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Stereotypes in intercultural communication

Key words: stereotypes, intercultural communication.

The term «stereotype» traditionally means a generalized, simplified and rigid system of widely shared representations of a group of people in which each person is regarded as a bearer of the same sets of leading features attributed to any member of this group, regardless of his or her real qualities.

In most research works the stereotype is seen in the context of social interaction as a kind of model of action, behavior. Stereotyping is also determined as an easy way for classification and systematization of lots of information people get every day. Indeed, people can't cope with all this information and it's the reason for stereotyping. In conditions of globalization, creating stereotypes is an opportunity to simplify a diverse world. They are important for perception, understanding and assessment of surrounding reality, forecasting events and reactions on them.

In general, stereotypes are not reflected by consciousness, they are perceived as something objective and are rarely subjected to rethinking. Stereotypes are formed in process of unorganized transmission of information (as gossip, proverbs) and in the process of direct intercultural communication. Cultural differences in process of communication can lead to errors, misunderstanding and form a mistaken understanding of each other. Stereotypes of perception and behavior, errors in the interpretation of behavior create barriers to effective intercultural communication.

In some cases stereotypes have a positive impact on the process of intercultural communication. Stereotypical ideas about other people and cultures are like a preparation before the collision with them, they can significantly reduce the cultural shock. Stereotypes allow get basic background knowledge about other cultures and avoid conflicts and embarrassing situations. This way, if the stereotype is justifiable and well-grounded it may orient a person in a certain situation.

Negative perceptions can be constructed and actualized artificially to mobilize one group against another. Communicating with representatives of other cultures, we should always take into consideration the fact that stereotypes may conceal a significant conflict potential. Identification of cultural differences and stereotypes can provide the adequate conditions for the success and effectiveness of intercultural communication.

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Research perspectives of the role of basic beliefs in the construction of personal future of internal migrants

Key words: basic beliefs, designing the future, migrants.

The problems of providing psychological support for internal migrants from eastern Ukraine and Crimea and their adaptation to life at the place of resettlement are becoming very urgent in Ukraine nowadays. As the main cause of this type of internal migration is armed conflict on these territories, the psychological trauma that may result from these events must be taken into account while providing psychological support for internal migrants. In this case, traumatization can be caused by a number of factors, among which, in addition to the danger of being in a war zone, unexpected relocation and sudden changes in the property and social status of forced migrants can be distinguished.

One of the areas that is influenced by the suddenness of movement and rapid changes in the habitual way of life is a basic belief about the controllability of the world. Using the methodology R. Janoff-Bulman's the World Assumptions Scale, we conducted a research of basic beliefs of forced migrants from eastern Ukraine. The research involved 30 forced migrants from the Donetsk region aged from 20 to 45 years. According to the result of the research, the majority of respondents' negative basic beliefs relate to the meaningfulness of the world, its controllability and justice (43%). Whereas significantly fewer negative basic beliefs were recorded regarding personal value and propitiousness of the world (20% and 23% respectively).

Identified negative basic beliefs about the controllability of the world were formed as a response to conditions of life that had been suddenly and unexpectedly changed during the process of migration. However, beliefs that have been formed during the adaptation to the environment in the past may hinder the assimilation of new beliefs' system that is needed when the environment changes. This suggests that internal migrants' basic beliefs about the controllability of the



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