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ROLE OF SOCIAL STEREOTYPES IN KHALED HOSSEINI'S NOVEL "KITE RUNNER"

ANNOTATION

The article deals with the role of social stereotypes in Khaled Hosseini's novel "Kite Runner" and their specific aspects. The author's aim is to determine the types of social stereotypes in the novel and identify dominant ones. The author attempts to enlighten the specific aspects of social stereotypes in Khaled Hosseini's masterpiece. The attention and interest paid by scholars to the study of stereotypes in a literary text act as the relevance of the research. The researcher presents the fact, that it is the first analysis of stereotypes and identification of linguistic features in Khaled Hosseini's "Kite Runner".

Methods used in the article are the followings: the method of linguistic description for identifying the definition, criteria, and functions of stereotypes, and the method of component analysis for the appropriate classification of stereotypes by various criteria.

As a result of analyzing Khaled Hosseini's novel "Kite Runner" in line with N. Sorokina's typology, gender stereotypes, ethnic national stereotypes, and the type that authors proposed to introduce – personal/characteristic stereotypes were recognized as dominant in the text and this is facilitated by the stylistic orientation of the text. The followings tools for forming stereotypes were identified: 1) selective attention; 2) the substitution of concepts; 3) shifting the focus of attention;

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XOLID HUSAYNIYNING "SHAMOL ORTIDAN YUGURIB" ASARIDA IJTIMOIY STEREOTIPLARNING ROLI

ANNOTATSIYA

Maqolada Xolid Husayniyning "Shamol ortidan yugurib" asaridagi ijtimoiy stereotiplar muammosi va ularning o'ziga xos jihatlarini ko'rib chiqiladi. Mualliflar romanda mavjud bo'lgan ijtimoiy stereotiplarning turlarini aniqlash va ular orasida asosiylarini ajratishni maqsad qilgan. Tadqiqotning vazifasi Xolid Husayniyning durdona asarida ijtimoiy stereotiplar mavjudligining o'ziga xos tomonlarini yoritishdan iborat. Badiiy matndagi stereotiplarni o'rganishga olimlarning e'tibor va qiziqishlari mavzuning dolzarbligi vazifasini o'taydi. Maqolaning yangiligi shundaki, unda birinchi marta Xolid Husayniyning "Shamol ortidan yugurib" asaridagi stereotiplar tahlil qilinib, lisoniy xususiyatlari aniqlangan.

Tadqiqot ishida stereotiplarning ta'rifi, mezonlari va funksiyalarini aniqlash uchun lingvistik tavsif va stereotiplarni turli belgilarga ko'ra mos ravishda tasniflash uchun komponentli tahlil metodlari qo'llanildi.

Xolid Husayniyning "Shamol ortidan yugurib" asarini N. Sorokina tipologiyasiga ko'ra tahlil qilish natijasida gender stereotiplari, etnomilliy stereotiplar, mualliflar kiritishni taklif qilgan shaxs xarakterini belgilovchi stereotiplar matnda dominant deb e'tirof etildi va bunga matnning uslubiy jihati turtki bo'ladi. Stereotiplarni shakllantirish vositalari sifatida quyidagilar aniqlandi:

4) the impact of emotions and memory; 5) the use of language elements.

As a conclusion, in view of the psychological intensity that can be traced throughout the novel, it is noted that the stereotypes presented in the text are somehow subordinated to the main goal and idea of the novel and thus not only reflect, but also directly set a certain mood throughout the text.

Key words: stereotype, collective stereotype, individual stereotype, personal stereotype, material stereotype, event stereotype, national stereotype, ethnic stereotype.

1) selektiv fikrlash; 2) tushunchalarni almashtirish; 3) diqqat markazining o'zgarishi; 4) hissiyotlar va xotiraning ta'siri; 5) lingvistik elementlardan foydalanish.

Xulosa qilib aytganda, butun roman davomida kuzatilishi mumkin bo'lgan psixologik intensivlik (keskinlik)ni hisobga olgan holda, matnda keltirilgan stereotiplar qanday bo'lmasin romanning asosiy maqsadi va g'oyasiga bo'ysunadi va shuning uchun matnda nafaqat ma'lum bir kayfiyatni aks ettiradi, balki bevosita uni belgilab ham beradi.

Kalit so'zlar: stereotip, jamoaviy stereotip, individual stereotip, shaxsiy stereotip, moddiy stereotip, hodisa stereotipi, milliy stereotip, etnik stereotip.

INTRODUCTION

While studying stereotypes in a literary text, first of all, it is necessary to determine the meaning of such a concept as a "stereotype". A stereotype is a fairly common, but fixed and oversimplified image or idea of a particular type of a person or a thing [Oxford Dictionary, 1999; 260]. It is known that such a phenomenon as stereotyping can occur in absolutely any field of scientific activity and that is why it is considered a subject in such areas as sociology, political science, cultural studies, ethnography, psychology, physiology, cognitive science and linguistics.

The term "stereotype" is considered rather vague. Literature often points to its inconsistency and ambiguity as a non-term. However, these characteristics allow the use of the word to refer to a whole array of phenomena of one kind or another, since, in our opinion, the concept of stereotypes is a fairly large-scale and multifaceted phenomenon [Shekotikhina I., 2008].

A stereotype is a metaphor that originates from the printing house, a stereotype is a monolithic printing plate cast as a copy of a set or cliché (Greek – hard print). The existence of such print forms enables mass printing without re-entry. In a figurative sense, a stereotype is a firmly established and permanent scheme or standard of something, and its sustainability [Shekotikhina I., 2008].

In linguistics, the concept "stereotype" originates from sociology and was first introduced in 1922 by American sociologist Walter Lippmann in his book "Public Opinion". Before the sedate pills reach our consciousness, they have a certain impact on our sensory data [Lippmann W., 1922].

In order to understand the contradictions and complexities of this world, a person usually creates subconscious images of phenomena that he has not observed, focusing on the cultural environment, which forms certain ideas with the help of stereotypes. And if the education that a person receives does not help him clearly see the existence of certain prejudices, then they begin to dominate in the process of perception [Lippmann W., 1922].

All definitions of stereotypes that exist in the philosophical, psychological, sociological spheres and their properties are to a certain extent based on the definitions given by Lippmann, and only to some extent reveal its various important aspects: stability, the nature of emotional assessments, inaccuracies and consequences [Lippmann W., 1922].

Lippmann's stereotype system is thus a social reality. Thus, the definition of the researcher is a weighty contribution to the study of what appears and what is represented, sharing the reality of external phenomena and our internal ideas about them.

Lippmann for the first time questioned not just an "opinion" but an entire social reality with stable definitions.

In his work, Lippmann identified several aspects and characteristics of stereotypes:

- stereotypes are the most important factors in saving mental efforts;
- stereotypes are simplified distortions of reality;
- stereotypes are acquired from the outside, and not formed by a person based on personal reflection and experience;
- stereotypes generate emotions;
- stereotypes protect the integrity of the individual;
- stereotypes are stable and tenacious;
- the world of stereotypes is comfortable [Lippmann W., 1922].

Scientists have identified pronounced emotional and evaluative qualities of stereotypes as their most important properties. And it is noted that stereotypes can cause a variety of emotional reactions such as admiration, hatred, sympathy, fear and etc.

Another important property of stereotypes is their relative persistence. As such, they cannot be tested or replaced. The content of stereotypes tends to dramatically change the relationship between social groups or increase the amount of data about a particular group. This phenomenon can occur with a certain division of ideas about groups among representatives of large groups, and this reflects such a feature of stereotypes as systematicity [Lippmann W., 1922].

The main conclusions in the system of social stereotypes formed by British social psychologist Henry Tashwell are as follows:

- stereotypes are acquired and used by children very early, even before the emergence of clear social representations;
- social stereotypes can change extremely slowly in dependence on social changes;
- flexibility in stereotypes is more pronounced in states of conflict between social groups and is not at all expressed in states of group peace [Tashwell H., 1981].

It is necessary to take into account such characteristics of stereotypes as inaccuracy. On the one hand, the ambiguity of stereotypes is expressed in a generalized description of individual social groups. On the other hand, property is simultaneously attributed to all members of the group and allocated individually to each representative,

then it is called imprecise [Muchkina E., 2010; 107-108].

Stereotypes are everywhere. Among other things, they cover

- **racial groups** – “*Asians are good at math*”;
- **political groups** – “*Republicans are rich*”;
- **genders** – “*Women are bad at math*”;
- **demographic groups** – “*Florida residents are elderly*”;
- **activities** – “*flying is dangerous*” [Muchkina E., 2010; 107-108].

With the help of the following examples, we can see that some of the stereotypes are inaccurate:

- “*the Dutch are tall*”;
- “*Irish are red-headed*” (only 10% are).

Furthermore, stereotypes are changing: in the United States, Jews were considered as religious and uneducated in the early 20th century, and successful in the early 21st century.

The social sciences have developed three general approaches to stereotyping: approach from the economic point of view, approach from socio-cognitive point of view and approach from sociological point of view. However, since stereotypes in this theory are based on expectations from rational point of view, the central problem is that stereotypes have features often to be inaccurate. *Most residents of Florida are not elderly, most Irish people are not red-haired, and it is very safe to fly.*

Stereotypes as fundamentally incorrect and pejorative generalizations of group attributes reflect deep-seated prejudices of stereotypes [Adorno Th., 1950] or other internal motives [Schneider D., 2004]. Historically abused social groups, such as racial and ethnic minorities, continue to suffer from bad stereotypes, perhaps because groups in power want to perpetuate misconceptions about them” [Steele, 2010]. Thus, stereotypes about blacks are rooted in a history of slavery and ongoing discrimination. Some stereotypes are inaccurate, but many are quite true: *Dutch are tall, Swedes are blond.* Moreover, many stereotypes appeal to the group in question, not the derogatory: *Asians are good in mathematics.* Finally, stereotypes change so that they become at least partly responsive to reality, rather than completely rooted in the past [Madon, 2001].

The third approach to stereotyping that we follow is the “socio-cognitive approach”, which has its roots in social psychology [Schneider D., 2004]. This approach, established in the 1980s, considers social stereotypes as special cases of cognitive schemes or theories [Schneider, 1979]. These theories are intuitive generalizations that people use regularly in their daily lives to conserve cognitive resources [Hilton & Hoppel, 1996]. However, stereotypes are selective and localized around the group traits that are most distinctive, provide the most differences between groups, and exhibit the least intragroup variability. A related core truth hypothesis states that stereotypes are based on some empirical reality. Therefore, although they are useful, they can be exaggerated [Judd, 1993].

This approach to stereotyping seems to be closely related to another idea from psychology: the use of heuristics in probabilistic judgments [Kahneman, 1972].

In addition to simplifying the representation of heterogeneous groups, heuristics thus allow complex situations to be assessed quickly and reliably, but can distort judgments. We can consider the heuristic of representativeness: Kahneman and Tversky [Kahneman, 1972] write that representativeness is the reason why people stereotype Irish people as red-headed than other groups. In both cases, representation is misjudged: people overestimate the percentage of Irish red heads or the percentage of wealthy Republicans. Thus, representativeness generates stereotypes that distinguish groups by pre-existing extended diagnostic characteristics, in the same way that Hilton, Hippiel, and Schneider define them. Although this is not the only heuristic that shapes recall (re-center frequency-driven exposure availability also plays a role), it, according to the perspectives of social psychology, is a group [Kahneman, 1972].

Despite the ambiguity in assessing its existence and usefulness, stereotypes perform a number of important and necessary functions. Based on the useful properties of stereotypes, L.V. Chesnokova in the scientific article "Stereotypes in intercultural communication" identifies seven of their main functions:

1. *Informing*: stereotypes to some extent contain objective information about the environment.

2. *Categorization*: stereotypes divide information into categories for processing complex reality.

3. *Orientation in the outside world*: processing and structuring information in diagrams.

4. *Complexity reduction*: selective perception of the resulting impressions.

5. *Identification with a group*: creating a group membership and restriction from foreign groups.

6. *Protecting the values of one's group*: creating a positive image of their culture.

7. *Reducing culture shock*: simplifying the social reality to the level of ordinary consciousness [Chesnokova L., 2015].

We found that stereotypes are the mandatory cognitive process that affects the entire semantics of human ideas that do not stem from the individual's own experience. The process of forming stereotypes at the personal level and at the level of mass consciousness was well studied by the founder of the theory of stereotypes W. Lippmann.

The functions of stereotypes are inextricably linked with the mechanism of their creation.

For example, the functions of categorization or schematization are equal in the process of stereotyping. Psychologist David Matsumoto has identified psychological processes that influence the creation and preservation of stereotypes:

1. Selective attention – filtering incoming information.

2. Evaluation – determining the relevance of stimuli in terms of their values.

3. Concept formation and categorization – an organization of the diversity of the surrounding world in the form of a finite number of categories.

4. Attribution – the need to explain the causes of events and behavior, the process of making conclusions.

5. Emotion is a motivator of judgments and human behavior.

6. Memory – reinforcement and modification of stereotypes in semantic memory [Matsumoto D., 2002; 82].

Russian researcher V.L. Artemov, in the study of Western methods of influence, singled out tools that form stereotypes:

1. Concurrence of interests.
2. External similarity of the event and suggestion.
3. Communication of new and old stereotypes.
4. Substitution of stereotypes.
5. Shift in focus.
6. Highlighting the feelings of individual groups, and individuals.
7. Collision stimulation [Artemov V., 1971; 101].

E.N. Belaya's textbook "Theory and Practice of intercultural communication" notes that a language plays a leading role in creating stereotypes. A long repetition of the same words acquires stability and settles in the sub cortex of the brain and their automatic perception occurs. The researcher outlined the means used to indicate stereotypes:

- words with an assessment of the properties of a social group: for example, "выцыганить";
- attributive phrases: for example, "French elegance";
- comparative phrases: for example, "as silent as a Finn";
- phraseological units;
- proverbs;
- jokes [Belaya E., 2008; 208].

Over a fairly long history of research, scholars have identified different types of stereotypes based on different criteria – classification of stereotypes according to the subject stereotype, or classification according to the carriers of the stereotype. It is this parameter that underlies the division of stereotypes into **collective** and **individual**. Collective stereotypes are indicated in American social science with the term "cultural stereotypes". Russian scholars use the terms "social stereotypes" or "mass stereotypes" in opposition to individual stereotypes.

Collective (cultural) stereotypes are understood as patterns of ideas and beliefs accepted by everyone and common to all representatives of a particular culture" [Nelson T., 2002; 21]. Thus, stereotypes characterized by a high degree of consistency can be considered collective. In this case, the entire social community is subject to stereotyping. The assignment of stereotypes to groups does not imply the complete identity of an individual or the same perception of all members of the group [Stefanenko T., 1999; 24].

Individual stereotypes, or ideas about individuals, can be identical with the collective, as well as completely different from them. As a rule, collective stereotypes tend to manifest themselves through individual stereotypes, adding to their personal flavor [Semendyayeva O., 1986; 156].

O.Kh. Shestopalova shares social stereotypes based on their functionality and

form:

1. According to **the degree of adequacy**: true and false.
2. According to **the subject of formation**: spontaneous and conscious.
3. According to **the object of stereotyping**: individual, group, and massive.
4. According to **the sphere of manifestation**: stereotypes of thinking and behavior.
5. According to **the degree of variability**: stable and mobile.
6. By the nature of **comprehension of reality and interaction**: stereotypes of perception, comprehension of information, and practical actions.
7. By **functional value**: creative and destructive.
8. By **content**: characterizing people as members of certain groups and characterizing the personal characteristics of people [Shestopalova O., 2007].

The following classifications of stereotypes are based on stereotypes of objects. On the basis of this parameter, typologies of several orders can be created. And such an object can be any object, phenomenon or actual event. P.N. Donets proposes to divide stereotypes into personal, material and event.

Here we can see some examples by the author of stereotypes:

- **events**: “September 11, 2001 – Islamic terrorism”;
- **countries**: “America – freedom, military power, democracy”; “Brazil – sun, beach, crime”;
- **things**: “ear-flapped hat – cold, Russia [Manukovskiy M., 2005; 26].

N.V. Sorokina, in turn, offers a slightly different classification: anthropostereotypes (stereotypes of personalities; social (gender, age, professional, racial, national, ethnic, confessional / religious, regional, class, political)), event, subject (real, conceptual) [Sorokina N., 2013; 124-125].

Stereotypes that are related to people are called **anthropostereotypes**.

They are classified in the following way:

- **stereotypes of personalities** that are related to an individual: *a well-known public figure*;

- **social stereotypes** that are related to a social group and people as its members.

It is known that these subspecies belong to the secondary typology. In addition to stereotypes that relate to a person, subjective stereotypes are also distinguished that relate to the subject in the broadest sense, namely in the philosophical sense of the word. In this case, as objects of the stereotyping of things, things as physical objects (real stereotypes, from the point of view of P.N. Donets) can exist [Manukovskiy M., 2005; 26]. Following P.N. Donets, Sorokina singles out **event stereotypes** related to events.

In our opinion, the classification of social stereotypes is the most commonly used classification of stereotypes by object. Social stereotypes can be subdivided into the following:

- **gender stereotypes** – attitudes of a certain group of people or a whole society towards the roles of men and women are attitudes towards gender roles, gender stereotypes or gender ideologies. They are formed on the basis of observations,

especially if women or men exhibit certain behaviors typical of various roles of society more often than the opposite gender, which suggests that these behaviors are common traits associated with men or women [Priyashantha K., 2021]. “Hence, *men are believed to be assertive, independent, rational, and decisive, while women are believed to be showing concern for others, warmth, helpfulness, and nurturance*” [Priyashantha K., 2021]. “*In many areas of life, socially, politically, economically, religiously, and culturally, women's positions are always and still concerned marginalized under the dominance of male superiority*” [Junaidi L., 2018; 2]. “*Mothers appeared more often in a household setting than fathers. Outdoors, mothers are more likely to be found in markets or supermarkets*” [Centre for the English Language Education Communication, 2001].

- age stereotypes;
- professional stereotypes;
- racial stereotypes;
- ethnic/national stereotypes;
- confessional/religious stereotypes;
- regional stereotypes;
- class stereotypes;
- political stereotypes [Sorokina N., 2013; 124-125].

According to different criteria, there are the following types of stereotypes:

№	Type (criteria) of classification	Types of stereotypes
1.	According to the subject of stereotyping	collective, individual
2.	According to the object of stereotyping	anthropostereotypes (including stereotypes personalities and social stereotypes), event, subject (including material, conceptual)
3.	By the type of a social group, object of stereotyping (for social stereotypes)	gender, age, professional, racial, ethnic / national, confessional / religious, regional, class, political stereotypes, etc.
4.	In relation to “own” / “foreign”	autostereotypes, heterostereotypes
5.	According to the ratio “real” / “intended”	direct, figurative (metastereotypes)
6.	According to the degree of typicality attributed characteristics	the stereotype (typical characteristics) and counter stereotype (a typical characteristics)
7.	According to the content of the affective stereotype component	positive, negative; approving, denying
8.	By intensity emotional charge	intense, medial (medium)
9.	By the ratio of components structures	prejudices, heuristics, norms and traditions
10.	By the mechanism of formation	deductive, inductive
11.	According to the conditions of formation	intentional, spontaneous
12.	In terms of impact on public consciousness and social unconsciousness	stereotypes of the picture of the world, worldview stereotypes, stereotypes of thinking, methodological, methodical, technological stereotypes
13.	According to the degree of variability	ossified, flexible; stable, mobile; deep, superficial

14.	According to the degree of need in every day life	necessary, destructive
15.	According to the degree of adequacy reflections of reality	accurate, inaccurate; true, false

As we see, the typological layers of stereotypes are wide and diverse, and the presented classifications are not exclusive to scientific discourse. In our research and analysis of the novel by Khaled Hosseini “Kite Runner”, we will rely on the type of stereotypes within the typology of N.V. Sorokina.

METHODS

The following methods were used in the work:

- the method of linguistic description (definition, criteria, functions of stereotypes);
- the method of component analysis (classification of stereotypes by various criteria).

To analyze stereotypes in a literary text and identify their linguistic features, we chose the above-mentioned novel. The reason was the world-renowned absolute mastery of the author of the emotional involvement of the reader in the depth of the storyline and his ability to touch the entire spectrum of human emotions. In our opinion, Hosseini is one of those writers who can convey precisely that emotionally specific picture of the work in the simplest and at the same time not “monotonous” language, and his other work “The Runner with the Wind” tends to win the heart of a reader from the first time.

RESULTS AND DISCUSSION

Khaled Hosseini was born in Kabul in the family of a diplomat who, after the overthrow of the monarchy in Afghanistan, soon received political asylum in the United States. He graduated from the University of California at San Diego and became a doctor and the United Nations Representative for Refugees. His parents emigrated from Afghanistan when he was a child. Hosseini calls on the international community to continue to provide assistance to Afghanistan: in the sphere of the economy, agriculture, and the improvement of life. He writes articles about the refugee problems. He calls to preserve humanity towards refugees.

The writer's debut novel, the “Kite Runner”, which was published in 2003, became the biggest American bestseller of this century and is still one of the most read authors in the world to this day. The book is narrated on behalf of one of the main characters, Amir, a Pashtun from a wealthy Kabul family. From an early age, Amir's friend in the games was Hasan, the son of his father's servant, a Hazara by nationality. The story of these two boys takes place against the backdrop of the foreign troops coming to Afghanistan. The book unfolds a story about childhood, friendship, betrayal, many years of guilt and its redemption.

The total circulation of the novel reached ten million copies worldwide and was translated into more than 40 languages, including Russian and Uzbek. The translation into Russian was made by Sergey Sokolov in 2008, while the translation into Uzbek

was made later in 2016 by Rustam Zhabborov.

Analyzing Khaled Hosseini "Kite Runner", we identified the following types of stereotypes:

- gender stereotypes;
- ethnic/national stereotypes.

Based on the classifications of stereotypes we have studied, proposed by various researchers, and the stereotypes we have discovered in Khaled Hosseini's work "Kite Runner", we propose to introduce a new type of social stereotypes – personal/characteristic, as some of the stereotypes we have identified directly related to the personal features:

■ **personal/characteristic stereotypes** – *"Afghan tendency to exaggerate – sadly, almost a national affliction; if someone bragged that his son was a doctor, chances where the kid had once passed a biology test in high school"* [Hosseini K., 2003; 23].

"Everyone in the van was talking, talking loudly and at the same time, nearly shrieking, which is how Afghans talk" [Hosseini K., 2003; 94].

"Afghans are an independent people. Afghans cherish custom but abhor rules" [Hosseini K., 2003; 62].

"We're a melancholic people, we Afghans, aren't we?" [Hosseini K., 2003; 212].

■ **gender stereotypes** – *"Real men didn't read poetry – and God forbid they should ever write it! Real men – real boys – played soccer just as Baba had when he had been young"* [Hosseini K., 2003; 31].

■ **ethnic/national stereotypes** – *"Buzkashi was, and still is, Afghanistan's national passion"* [Hosseini K., 2003; 31].

"Afghanistan is the land of Pashtuns. It always has been, always will be" [Hosseini K., 2003; 51].

"Jealous Afghans, jealous because Iran was a rising power in Asia and most people around the world couldn't even find Afghanistan on a world map" [Hosseini K., 2003; 69].

"Afghan men, especially those from reputable families, were fickle creatures" [Hosseini K., 2003; 159].

"He told me that Ali and his cousin – who had owned the house – had been killed by a land mine two years before, just outside of Bamiyan. A land mine. Is there a more Afghan way of dying, Amir-jan?" [Hosseini K., 2003; 217].

"As an Afghan, I knew it was better to be miserable than rude" [Hosseini K., 2003; 240].

"You are an honorable man, Amir-gha. A true Afghan" [Hosseini K., 2003; 249].

"Take two Afghans who've never met, put them in a room for ten minutes, and they'll figure out how they're related" [Hosseini K., 2003; 262].

"There wasn't an Afghan in the world who didn't know at least a few jokes about the bumbling mullah" [Hosseini K., 2003; 277].

"There are a lot of children in Afghanistan, but little childhood" [Hosseini K., 2003; 329].

“*The thing about you Afghanis is that . . . well, you people are a little reckless*” [Hosseini K., 2003; 362].

CONCLUSION

At the beginning of our article, we noted the key features of stereotypes, which were developed by the founder of the research on stereotypes, Walter Lippmann: stereotypes are a simplified distortion of reality, acquired from outside, and are not formed by a person based on personal reflection and experience, generate emotions, protect the integrity of personality, and are also quite stable and tenacious in a comfortable human consciousness. In addition, we correlated the interdependence of the functions of stereotypes from their dual nature, since stereotypes are a necessary element of social reality, and with their help, a person navigates a complex diverse world. They are able to perform the function of categorizing concepts and phenomena of life, lessen the cultural shock, and also contribute to informing and identifying people within their social group. We have analyzed several typologies of stereotypes according to certain characteristics and settled on the typology of researcher N.V. Sorokina.

For analysis we used N.Sorokina's typology stereotypes by social groups. We have analyzed the tools for the formation and destruction of stereotypes and the internal components of such processes. Of the tools for forming thinking stereotypes, we have identified selective attention, the substitution of concepts, shifting the focus of attention, the impact of emotions and memory, as well as the use of language elements.

Based on the data obtained, the following conclusion can be drawn: in view of the pronounced psychological intensity that can be traced throughout the article, it is noted that the stereotypes presented in the text are somehow subordinated to the main goal and idea of the novel and thus not only reflect, but also directly set a certain mood throughout the text. Based on the data found, we can conclude that certain types of stereotypes dominate in the text and this is facilitated by the stylistic orientation of the text. So, in the novel “The Runner for the Wind”, we can name gender and national-ethnic stereotypes as the prevailing types of stereotypes, to which we can add the type that we proposed to introduce – personal/characteristic type.

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