

Sh. Ospanova* , A. Mynbayeva  A. Makhmutov 

Al-Farabi Kazakh National University, Almaty, Kazakhstan

*e-mail: sh.ospanova@mail.ru

STEREOTYPICAL REPRESENTATIONS ANALYSIS IN THE KAZAKH CULTURAL AND LINGUISTIC ENVIRONMENT CONTEXT

This paper discusses how the presence of cultural and lingual differences could possibly influence the construction and perception of social stereotypes. Stereotypes are central to social perception and function in interpersonal interaction as heuristics for rapid processing of information about any social group. Therefore, this study intends to ruminate on how stereotypical thinking and social behavior in Kazakhstan might be influenced by cultural and lingual differences. The main areas to be researched are: analysis of stereotypes by means of warmth and competence, their impact on emotional and behavioral reactions toward different groups. This study is going to have a great scientific and practical value as the results will shape intercultural strategies for mutual understanding and decrease stereotypes as barriers in multicultural societies. To research the conditions under which linguistic sub-group affiliation (Kazakh, Russian, and bilingually affiliated Kazakhs) within a single ethnic group influences the perception of stereotypes in Kazakhstan, 172 students participated in an empirical study. The methods involved factor analysis to reveal perception key aspects.

The results testify to the presence of serious differences in the perception of interpersonal relations, public values, and self-esteem among representatives of different language groups and emphasize the importance of taking cultural characteristics into account within educational and social programs. Conclusions have confirmed that significant distortions in the perception of the world, based on cultural and linguistic differences, can evoke misunderstandings and conflicts in intercultural communication. That would contribute to understanding how differences in culture and language affect forming stereotypes and interpersonal relationships. The findings can be used for the development of social and educational programs towards fostering tolerance and the improvement of intercultural dialogue. The practical significance of the study lies in the fact that its results will be applied to produce intercultural educational programs and strategies aimed at a decrease in stereotypical barriers and an increase in intercultural interaction in different social settings.

Key words: social stereotypes, cultural differences, linguistic identity, Kazakh-speaking, Russian-speaking, bilingual, factor analysis.

Ш.Т. Оспанова*, А.К. Мынбаева, А.Э. Махмұтов

Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан

*e-mail: sh.ospanova@mail.ru

Мәдени және тілдік қазақ ортасы контекстіндегі стереотиптік түсініктерді талдау

Бұл мақалада мәдени және тілдік айырмашылықтардың әлеуметтік стереотиптердің қалыптасуы мен қабылдануына ықпалы қарастырылады. Стереотиптер әлеуметтік қабылдауда орталық рөл атқарып, кез келген әлеуметтік топ туралы ақпаратты тез өңдеуге арналған эвристика ретінде қызмет етеді. Осылайша, бұл зерттеу Қазақстандағы стереотиптік ойлау мен әлеуметтік мінез-құлыққа мәдени және тілдік айырмашылықтардың ықпалын зерттеуге бағытталған. Зерттелетін негізгі бағыттар: жылулық пен біліктілік арқылы стереотиптерді талдау, олардың әртүрлі топтарға қатысты эмоционалдық және мінез-құлықтық реакцияларға әсері. Бұл зерттеу үлкен ғылыми және практикалық маңызға ие болады, өйткені оның нәтижелері мультикультуралистік қоғамдарда өзара түсіністікті арттыру және стереотиптерді кедергілер ретінде азайту үшін мәдениетаралық стратегияларды қалыптастыруға көмектеседі. Қазақстандағы бір этникалық топ ішіндегі тілдік кіші топқа тиесіліктің (қазақ, орыс және екі тілді қазақтар) стереотиптерді қабылдауына әсерін зерттеу үшін 172 студент қатысқан эмпирикалық зерттеу жүргізілді. Әдістер қабылдаудың негізгі аспектілерін анықтау үшін факторлық талдауды қамтыды.

Нәтижелер әртүрлі тілдік топ өкілдерінің тұлғааралық қатынастарды, қоғамдық

көрсетіп, білім беру және әлеуметтік бағдарламаларда мәдени ерекшеліктерді ескеру қажеттілігін баса айтады. Қорытындылар мәдени және тілдік айырмашылықтарға негізделген әлемді қабылдаудағы айтарлықтай бұрмалаулар мәдениетаралық қарым-қатынаста түсінбеушілік пен қақтығыстарды тудыруы мүмкін екенін растады. Бұл мәдениет пен тілдің айырмашылықтары стереотиптерді қалыптастыруға және тұлғааралық қатынастарға қалай әсер ететінін түсінуге ықпал етеді. Алынған нәтижелер әлеуметтік және білім беру бағдарламаларын дамыту үшін тәзімділікті арттыруға және мәдениетаралық диалогты жақсартуға бағытталған. Зерттеудің практикалық маңыздылығы оның нәтижелерін әртүрлі әлеуметтік жағдайларда стереотиптік кедергілерді азайтуға және мәдениетаралық өзара әрекеттесуді арттыруға бағытталған мәдениетаралық білім беру бағдарламалары мен стратегияларын жасау үшін қолдануға болады.

Түйін сөздер: әлеуметтік стереотиптер, мәдени айырмашылықтар, тілдік сәйкестілік, қазақ тілді, орыс тілді, қос тілді, факторлық талдау.

Ш.Т. Оспанова*, А.К. Мынбаева, А.Э. Махмутов

Казахский национальный университет имени Аль-Фараби, Алматы, Казахстан

*e-mail: sh.ospanova@mail.ru

Анализ стереотипных представлений в контексте казахской культурной и языковой среды

В данной статье обсуждается как наличие культурных и языковых различий может повлиять на формирование и восприятие социальных стереотипов. Стереотипы являются центральными в социальном восприятии и функционируют в межличностном взаимодействии как эвристики для быстрого анализа информации о любой социальной группе. Таким образом, данное исследование направлено на размышления о том, как стереотипное мышление и социальное поведение в Казахстане могут быть подвержены влиянию культурных и языковых различий. Основные направления исследования включают анализ стереотипов по параметрам теплоты и компетентности, а также их влияние на эмоциональные и поведенческие реакции к различным группам. Это исследование будет иметь большое научное и практическое значение, поскольку его результаты помогут в разработке межкультурных стратегий для взаимопонимания и снижения стереотипов как барьеров в мультикультурных обществах. Для изучения условий, при которых языковая принадлежность (казахский, русский и билингвальный казахский) внутри одной этнической группы влияет на восприятие стереотипов в Казахстане, было проведено эмпирическое исследование с участием 172 студентов. Методы включали факторный анализ для выявления ключевых аспектов восприятия.

Полученные результаты исследования свидетельствуют о наличии значительных различий в восприятии межличностных отношений, общественных ценностей и самооценки среди представителей различных языковых групп, подчеркивая важность учета культурных особенностей в образовательных и социальных программах. Выводы подтвердили, что значительные искажения восприятия мира, основанные на культурных и языковых различиях, могут вызывать недопонимание и конфликты в межкультурном общении. Это способствует пониманию того, как различия в культуре и языке влияют на формирование стереотипов и межличностных отношений. Полученные данные могут быть использованы для разработки социальных и образовательных программ, направленных на развитие толерантности и улучшение межкультурного диалога. Практическая значимость исследования заключается в том, что его результаты будут применены для создания межкультурных образовательных программ и стратегий, направленных на снижение стереотипных барьеров и повышение межкультурного взаимодействия в различных социальных контекстах.

Ключевые слова: социальные стереотипы, культурные различия, языковая идентичность, казахоязычный, русскоязычный, билингвальный, факторный анализ.

Introduction

The stereotypes that we have in our minds affect the way we see others and the impressions they make on us. These serve as cognitive shortcuts that allow us to overgeneralize the behaviors of members of out-groups (Macrae, 1994:37). This study engages with the everyday language of stereotypes

that portray Kazakh people. Such cultural stereotypes and biases influence emotions and behaviors in social interactions between individuals and social groups (Cuddy, 2009:1). Because these stereotypes range from high to low regard and often involve power or rivalry, this domain merits additional investigation (Fiske, 2002:878). Stereotypes warp our perception of the environment and can lead to

cross-cultural breakdowns in communication. They can have good or bad outcomes and potentially be mistaken for other facets of human motives (Heine, 2009:369).

This research is motivated by the task of testing theoretical ideas about stereotypes and their behavioral outcomes while respecting cultural and linguistic boundaries. This mode of social identity processes can cause the creation of differences between groups, i.e., an «us» and a «them» (Tajfel, 1979:74). These contrasts can cause social frictions and disputes but can also encourage social integration. Additionally, cross-cultural and language-specific research tends to generalize stereotypes within larger groups, which may lead certain ethnicities or communities to be misunderstood (FitzGerald, 2017:223).

We studied this issue by surveying 172 participants and analyzing their stereotype scores according to their language background (Kazakh, Russian, or Kazakh-Russian bilingual). Our results showed a significant difference among these three groups concerning perceptions of interpersonal relationships ($F(2, 997) = 5.67, p < .005$), social values ($F(2, 997) = 7.31, p < .001$), and self-esteem ($F(2, 997) = 6.45, p < .01$). This implies that stereotype judgments about social behavior may be especially influenced by language identification.

Notably, the research by Cuddy et al. (Cuddy, 2009:1) emphasizes that the stereotype content of nearly every society in the world is evaluated mostly based on perceived competence and warmth, respectively related to socio-economic status and competition in intergroup relations. These findings lead us to argue that stereotypes can be quite flexible across cultural and linguistic lines and hence may uniquely influence everyday encounters and social solidarity in particular locales (Lee, 2010). Our study has also shown that in intercultural communication, cultural competence is necessary for avoiding stereotypes and promoting positive relationships between cultures (Patel, 2018:392).

Literature review

Stereotypes influence people even on a subconscious level, and social psychologists have spent a lot of time addressing how this type of influence affects our interactions with one another and cultural attitudes. The dimensions of warmth and competence have been identified as among the primary dimensions in social perception and play central roles in stereotyping and discrimination. Meta-analyses

have concluded that 60% to 80% of the variance in intergroup attitudes can be explained by these dimensions (Cuddy, 2007:631), (Russell, 2008:171). According to Pettigrew's intergroup contact theory, as long as interaction between groups is possible under the right conditions (which can produce what Pettigrew calls structured contact), then interpersonal prejudice and discrimination can be reduced. Empirical evidence shows that positive contact experienced under optimal conditions (e.g., equal status, institutional support) reduces stereotypes and prejudice, with a substantial negative relationship between contact and bias ($r = -0.41, p < .001$) (Pettigrew, 1998:65). Yet, stereotypes are fluid and can change over time or place. In a study by Cuddy et al. (Cuddy, 2009:1), it is suggested that stereotypes need not be set in stone as they have been traditionally portrayed but are malleable, persisting with greater or lesser strength across various cultures, bending to social conditions and cultural values.

More persistent positive societal impact comes from mutual understanding and collaboration between groups—a byproduct of successful intergroup interaction (Gaertner, 2000:41). Because they are typically collaborative, such interactions reinforce greater trust between individual members and help to break down the “us versus them” mindset.

Stereotypes can evolve over time and context. While much research on the societal effects of stereotypes has been undertaken in recent years, it is increasingly being revealed that this work underestimated the flexibility of stereotype endurance – such that movement along the dual dimensions is often expected based on setting and cultural models (Smith, 1998:89). In examining stereotype change actions, research by Crisp and Turner found that experiencing a variety of cultural examples could create transformative experiences when it comes to stereotypes, making changes in the expansiveness of our psychological perceptions (Crisp, 2010:367). In doing so, these changes can entirely wipe stereotypical frameworks and replace them with a more fluid understanding of what is socially acceptable. This underscores the necessity of further efforts to examine the malleability of stereotypes and social attitudes more generally, in order to reduce bias.

Grounded theories of stereotypes and behavior are significant in the field of social perception. According to Yzerbyt and Rogier, stereotyping leads to reducing complex groups to simplified images, thereby increasing prejudice and racism. Lippmann introduced the concept of stereotypes, which Allport expanded upon to discuss more fully how prejudice

is manufactured and impacts intergroup interactions (Lippmann, 1922:18), (Allport, 1954:56). Further research suggests that stereotypes about the warmth and competence of social groups may systematically impact emotional and behavioral responses to them, determining different kinds of discrimination or cooperation (Fiske, 2002:878). Meta-analyses reveal that social exclusion is associated with greater prejudice to a moderate degree ($r = .23$, $p < .001$).

The Stereotype Content Model (SCM) developed by Fiske et al. explains that stereotypes are placed on the warmth and competence map within an overarching environment. The validity of these dimensions to predict the functioning of intergroup relations is established in empirical research (Fiske, 2002:878). For example, positive intergroup relations are more strongly related to perceiving high warmth ($\beta = .52$, $p < .01$) (Fiske, 2002:878), (Brewer, 1999:429). Several studies have shown that in cases where groups are seen as both warm and competent, there is less prejudice and a consequently more fluidly integrated society (Capozza, 2000:120). Importantly, these results provide additional evidence for the utility of the SCM in intergroup dialogue as well as interventions designed to foster constructive conflict between groups and reduce bias.

Among studies of discrimination, stereotypes are significant in that they provide a way to explain how social behaviors can influence the use of inaccurate beliefs about others. Research by Dovidio et al. found that implicit prejudice directly predicts discriminatory behavior ($\Delta R^2 = .14$, $p < .05$). This underlines the significance of understanding unconscious bias to create inclusive communities (Dovidio, 2010:3). Work by Greenwald and Banaji demonstrates that a lot of bias (and many implicit stereotypes) are unconscious, so they are hard to mitigate because they happen all the time in everyday life or media. However, these researchers suggested that bias could be measured using the Implicit Association Test (IAT) to assist organizations and educational institutions in tackling issues relating to discrimination (Greenwald, 1995:4).

Materials and methods

Description of the Research Methodology

The research methodology utilized the free association method to identify stereotypes, which is based on the classic study by Macrae and colleagues. According to Macrae, stereotypes are a way of simplifying the social world and responding quickly without extensive analysis (Macrae, 1994:37). This

method helps to reduce conscious biases and allows for a deeper understanding of unconscious beliefs (FitzGerald, 2017:223). Previous research has confirmed the presence of ethnic stereotypes within both subgroups.

The method involved collecting free descriptions to gather data on stereotypes. The results indicated that Kazakh-speaking Kazakhs are perceived as warmer and more ethical, whereas Russian-speaking Kazakhs are associated with the development of personal qualities (Osanova, 2024:162). A total of 172 participants took part in this study, with 86 from Kazakh-speaking groups and 86 from Russian-speaking groups, all from the Kazakh ethnic group.

The study aimed to explore how linguistic affiliation within the Kazakh ethnic group influences the formation of personal characteristics. A questionnaire was developed based on free associations of autostereotypes and heterostereotypes in Kazakh-speaking and Russian-speaking groups. The questionnaire revealed 26 types of characteristic personality traits (Osanova, 2024).

This study examined the dominance of these personal characteristics within the Kazakh ethnic group, with a focus on the leading language of communication among Kazakh-speaking and Russian-speaking groups. The questionnaire used in the study consisted of two parts: the first part focused on general personal data, and the second part consisted of 18 statements about personal qualities, divided into three subgroups. The first group of questions aimed at maintaining relationships in the group, the second group of questions aimed at the qualities of personal development, and the third group of questions aimed at social values. The questionnaire is composed of female and male versions of questions and answers with which they agree or not. For example, "He (she) is friendly to others," "He (she) is interested in how others feel and how he (she) can be useful to them". The answer has a 5-point scale of choice: (1) = Doesn't look like me, (2) = Moderately unlike me, (3) = Hard to say, (4) = Moderately similar to me, (5) = Very similar to me, in two languages. Respondents who study in the Kazakh language were offered a questionnaire in the Kazakh language, and respondents who study in Russian were offered a questionnaire in Russian.

Factor Analysis: In order to discern the underlying structures within the survey data pertaining to how respondents perceive stereotypes, a factor analysis was performed. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy yielded a

value of 0.881, indicating that the data was indeed suitable for factor analysis. Furthermore, Bartlett's Test of Sphericity demonstrated a statistically significant correlation between the factors with a significance level of .000, confirming the feasibility of effectively simplifying the data into fewer factors (Fiske, 2002:878). The analysis revealed three key dimensions of stereotypes that explain a significant portion of the variability in the data and offer insights into which specific stereotypes are most prominent among different language groups. Notably, there were significant differences in perceptions between Kazakh-speaking and Russian-speaking respondents in the dimensions of autonomy, public life, and interpersonal relations. These differences align with previous research in social psychology (Capozza, 2000:120; Greenwald, 1995:4).

Sample: The demographic characteristics of study participants have been thoroughly analyzed to identify potential correlations with stereotypical perceptions based on cultural and linguistic factors. In Pettigrew's study, inter-group contact was identified as the determining variable in reducing stereotyping and understanding the dynamics of interaction among different language groups. Pettigrew's study concluded, "Social dominance and preferences, attitudes toward power and group status are often reflected in linguistic and cultural norms" (Pettigrew, 1998:65). This conclusion is supported by the research conducted by Sidanius and Pratto on social dominance and oppression (Sidanius, 1999:45). Furthermore, demographic information was compared and contrasted with research conducted by Smith and Bond, who based their study on social psychology in cross-cultural terms with a specific focus on how variations in different cultures could influence social behavior and perception (Smith, 1998:89).

Out of 172 responses from KazNU, the students in Almaty were analyzed. The questionnaire was administered online, and the responses in the Kazakh language were more numerous. However, the number of participants was reduced to 86 in each group to match the number of participants in the Russian language. According to the proficiency level in both groups, the following results were achieved: 7 respondents indicated that they didn't understand or speak, 22 respondents indicated that they understood but didn't speak, and 57 respondents indicated that they understood and spoke.

Data Collection and Analysis Process: The thematic analysis was conducted following the guidelines of Braun and Clarke to identify key themes and patterns in the data (Braun, 2006:77). This

qualitative method was supplemented by quantitative approaches based on the work of Tversky and Kahneman, who explored heuristics and biases in decision-making (Tversky, 1974:1124). Factor analysis revealed significant indicators for aspects such as patriotism (factor loadings of .695), religiosity (.618), and traditional family values (.605), underscoring their importance in the social dimension of stereotypes and highlighting the cultural specificity of the respondents' views. The findings confirm previous research that stresses the role of social and cultural factors in shaping stereotypes (Heine, 2009; Capozza, 2000).

Results and discussion

Part I

Results of bivariate Pearson correlation analyses indicated statistically significant associations between language affiliation and three factors: Self ($r = -0.104$, $p < 0.05$), Social ($r = -0.430$, $p < 0.001$), and Interpersonal relationships ($r = -0.164$, $p < 0.01$). Thus, the differentiation in stereotyping can be influenced to a great extent by the role of language identification. These findings are consistent with prior research, underlining the importance of language in creating or challenging stereotypical associations (Heine, 2009:369; Lee, 2010:1). Hence, language identity influences not only self-understanding but also public conduct and social interaction—all important in shaping cultural dynamics. It is essential to know these connections in order to create programs of intercultural education and strategies for the reduction of bias (Patel, 2018:392; Greenwald, 1995:4).

Second, a cross-tabulation analysis was conducted to study the possible relationships between language profiles of participants and their stereotypical beliefs in personal and interpersonal dimensions (see Table 1). Our analysis highlights the importance of taking language into account in social research interpretation and cross-cultural intervention and policy development.

Discussion I

In short, subjecting stereotypical thinking and language groups to factor analysis, correlation, and cross-tabular analysis reveals the complexity of the relationship. What has become apparent is that the stereotype we tend to think of as a concrete fixed scheme can be very fluid and nuanced. The findings highlight the importance of linguistic identity in shaping perceptions of personality within groups as well as social expectations and interpersonal interactions. More important for our purposes, it helps

to illustrate the way in which language influences the development and reformation of stereotypical beliefs, just as Greenwald and Banaji found biases in social norms and behavior woven into unconscious prejudice (Greenwald, 1995:4). The findings of this paper are consistent with the broader work by Heine and Buchtel (Heine, 2009:369) on cultur-

al dimensionality of personality and its impact on cross-cultural interdependent social relations. These findings emphasize the importance of understanding how cultural and linguistic factors activate stereotypes and suggest that effective strategies to reduce these stereotypes are needed to build more inclusive societies (Osanova, 2024:162).

Table 1 – Model matrix

Model matrix ^a

	composition		
	1	2	3
She(he) expresses her(his) opinions clearly and openly and stands up for them	,805		
She(he) knows how to protect her(his) boundaries and knows how to openly refuse others	,733		
She(he) is responsible for her words and actions, she(his) does what she says and promises to others.	,665		
She(he) has many intellectual interests: reading books, learning something new, developing specific skills	,629		
First of all, she(he) concentrates on her(his) personal goals and tasks that are important for her (his) career	,611		
She(he) is respected, she feels like a respected person	,608		
She(he) knows how to communicate with other people and be understood by them	,492		
Religion is very important to her(him), she(he) is a religious person		,832	
The traditional values that her(his) family adheres to strongly influence what is important in her life		,800	
She(he) feels patriotic for my country		,687	
She(he) wants to be useful to my country		,526	
She(he) am friendly to others, interested in how they feel and what can do for them			,788
She(he) is a warm, cheerful person			,705
If She(he) have something that may be needed by others I gladly share or give it to them			,608
She(he) like to invite colleagues/friends to her(his) place and offer them the best that she(he) have			,543

Method increases FACTORS – Main components
 Rotation method - Promax with Kaiser normalization
 a. rotation reached convergence in 5 iterations

Part II

Key findings of each section of the questionnaire

Our factor analysis identified three critical dimensions that stereotyping seems predicated on. With over half of the explained variance, dimensions of personal social qualities, community and patriotic values, and individual competence and self-esteem adequately explain the responses on stereotyping.

The explained variation size of 52.133% allows us to state that stereotypes are not formed by

chance. In fact, they result from the interaction of a complex of personal and sociocultural factors. For instance, high scores on personal social qualities may reflect interpersonal preferences and a desire for social harmony that particular individuals hold. All these assumptions were made by the research by Macrae and colleagues about the role of stereotypes in social perception (Macrae 1994:37).

Similarly, one can view the importance of social and patriotic values through the prism of universally

held beliefs about social identity and group membership that is reflected in the theory of intergroup conflict propounded by Tajfel and Turner (Tajfel, 1974:1124). It demonstrates how cultural values and national identity could empower in-group solidarity and influence stereotyping.

In particular, it was found that this might relate to perceptions of personal competence and self-esteem, intrinsic motivation, and the status of the person concerned. This broadly fits the model of stereotype content put forward by Fiske and her colleagues, in which a relationship between perceptions of competence and social standing is posited (Fiske, 2002:878).

Factor Analysis Statistical Results

Our study revealed significant differences in stereotyping between Kazakh-speaking and Russian-speaking respondents. The factor analysis uncovered the following key findings:

- *Personal Social Qualities (Self)*: In one study, the Kazakh-speaking participants scored an average of 4.42, slightly higher by 0.4 points compared to the average of the Russian-speaking group, which is 4.02. This difference suggests that social and interpersonal relations and self-esteem are given more importance in the culture of the Kazakh-speaking society. This result is consistent with research by Fiske and her group, whereby it is associated with

stereotypic content and perceived competence based on social status (Fiske, 2002:878).

- *Societal and Patriotic Values (Societal)*: The value has been rated 4.42 by the Kazakh-speaking group as opposed to 3.26 by the Russian-speaking group. This indicates a strong presence of national values and patriotism among the Kazakh-speaking group. The result supports Pettigrew and Tropp’s intergroup contact theory, suggesting that people holding such values significantly shape social stereotypes (Pettigrew, 2006:751).

- *Personal Competence (Interpersonal)*: Respondents whose native language is Kazakh gave a rate of 4.17, and those whose native language is Russian gave 3.79. The difference may be ascribed to various beliefs regarding the communicators by representatives of each culture and demonstrates how cultural identity shapes the development of interpersonal stereotypes. Heine and Buchtel also stress cultural relativism regarding personality (Heine, 2009:369).

The graph shows differences between two groups of respondents: those speaking Kazakh and Russian languages (*Figure 1*). The difference is reflected in three parameters: Self, Social, and Interpersonal. The chart above clearly shows how perception and stereotypes are formed under the impact of cultural and language factors.

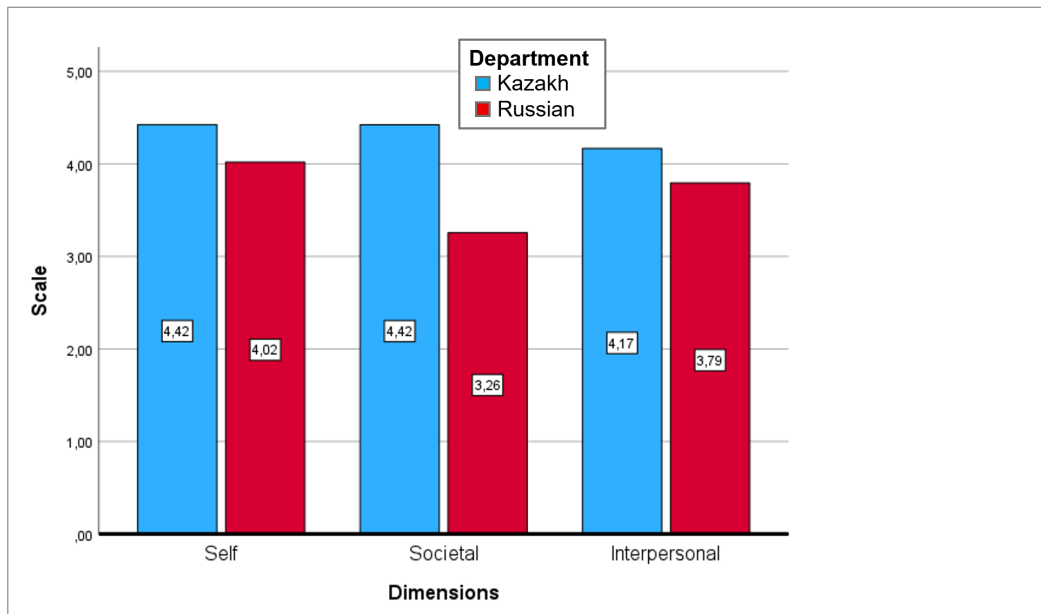


Figure 1 – Comparison of results across departments (Kazakh and Russian departments)

The Kazakh speakers demonstrate robust personal social features under the significant influence of the traditional cultural values of hospitality and sociability, which are integrative to the Kazakh culture. This articulation correlates further with Goffman's assertion of the uniqueness of the cultural norms governing behavior within a particular culture and the cultural values that immensely contribute to shaping personal social interactions in any given culture (Goffman, 1959:13). As these characteristics are attached to cultural values, they become stereotypical. But, these stereotypical attributes can also create a base for optimistic generalizations that tend to make social bonding and mutual understanding in that cultural context.

Yet the mundane fact is that factor analysis – or correlation and cross-tabular analysis among stereotypical thinking and language groups – only indicates a complex relationship. What is shown is that a stereotype that we believe to be very solid actually can be quite fluid and nuanced. Results illustrate how linguistic identity affects perceptions of personality within particular in-group contexts, and therefore other individuals' societal imaginations and behaviors. Moreover, it elucidates that language either creates or recreates those stereotypes – or, as Greenwald and Banaji refer to them, finding “biases in social behavior” (Greenwald & Banaji, 1995:4). These findings concur with the more general research of Heine and Buchtel in relation to cultural personality traits and their communication outcomes across multicultural societies (Heine, 2009:369). The findings show how activated stereotypes are partly driven by cultural and linguistic factors, underscoring the importance of reducing or minimizing stereotypes to build inclusive environments (Osanova, 2024:162).

Results, Statistical Analysis, and Interpretation

General Linear Model analysis was conducted on responses to determine whether there were differences in perceptions of these stereotypes between Kazakh-speaking and Russian-speaking participants. In Table 1, bold and italicized values indicate statistical significance ($p < .001$). These findings emphasize that language and culture are not just markers pointing to belonging with an identity group. Rather, they form a portion of the system of stereotypes and, by influencing them, contribute to their presence.

Finally, this difference in perception falls within the general idea that language and culture are the “powerful moderators” of the standard social perception heuristics presented by Macrae et al. (Mac-

rae, 1994:37). Using a generalized linear model, we confirm these differences and describe quantitatively how local linguistic identity may translate into daily social network formation and interpersonal interaction.

This means that the general linear model analysis is an essential step in understanding and critiquing culture-bound psychological dynamics, which have significant importance. Education, social policy, and intercultural communication strategies could take cues from this kind of analysis to challenge discriminatory tendencies and engage communities positively.

Conclusions

Our findings are consistent with Swann et al.'s account of identity fusion, that linguistic identity and culture form two facets of the same underlying construct (Swann, 2012:441). The integration of personal and social identity elements predicted by this aspect of social identity theory has its historical roots deep in the past, and their stereotypical reflection is evident in the image that unites all outgroup members.

Future research is needed to better understand when cross-cultural differences in stereotypes do and do not occur. These issues can bring serious adverse effects for any social integration and intercultural contact, so they deserve scrutiny of the process of stereotype formation and the role played by cultural, linguistic, or cognitive factors.

Sociologists, psychologists, educators, and policymakers should devise a plan which leads to better understanding and respect among such culturally diverse groups. These results provide novel insights into the structure and function of flexibility in prejudice and suggest potential improvements to intercultural education programs and general anti-prejudice efforts that are specifically designed to increase social harmony and decrease stereotyping (Allport, 1954:56; Pettigrew, 1998:65).

The findings suggest that stereotypes are context-sensitive and thus developed accordingly. At the same time, other innovative changes should be made through education and social transformation for a healthy socio-political environment and peace in society.

Consequently, the present study provides an opportunity to extend literature on stereotypes through cross-cultural comparison, as well as synthesize these stereotypic beliefs with well-established theory in our theoretical analysis. For instance, in Kazakhstan, there were higher mean scores of personal social competence among Kazakh speakers

compared to Russian speakers on this scale – with the possibility that a cultural norm favoring individual success and gain led to these results (Fiske, 2002:878).

For all characteristics, a significant difference was identified: the moral-cultural self-attitude and the degree of social and national-patriotic values in perception are revealed using Kazakh-speaking and Russian-speaking locals stereotypically. This appears to challenge Pettigrew's work aiming to reduce prejudice through intergroup contact (Pettigrew, 1998:65).

Taken together, our results imply that cultural and linguistic differences intensify or decrease lay

stereotypes of human social bonds. The bilinguals, whose scores tended to fall between those of the two Kazakh and Russian speaker groups, might imagine themselves as bridge people with specific situations and possibilities.

So, Figure 2 above shows the results of our experiments, illustrating how stereotyping is situation-dependent and not entirely a monolithic entity. They exist at the confluence of intricate individual beliefs and the wider sociocultural-linguistic context, which has real pedagogical value when considering how any educational service might best foster intercultural understanding in these people.

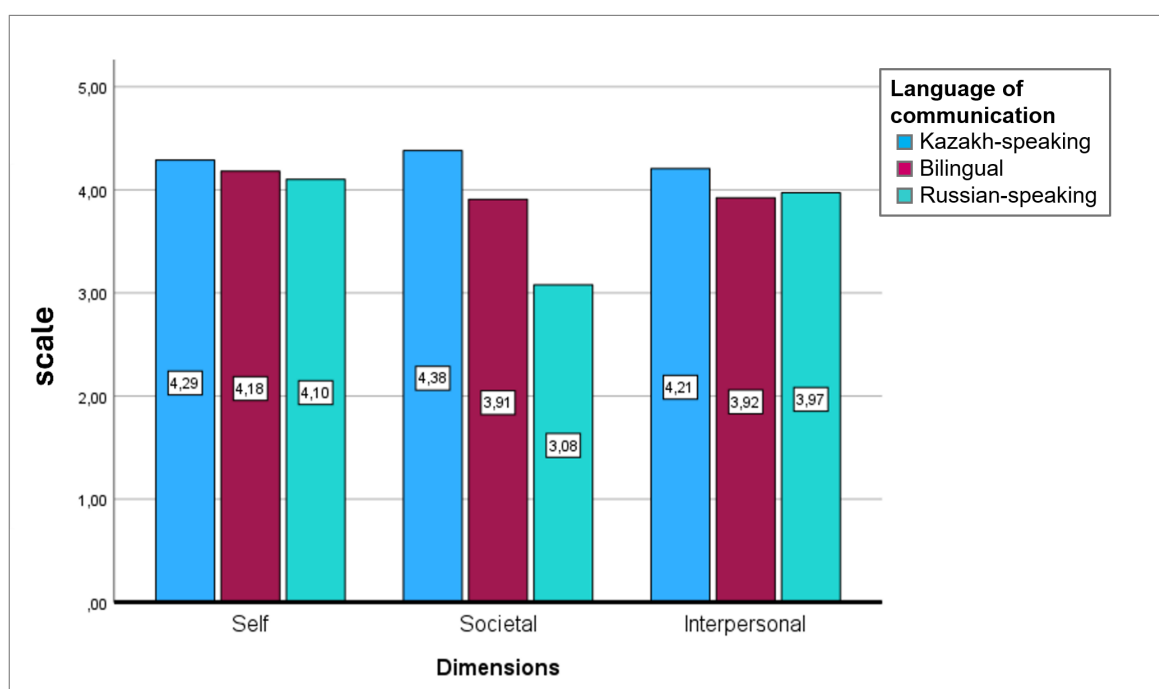


Figure 2 – Comparison of results by the language of communication (Kazakh-speaking, Bilingual and Russian-speaking)

Statistical Analysis

The results of the study suggest that stereotypical perceptions differ between Kazakh- and Russian-speaking groups of respondents. These differences were detected through statistical examinations such as correlation analysis and general linear modeling (GLM), an approach to model multiple dependent variables. These findings are indicative of the powerful influence that differences in linguistic and cultural backgrounds have on stereotypes.

In terms of personal social qualities, for example, the mean score for the Kazakh-speaking group

was higher by 0.57 points compared to the Russian-speaking group. This discrepancy may be due to differences in cultural values regarding individual accomplishment and interpersonal relationships. This can be seen from a cultural psychology point of view using notions of cultural universality and cultural specificity, as discussed by Heine (Heine, 2009:369).

Similarly, the substantial socio-cultural difference in the Social and Patriotic Values score, with a difference of more than 0.45 points, shows different levels of social norms and patriotism in the value

systems of cultural groups. Differences in social dominance and hierarchy perception may also be related to this variation, as noted by Sidanius and Pratto (Sidanius, 1999:45).

In “Personal competence and self-esteem,” another significant difference emerged, with an average difference of 0.24 points. This may be tied to differences in the ways people identify and position themselves socially—key concepts for how achievement and pride are connected to views about competence across cultures.

Finally, bearing these findings in mind along with those elicited by the statistical analyses ($p < .001$), it is worth noting that stereotypes have a multi-level nature, as they do not exist only at the level of individual predispositions but are also affected by interpersonal and cultural determinants. Hence, in the development of intercultural programs and policies intended to enhance intergroup relations and social understanding, it is imperative that these various influences are taken into account.

How Stereotypes Impact Cultural and Language Differences

The research demonstrated that language abilities affect biases of Kazakh-speaking, Russian-speaking, and bilingual respondents. This argues all the more that stereotypes and social behavior are mediated by cultural and linguistic identity. These discrepancies could simply be the result of differences among cultural paradigms, such as belief systems or norms and perceptions based on a language-oriented way of approaching categories, defining the world, and interpreting stimuli.

Cultural identity impacts stereotypes not just through direct learning and socialization but also in more subtle ways. For example, qualities like being hospitable and sociable are important in Kazakhstani culture, which, according to Tajfel and Turner’s theory of intergroup relations, may lead to more positive stereotypes about group members (Tajfel, 1974:1124).

Similarly, one must also recognize the role of culture in shaping behavior. Cultural norms and expectations are essentially the standards by which the behavior of individuals and groups is governed. It is therefore necessary to identify the stereotypes between groups that tend to predict whether members of those groups will integrate or not.

In addition, this study indicates the value of investigating mechanisms through which cultural and language-specific differences promote stereotyping. This is crucial for developing strategies and pro-

grams to bring intercultural learning into practice. Above all, stereotypes in various communities must be broken, and trust established among diverse cultural and linguistic groups to better understand one another and work together in collaboration.

Discussion II

The research also reveals that stereotypes affect culture and behavior in even more intricate ways. This holistic perspective is expanding classical models of social perception by emphasizing entirely new aspects, such as cultural specifics in perception, which become crucial for individual relationships. Significant cultural variability can induce fundamental alterations to universal psychological phenomena like stereotyping, previously thought of as impervious to change (Heine, 2002:903). Programs developed based on these findings will, in part, incorporate aspects of Goffman’s approach, highlighting the need to recognize that social roles and self-presentations are culturally specific (Goffman, 1959:13).

The results can further be used to design interventions that facilitate intercultural contact and communication in future research. This is especially key in this era of globalization and increasing cultural diversity, as being equipped to appreciate different points of view among various cultural groups is a vital skill needed for productive social cohesion. Furthermore, research on social dominance theory and its implications for stereotype formation provides potentially useful strategies for reducing bias and improving intergroup relations (Sidanius & Pratto, 1999).

These strategies could be in the form of educational and social programs that ease cultural boundaries and foster deeper intercultural dialogue. The results of this study also offer important directions for future studies in psychology and intercultural communication, such as investigating the interaction of linguistic and cultural differences with social stereotypes, as discussed by Greenwald and Banaji regarding unconscious biases and their impact on social interaction (Greenwald, 1995:4).

These findings are prime examples of how much culture and language contribute to the stereotype process. They support the assumption that cultural affiliation leads to statistically significant differences in stereotypes between Kazakh-speaking and Russian-speaking respondents. These results call for future multicentered investigations to establish tools allowing harmonious integration of the multitude of cultural and linguistic factors influencing public opinion.

This indicates that programs targeting a reduction in stereotypical attitudes and improved intercultural dialogue are worth formulating and implementing. To increase the tolerance level in society and foster a cooperative environment that builds an integrated society emphasizing diversity among cultures, components such as education, sensitivity training, activities that promote intercultural communication skills, and initiatives to increase understanding and cooperation among different cultural groups should be included.

Practical Contribution for Activities:

The research highlights dramatic differences in stereotype perceptions between language and cultural groups. It is possible to make use of all this information for the elaboration and improvement of intercultural pedagogical programs which eliminate stereotypical barriers to and create mutual understanding, tolerance in intercultural communication.

Teachers and educational administrators, for example, can use this data to develop courses that foster the ability of young people to reflect on stereotypes and prejudices. This may be done through creation of courses, training or workshops that openly discuss group projects and require varying activities to establish the ability to both learn from and about others, a new mindset if you will in which open discussion is key.

Research on Korean youth from Kazakhstan is a testament to the influence of ethnic stereotypes on identity and imaginations across cultures. À ce sujet, la recherche a mis en relation le souhait de tisser des liens fondamentés sur les qualités personnelles et non seulement sur l'appartenance ethnique (Aimaganbetova, 2019a :262). Doing so can help with cross-cultural relations.

It is only by means of creating intercultural educational and social programs – which can instill the aspiration to break through ethnic barriers ourselves and consider a person based on his qualities rather than ethnos. The main feature of such a space is personal qualities that generally make a public space welcoming for all, regardless of nationality or ethnicity, which practice intercultural understanding through everyday interactions.

The study underscores the demand for authentic young participation in setting policy for cultural inclusion and educational reform. The study found that by understanding the young people from CALD backgrounds and their contexts social workers are able to tailor programs.

This information can also be applied in corporate trainings to effectively achieve intercultural

relationships and harmonious working environment. Interpersonal skills and diversity management training can always assist in making sure we all jell despite where the walking culture is different from ours.

In international relations and diplomacy, this data can be helpful for constructing communication strategies which would as a matter of course both account for and respect cultural differences or even actively become negotiated tools of peace and cooperation between countries.

The applied importance of the research data lies in providing a focus for social and educational efforts to overcome cultural barriers, as well as in promoting open and tolerant intercultural communication. This study underlines the necessity of research, which can inform strategies that help break through cultural walls and build a more caring, fairer culture where all persons are treated with equal worth.

Linguistic identity and stereotype development

In emphasizing the great importance of linguistic identity in stereotype formation within Kazakh society, our research has compared differences in attitudes towards various social groups on both Kazakh-speaking and Russian-speaking communities. Significant numbers of stereotypes are preoccupied with such personal social qualities as belligerence, sociability, and citizenship or on check building wishes to perform in their interactions. This ranges from $r = -0.104$ to $r = -0.430$ on our data. Correlations like this imply that differences in language might serve to either strengthen or weaken stereotypes – and hence influence how we grow up interacting with different social groups across cultures.

Implications for the development of intercultural education programs to break down stereotype barriers and cultivate tolerant attitudes were discussed: it is important to focus on linguistic-cultural landscapes and diversity when designing such programs. They must be culturally and linguistically appropriate by being developed for different linguistic contexts that also respect the vitality of each language group, and should promote intercultural communication and cooperation, building relations thus.

Finally, an elucidation of the influence on stereotypes based upon linguistic identification would enable better educational and social policies to reduce intercultural negativity and encourage more positive interaction and integration among culturally diverse groups. Similar research provided by Heine and his associates offer even further proof that inclusive programs reflect public interaction in ways which simply countering the effect of heuristic ste-

reotypes will in fact reduce their detrimental image in an increasingly tolerant and just society (Heine, 2002:903)

Considerable awareness of intercultural dynamics

In the context of Kazakh cultural and language, this study results help understand cross-cultural stereotypes and behavior. Specifically, it explores how cultural and linguistic differences may shape stereotypes and even interpersonal engagement. The results underscore the need to take account of language identity and cultural meanings in social perception as well as interpersonal interaction for educational and employment policies.

These results may help implement better intercultural programs and policies, for a more successful intercultural communication and understanding in multicultural societies. A program which addresses the awareness of cultural differences and teach practical communication skills may decrease intercultural tensions within society.

There is a need for cultural responsive inclusion in educational practices at the early stage of life (Aimaganbetova, 2019b: 262). This includes fostering intercultural understanding, which would require e.g. creating curricula on intercultural competence or organizing trainings for teachers and social workers to facilitate better intercultural engagement.

In sum, this study demonstrates a considerable advance in establishing a value of such practices and strategies in promoting cross-cultural knowledge and appreciation among cultural groups reducing intergroup biases and improving social integration within culturally diverse communities.

The research sheds light on the process of stereotyping and provides substantial evidences that point out at how our culture or even regional practices effect language perception (Heine, 2009:369; FitzGerald, 2017:223). These factors should be accounted for in the organization of intercultural education and training programs that tackle stereotypes reduction through intercultural dialogue (Amit, 2013:153).

Educational programs including cultural and linguistic difference would increase the effectiveness of such programmes and build a wide acknowledgment and respect among participants from other cultures (Lee, 2010; Patel, 2018). It can also help break cultural barriers and bring social integration on various planes.

The stud underlines the necessity of future research on how certain cultural behavior and lan-

guage schema contribute to stereotype construction in different social environments (Smith, 2015:442).

The findings of this study can in turn be used to design aids and training which foster more systematic thinking about stereotypes and how they may be eluded (Pettigrew 1998:65; Cuddy et al. 2009). To achieve it, exercises, case studies, group-discussions; projects which facilitate participative learning processes would develop intercultural sensitivity and competence among participants to actively do the deconstruction of stereotypes which are already there in making of a more just and inclusive society (Fiske 2002: 878; Capozza, 2000: 120).

In short, we present a blueprint for further research and practice in intercultural education based on an overarching examination of the study of culture and linguistic barriers within a globalizing society (Greenwald, 1995:4).

Further Research Prospects

This study thus offers new avenues for investigating the way interventions may be effecting change in stereotypical perceptions. This requires research on the most useful educational and social strategies that can serve as an antidote to or a catalyst in open democratic polities, especially when considering the current climate of globalization and transnational cultural plurality (Smith, 2015:442).

Free Potential future research directions

1. *Intervention Experiments*: Examining the influence of various teaching and training programs, (e.g., ex-international pop dialogue training programs), on stereotypes and prejudices.

2. *Multiple Cultural View*: Examine the variation of stereotype perceptions and reactions among the cultural groups and also analyse how targeted kind learning changes these viewpoint.

3. *Social Networking/Technology*: Drawing attention to some of the new technologies altering the way many perceive, and are viewed by, people use digital technology transforming inter-cultural exchanges.

4. *Longitudinal Studies*: Carry out investigations that follow stereotyping over time after people have already been exposed to an intervention — and assess the sustainability of changes, as well as how far these changes go in influencing behaviors and social interactions.

The potential of research in these areas could largely improve our knowledge on the deterministic processes of perception and behavior transformations in a multicultural environment. These experiences are vital in crafting measures to reduce preju-

dice and foster intercultural dialogue and integration within a more inclusive and respectful society.

The concept of linguistic identity is essential for fostering positive intercultural relations.

Since the linguistic identity is the foundation of intercultural relations, positive intercultural relations can only be fostered if there is a respect for the linguistic identity. Findings demonstrate that linguistic identity has an important influence on perceived social stereotypes and values in Kazakh-speaking and Russian-speaking groups in Kazakhstan and underpin the profound impact cultural and linguistic factors have on social cognition and behavior (Ospanova, 2023:41). An understanding of these differences is vital for designing various educational and social programs that are aimed at enhancing harmonious intercultural interaction. To identify the cultural barriers and to bring better clarity between language groups, we can design teaching materials based on diversity in culture and train the teachers to effectively facilitate intercultural interaction.

Further studies should be done to understand how the social interaction of linguistic identity can be enhanced, and to find out strategies that make intercultural relations work better within educational institutions and outside them. This way, we can know how the benefits are enjoyed by different linguistic and cultural groups from each other, promoting integrated and inclusive ways for societies to progress.

The Influence of Ethnic Identity of Korean Youth in Kazakhstan on Intercultural Interaction

It is through such research that one is able to identify viable interventions and educational strategies to contribute positively to relationship building among the young people. These interventions can come in terms of clubs, mentorship, or academic ac-

tivities whose focus is towards mutual understanding and respect of people from different cultures. The research highlights the importance of identifying and acknowledging the diversity that is in the national education system. Understanding and appreciating each member of the society's individual contribution, regardless of their ethnic background, will highly value a just and functional society.

Conclusion

Summarily, our study identified significant cultural and linguistic differences in stereotyping and interpersonal attitudes in a multi-ethnic society. This is proof of how much one's linguistic identity and ethnicity are steeped in the social perception of others and the composition of relationships. It, therefore, becomes very important for educational and social programs to pick up this mantle and run with it in advocacy for intercultural education and ensuring that cultural diversity is made apparent. These efforts will increase understanding and cooperation across cultures, bringing respect for the value of each culture in society.

Much research is required so that we are able to understand how different interventions may change stereotypical views and be more effective in devising ways to cross the barriers created by cultures. This will help us advance toward creating a fair and inclusive society. It should be kept in mind that intercultural integration and education will only be successful when we are able to pay regard, accept, respect, and learn from these cultural diversities as well as the ongoing changes in our socio-cultural surroundings. It is through research and education that we can get rid of stereotypes in order to achieve global cooperation and mutual understanding.

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Information about authors:

Ospanova Sholpan (corresponding-author) – Senior Lecturer at the Department of General and Applied Psychology, Al-Farabi Kazakh National University, Almaty, Kazakhstan, e-mail: sh.ospanova@mail.ru;

Mynbayeva Aigerim – Doctor of Pedagogical Sciences, Professor of the Department of General and Applied Psychology, Al-Farabi Kazakh National University, Almaty, Kazakhstan, e-mail: aigerim_2022-8-30@list.ru;

Makhmutov Aidos – Candidate of Psychological Sciences, Senior Lecturer at the Department of General and Applied Psychology, Al-Farabi Kazakh National University, Almaty, Kazakhstan, e-mail: dos777@bk.ru

Авторлар туралы мәлімет:

Оспанова Шолпан Талиповна (корреспондент-автор) – жалпы және қолданбалы психология кафедрасының аға оқытушысы, Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан, e-mail: sh.ospanova@mail.ru;

Мынбаева Айгерим Казыевна – педагогика ғылымдарының докторы, жалпы және қолданбалы психология кафедрасының профессоры, Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан, e-mail: aigerim_2022-8-30@list.ru;

Махмұтов Айдос Эльбрусевич – психология ғылымдарының кандидаты, жалпы және қолданбалы психология кафедрасының аға оқытушысы, Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан, e-mail: dos777@bk.ru

Сведения об авторах:

Оспанова Шолпан Талиповна (автор-корреспондент) – старший преподаватель кафедры общей и прикладной психологии, Казахский национальный университет имени Аль-Фараби, Алматы, Казахстан, e-mail: sh.ospanova@mail.ru;

Мынбаева Айгерим Казыевна – доктор педагогических наук, профессор кафедры общей и прикладной психологии, Казахский национальный университет имени Аль-Фараби, Алматы, Казахстан, e-mail: aigerim_2022-8-30@list.ru;

Махмұтов Айдос Эльбрусевич – кандидат психологических наук, старший преподаватель кафедры общей и прикладной психологии, Казахский национальный университет имени Аль-Фараби, Алматы, Казахстан, e-mail: dos777@bk.ru

*Келіп түсті: 26 сәуір 2024 жыл
Қабылданды: 30 қараша 2024 жыл*