotype are appealing because they are loved and respected. The noun respect contains positive elevated emotional semantics: “a feeling of admiration for someone or something because of their good qualities or achievements. Also respect implies the social attitude to a person: polite behavior toward or care for someone or something that you think is important” [10]. So, the respected person is admired and is treated politely. Stereotype expressed by the adjective respected expresses other people’ attitude to a person, e. g.; admired by many people because of her good work or achievements: He’s one of the most respected managers in the game. The same cognitive content has the verb highly/well/widely/greatly respected, e. g.: a highly respected journalist. The examples of the sentences recreate the professional situations endowing the persons with respect, e. g. for his work: The author is a highly respected historian. Johnson was widely respected as a critic. He was an internationally respected figure, universally respected (=respected by everyone.) Yet the dealers are respected members of the community [9]. One can be respected for his behavior or way of life: He's lived life in a tiny community, a respected member of his class [9]. The event nomination can have the transferred human semantics “respected”: The International Wine Challenge has grown since its inception in 1984 to become the world's largest and most respected wine competition. [7]. The examples show that noun respected is connected functionally with the names of the job, work, community and event which proves its high evaluative semantics as descriptive of positive stereotype. So, evaluation of a person by his/her
diligent work explains the public use of the noun *respect*. The semantics of the noun *respect* as “positive, regarding attitude to a person” is grounded on the process meaning expressed by the verb *respect*.

Justifying the constructive semantics of the stereotype *respected* it is necessary to point out its possible devaluation in space and time. The warring country military may be respected by their people but disrespected by the victims of the war. The politicians may be highly respected in their circles but hated by others who know their dark side of life. The cognitive semantics of crime and the psychological semantics of fear and hatred implied in such stereotypes contradicts positive semantics of the noun *respected*. So, the notion *respected* is not always a correct evaluation of a person’s qualities.

Stereotypes may be subdivided into subjective and social, professional, national, emotional, psychic, cognitive. Professional stereotypes distinguish artists’, medicals’, scientists’, lecturers’, seamens’, housefives’, militaries’, etc. There are no such professional stereotypes as a seller, cook, cleaner as these professions may be timely. Stereotypes function in creating images is clear in fiction. Stereotypes bring to light the most attractive or repulsing features. The descriptive images of O.Henry’s women stimulate the reader’s emotions by the classical features appealing to the publicity: beauty, modesty, laboriousness in poverty. Henry gives special attention to depicting young women’s hair as the token of beauty, e.g. In the story “The unknown quantity”:

“In that almost bare room a young woman sat sewing at a machine. One little stream of sunlight through the dingy window burnished her heavy hair to the colour of the ancient tuscans’s shield”, “clear and pachetic beauty’ [7, p. 234]. The description and the dialogue attracts the readers with the pathetic picture of the modest and hard-working youth struggling to earn for living: “How many this week, Miss Mary?” asked the watch maker? “A mountain of coarse gray shirts lay upon the floor. Nearly thirty dozens,” said the young woman, cheerfully. “I’ve made $4, I’m improving, Mr. Kenwitz.” [7, p. 234]. Another description of a poor working woman in “The skylight room” is provoking by contrasting the size of the woman and her hair and eyes and her typewriter through the perceptions of the livers in the same house. One day Miss Leeson came hunting for a room. She carried a typewriter made to be lugged around by a much larger lady. She was a very little girl with eyes and hair that kept on growing after she had stopped and that always looked as if they were saying: “goodnessme! Why didn’t you keep up with us? [7, p. 6].

The stereotype of a girl in “Extradited from Bohemia” learning professional painting in New York” is evoking sympathy for her love of art:
“Miss Medora resembled the rose which the autumn frosts had spares the longest of all her sister blossoms. “they said she was a mad, reckless, headstrong girl” [7, p. 108]. A woman-official in New York in the story “The hand that riles the world” is attributed the light colors of her appearance and garment and jewelry to please the clients: “This Mrs Avery was a solace and balm to the eyesight. She had the hair the color of the back of a twenty-dollar gold certificate, blue eyes and a system of beauty that would make the girl on the cover of a July magazine look like a cook on the Monongahela coal barge. “ She had on a low necked dress covered with silver sprangles, and diamond rings and ear bobs. [7, p. 98]. The woman’s activity is described as multiple and typically confusing: Her arms were bare; and she was using a desk telephone with one hand and drinking tea with the other. ‘I am sure I can have your friend, Mr. Bummer, appointed Minister to Brazil’ ‘I have so many deals of this sort I sometimes get them confused’[7, p. 98].

Intertextuality in the Henry’s stories associates some of his images with the fables of the Arabian Nights, especially the girls with dark hair, reflecting the author’s admiration for the Southern countries in “The enchanted profile”. The name of the character intensifies her attractive looks though charged with irony: The stenographer and typewriter of the Acropolis Hotel ... was Miss Bates. She was a holdover from the Greek classics. There wasn’t a flaw in her looks. ...well, even to have looked at her black hair and neat white shirtwaist of miss Bates was equal to a full course in any correspondence school in the country. [7, p. 153]. The attractive face of the stenographer Ida provoked the old millionaire to arrange her prosperity. Provocation appeared to have pragmatic grounds – Ida’s profile likens to the image on the dollar. “You are an artist,” said I, ‘and have’n’t figure out why Maggie conceived such a strong liking for Miss Bates ... ?’ “by jingo!” said he. “Isn’t Uda’s head a dead ringer fir the lady’s head on the silver dollar?” [7, p. 159]. Intertextuality with Arab fables in “The giftss of the Magi” reappears with another character – Della, a wife of the low-paid young man and her beautiful hair: “Had the Queen of Sheba lived in the flat across the aurshaft Della would have let her hair hang some day out of the window to dry just to depreciate her majesty’s jewels and gifts” [7, p. 33].

Women’s poor life in New York evokes sympathy of kind people as it was in the story “The last leaf” where the old artist sacrificed his life to save the life of a sick girl. “Ach, dot poor leetle Miss Yohnsy” “Some day I will baint masterpiece, and ve shall all go away.” [7, p. 84]. In the story “The guilty party” Lis, brought up in the street, is depicted in the cheap bright garment and decorations. “Liz’s skirt was gerrn silk. Her waist was a large brown-and-pink plaid, well-fitted aned not without style. She wore a cluster
ring of huge imitation rubies, and a locker that banged her knees at the bottom of a silver chain. Her shoes were run-down over twisted high heels, and were strangers to polish. Her hat would scarcely would pass into a flower barrel. A cheap restaurant was her place to feel self-assures and dignified: “Herenshe could order and be waited upon. “Whiskey, Tommy,” she said as her sister further uptown murmur, “Champaigne, James” [7, p. 77]. So, the stories about poor women show their hard survival, dependence on people and circumstances and provoke them to rash and unconsidered actions.

More complex is the positive stereotype of a cinema star, a Tiger-Lady, Cat-Tiger in the story “The public image” by Muriel Spark [p. 16] is connected with her roles in the films, stereotyping her way of life: filming, journalists, magazines, advertisements, television, travels, lovers, etc., evoking pleasure and other high emotions. Another actress image stereotypes austere life: “Belgian actress ... quaintly famous in every magazine for strict morals, absence of lovers, presence of chaperons, dresses wich covered arms, throat and knees and for a speech condemning birth control” [p. 78].

Positive image of an actress created by the author is connected with different perceptions and reflexions in the minds of her admirers and indifferent watchers of the films. Images are surrounded by rumours stereotyping them, exaggerating their behavior and spreading false information by strangers and journalists: “Oh, it must be a rumour. These rumours come from nowhere.” [p. 80]. “These journals live on stories about the new stars. A new star is a dangerous position for two years, three years.” [p. 100]. There is the close interest and passions around the actress’s private life. The actress’s attempts to protect her reputation kept her on the move. People imagine and discuss the actress’s life, ascribing her everything: “Fixed inventions of deeds not done, accusations, and determined blackening of character “ [p. 70]. “No, she said then, “I don’t’ want to stop here. I’ll be recognized”[p. 70]. Strangers may think and speak hartinlessly of actresses ascribing them artificial behavior. It’s typical that children repeat these heartless suggestions after their parents: “the actresses can make themselves cry, they have to learn how to do it” [p. 75].

Moral stereotypes proclaime globally the eternal human values, though some teachings demonstrate opposite views and understanding constructing different stereotypes. For example, the Christian teaching forgives the wrongdoers, e. g.: “When I was a child we were taught to say ‘I forgive you’ when one had done wrong to us” Luidgi said” [p. 102]. Another viewpoint considers forgiving wrong: “Well, it’s different with us. To say ‘I forgive you’ is an insult” [p. 102]. Forgiving people being a complex personal and legal
problem, it depends on the situation but considering forgiving an insult is rather strange.

Stereotypes are classified as “auto and heterostereotypes concerning one’s own and strange group, open and veiled stereotypes that can declare or hide evaluations; cultural and individual stereotypes, those with ideas and convictions common for a group of people or belonging to an individual concerning group of people. Cultural components of stereotype are revealed in ethnic psychology, system of values, social-historical development; they evidence of the people’s ideas about theirs and strange ethnic community, and are revealed in a number of certain person’s characteris and features; behavior stereotypes are connected with the norms, rules, traditions of the given ethnic community.

National stereotypes of thinking and life are especially evident in phraseology, proverbs and sayings, rituals, traditions, etc. “The most well-known ethnic stereotypes are stable judgments about the representatives of some national groups from the point of view of others. For example, stereotypical ideas about the politeness of the British, the eccentricity of the Italians, the carelessness of the French, or the “mysterious Slavic soul” [19]. Knowledge of Slavs as the historically enslaved nation corrects their stereotype as suppressed and obedient. Stereotypes help to cognize “ideas and features, behavior norms and interpretation behavior as, for example, believing Ukrainians hospitable, Germans strict, Americans simple, British cool. The image of a man of culture stereotypes an Englishman: “without a temperament, studious, sportsmanlike, aristocratic, and a fatherly son of Mother Earth” [16, p. 40]. Stereotypes are transformed under the influence of social, political and economical life, though not always. National stereotypes are evidently changing with mixed ethnoses, their kindness, modesty, humanity are disappearing giving place to rudeness, derision, cruelty, loosiness, etc., which reveals the social influence.

Stereotypes are learned in childhood as “picture of the world” [2, p. 95]. and children use them long before developing clear ideas about social groups. We think and communicate with parents’ stereotypes as we do with the parents’ language or languages; and with the social stereotypes imposed through social experience and education. Stereotypes form and reflect the children’s attitude to their surrounding.

Different social background of people reveals communication stereotypes of historically upper and lower circles, especially in morality, speech etiquet, and verbal and nonverbal attitude to people. Children cherish their positive stereotypes in often hostile and seductive reality which makes them repulse it with cynism and rude language.
J.D. Sallinger’s [14] character teenager Holden uses language, typical of the boys of 20-ieth in the USA reflecting his attitude to people and events in his perception of life. Teenagers are highly interested in everything and are very sensitive. Holden is struggling with evil stereotypes for the sake of his sole integrity repulsing all harmful for him even with bad words, Holden uses substandard colloquial words and expressions revealing his age and gender, e. g., he underlines his masculinity by repeating the word boy as interjection, hell as the grownup emphatic intensifier, e. g.: charming as hell, cold as hell, etc. The noun ass in its direct meaning in the expression freezing my ass off, in indirect meaning of the expression didn’t know his ass from his elbow in place of not to know a B from a broomstick may reflect the character’s self-concentration in high emotions. Repeating the noun bastard, the verb to stink, the noun stink and the adjective stinking Holden expresses his negative emotions of disgust to other people’s ambitions and show-off. Using the adjective old with personal nouns resembles either diminishing people as old Ackley, old sadist, but sounds half respectful and half ironical in reference to his younger sister old Phoebe and other girls. Using the the expression stick to the guns in the “sense keep to the topic” [p. 187] Holden speaks literary language with his girl Sally as Sally’s language is literary, her favorite word is marvelous. Her attitude to her school is a terrible bore [p. 139] though she does not hate it as Holden does his. Holden confesses to his girl his disgust for living in New York, irritating him with traffic, rear house doors, cars, elevators and he is dreaming of woods, horses “at least human” [p. 140]. So, the images of Sallinger’s teenagers different lexical means and their implications reveal the stereotypes of humanity and beauty.

Stereotypes depend on the ideology of the social system, which fact is proved by the stereotypes change in Ukraine. The brutal stereotypes of masters and oppressed uneducated stereotypes of slaves in the 17th, 18th century were changed only with the Socialist revolution that gave everything to slaves – education, homes, jobs which historical fact changed the stereotype of Ukrainians from poor, wretched, unhappy slaves though beautiful and talented into people of some small property and social rights.

The globally wild stereotypes of oppressors were replaced under socialism by the heroic, laborious, beautiful and generous stereotypes. Literature and music created under socialism attracted and charmed other nations, the social order became the model for the East and South to improve the life of poor people. The movies were admired and seen repeatedly, cinema always attracted crowds of people, the films inspired the desire to live and create, make friends and be polite and pleasant at home and in society. Classical literature, both Ukrainian and foreign was widely
propagated. A book was an indispensable pleasure together with movie, ours was a reading and communicating nation. The slogans called people to labour proclaiming it as the highest value and dream. It is unbelievable today but under socialism one could hear no brute word in the streets because responsibility was the principal factor, controlled by the only party at power with the demand of high morality to its members, and youth and children were engaged in responsible organizations. Some believed this subordination burden and dull but the pleasant atmosphere in society was highly estimated abroad, the socialist society was praised everywhere and the tourists enjoyed both the travel and communication. Changed people’s behavior with socialist power change revealed losing control over education and culture and the survival of beastly stereotypes.

Positive social stereotype of a loyal citizen is withering with the war, the increasing migration opportunities, and also with the means of earning money, not always honest, so treason and robbery comes into tradition to provide a family. The family morals fall and stereotypes of low communication culture prevale with brute language and behavior. National stereotypes are also disappearing visually, auditory and behaviory, leaving national garments, dances and rearranged songs. Modesty, hard working, national beauty, humanity, bearability give place to hatred, lie and carelessness to all that is not “mine”.

**Conclusion and perspectives of research.** The structural semantic analysis proves the positive nature of stereotype as cognitive means of compressing and organizing information, emotional and just pictorial component of communication. Functioning of the noun *stereotype* reflected in fiction demonstrates respected behavior in life situations and in professions. The further investigations are directed at studying communication behavior in vivo and in fiction.

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