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SOCIAL PHILOSOPHY

A HISTORICAL OVERVIEW OF STEREOTYPING

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Abstract: Globalization, the process of increased interconnectedness among countries, in other words, unification and uniformity of cultures, lifestyles, and customs globally has become the core aim and modus operandi of today's societies, by and large. Globalization is in different areas including culture. Although the globalizing machine imposes general standards and expectations while aiming at dismissing local beliefs, habits and rituals, and ethnic cultures, at times it still has not been able to annihilate traditional as well as national values and dogmas because of which cultural stereotypes emerge, regularly.

Nonetheless, stereotyping is not a new concept in human history. The goal of this article is to shed light on the origin and history of stereotyping throughout various periods and disciplines of human history while raising awareness about the urgency of safeguarding ethnic and local customs through stereotyping, amid globalizations.

Keywords: stereotyping, stereotypes, history, era, culture, human societies.

Introduction

We will discuss culture, cultural generalization, and the difference between cultural generalization and stereotyping. Culture is considered a universal aspect of human societies, and no society exists without its own set of shared values, beliefs, practices, and behaviors that form its culture. Shared values and behaviors may lead to the formation of cultural generalizations, but they must not be considered or lead to stereotyping.

Let's begin our discussion by explaining culture in general. The APA Dictionary of Psychology describes culture as "values, beliefs, language, rituals, traditions, and other behaviors

that are passed from one generation to another within any social group" (American Psychological Association, n.d.). Thus, cultural groups could include groups based on shared identities such as ethnicity, gender, age, socioeconomic class, education, etc.

Being aware of and understanding the patterns of the cultures to which one belongs provides the basis for understanding other cultures. Nonetheless, while learning about other cultures we tend to generalize and categorize members of the same group as having similar characteristics. Cultural generalizations, however, must not be confused with stereotypes. Cultural generalization is a statement about a group of people and involves categorizing members of the same

group as having similar characteristics. Generalizations are flexible and allow for the integration of new cultural information. They are a type of hypothesis, or guess, of what we expect to encounter when we interact with a certain culture (Bennett, 2013).

A cultural generalization, however, may become a stereotype if it is definitively applied to individual members of a group. According to Encyclopedia Britannica, the stereotype in social science means; “a fixed, oversimplified, and often biased belief about a group of people. Stereotypes are typically rationally unsupported generalizations, and, once a person becomes accustomed to stereotypical thinking, he or she may not be able to see individuals for who they are. Stereotypes can legitimize hostility against a whole social group. In addition, because stereotypes are ingrained in the culture, people begin learning stereotypes during childhood, they tend to signal which social groups are presumably appropriate targets for relieving individual frustration” (Britannica, 2024).

Social psychologists believe that stereotyping is a by-product of normal cognitive processes that help us to order, simplify, and hence better understand the complex world around us. A stereotype is therefore simply an association of attributes with a certain group of people (Yamamoto & Glaveanu, 2012).

Stereotypes are learned and can be taught or reinforced by people through many different social influences, including but not limited to friends and family, neighbors, teachers, peer groups, as well as larger societal structures.

Literature Review

The term stereotype comes from the French adjective: *stéréotype*. *Stéré* – correlates to *Stere* in English; meaning “solid.” (Marriam-Webster, n.d.).

Oxford English Dictionary defines a stereotype as a widely held but fixed and oversimplified image or idea of a particular type of person or thing (Oxford English Dictionary, 2024).

Marriam Webster, Inc. describes stereotype as “a standardized mental picture that represents an oversimplified opinion, a prejudiced attitude, or an unconsidered judgment about someone or something” (Marriam-Webster, n.d.).

But before there were stereotypes about people, stereotypes were made of metal and found in printers’ shops. During the late 18th century, an ever-increasing demand for printed material was met with innovation: the stereotype was a kind of printing plate that could be one of many. The process of creating a stereotype began with the original kind of plate, which was then used as a base to create a mold made of a mat or papier-mâché. The mold was strong enough to be used for casting multiple stereotypes from hot metal. The solid, hardwearing stereotypes could then be used over and over to print multiple pages (Marriam-Webster, n.d.).

Outside of printing, it should be noted that the actual term was used as early as 1824 to refer to formalized behavior, and by the early part of the twentieth century it was regularly used to refer to rigid, repetitive, often rhythmic behavior patterns (Schneider, 2005). It was in 1922 that “stereotype” was first used in the modern psychological sense by American political reporter and commentator Walter Lippmann (Mann, 2016). Lippmann viewed stereotypes as general cognitive structures, and he used the term to explain errors and biases in our conceptions of the world (Schneider, 2005).

In his 1922 book “Public Opinion”, Lippmann asked and answered an important question: can people achieve a basic understanding of political affairs given their limited exposure and knowledge of the necessary information? His answer was that no, we cannot because people do not always process information correctly or completely. Lippman stated that we proceed information with preconceived notions and allow evidence and assessments we are surrounded with to represent complex ideas. Lippmann identified that humans do not approach information as a blank slate. Instead, we focus on a particular and sometimes singular trait in an individual and fill in the rest of our mental picture of that person. In other words, Lippman suggested that to avoid information overload, people are forced to summarize and be selective and to use generalizations to form notions and understandings of groups rather than of individuals – that is, to rely on stereotypes (Lippmann, 1922).

Once delving into the history of stereotyping we discover that stereotyping has had extensive and lengthy roots throughout the human jour-

ney.

One of the most common stereotypes about the human past times is during the “Prehistoric” hunter-gatherer era when men did the hunting while women did the gathering. That gendered division of labor would have provided the meat and plant foods people needed to survive.

Stereotyping has had its presence during the “Ancient History” era. There is a large indication that slavery, the most ancient form of stereotyping, was established by the time the first civilizations emerged. During the ancient historical period in Egypt, kings held a unique position in Egyptian society. Kings were considered somewhere in between human and divine. They were believed to have been chosen by the gods themselves to serve as their mediators on earth.

Classifying people seems to have existed even in ancient Greece. Social class divisions were considerably definite and distinct. In the Roman Empire, the primary social classes were patricians (upper class, wealthy landowners, and nobility), plebeians (common people, including farmers, craftsmen, and traders), and slaves. More so, within the Roman social structure, there was the equestrian class which consisted of wealthy businessmen and former cavalrymen, often considered a middle ground between patricians and plebeians (Mark, 2019). Socrates, a Greek philosopher and founder of Western philosophy suggested that women are generally weaker than men in terms of physical strength and intellectual capacity (Collette, 2018). Aristotle defended slavery stating that to be just, social norms must reflect what is natural. There are people in any society who cannot deliberate and are suited for slavery, Aristotle said (Lowe, 2019).

In “Spartacus”, one of Hollywood’s well-known critical and commercial success movies, we see that the most unpleasant work of the Roman republics is done by slaves.

In ancient Mesopotamia, where Abraham, the father of many nations and religions, including Judaism, Christianity, and Islam lived, people were often identified and stereotyped based on their tribal affiliations, such as the Israelites, Canaanites, or Egyptians. Nomadic herders could have faced stereotypes from settled agricultural communities, who saw nomads as uncivilized or untrustworthy. The patriarchal society of Abraham’s time often stereotyped women

into specific roles, like Sarah, Abraham’s wife, who was expected to produce an heir.

Moses’ early life, before he was chosen by God, was marked by several significant events which by today’s standards can be deemed stereotypical conduct and beliefs. At the time, the Pharaoh’s stereotyped belief and prediction had made him fearful of Hebrews and had ordered the killing of newborn Hebrew boys because he feared that the Israelites would become too numerous and take over Egypt. Fearful of his son’s fate, Moses’ mother thought of a way to save her newborn son, put her baby in a basket and hid the basket in the Nile River. Pharaoh’s daughter discovered the basket and raised Moses in Pharaoh’s palace where slaves carried out the harshest labor duties. One day, Moses saw an Egyptian beating an Israelite slave. It is noteworthy that during the time of the Pharaohs, slaves were considered property and were viewed as commodities to be bought and sold, with their human qualities often disregarded and their primary purpose being to serve as labor for their masters. Unable to bear this cruelty and inequitable treatment Moses killed the Egyptian taskmaster and returned to his people to lead them out of slavery.

During Jesus’ time, the Romans controlled Jerusalem and the surrounding areas. The Romans put their own governors in charge of ruling the people. Each governor had to make sure that the Jewish people of Palestine obeyed Roman laws. Jewish people were obligated to pay Romans taxes, the revenues of which were used to fund the pagan worship of the Romans instead of the Jewish temples indicating the superiority of the Roman Gods. Social class distinctions were quite sharp at that time, as well. There was the wealthy upper class consisting of aristocratic families, high priests, and landowners, a large peasant class of farmers and laborers such as fishermen, stone masters, and carpenters, and a marginalized poor class including orphans, widows, the disabled, and social outcasts like prostitutes (Jenkins, 2023).

A thriving community of Jewish tribes existed in pre-Islamic Arabia. Some Arab women in Yathrib/Medina believing that Jewish people were more intelligent than Arabs are said to have vowed to make their child a Jew if the child survived since they considered the Jews to be people “of knowledge and the book” (Lumen

Learning, 2019).

The “Middle Ages” continues to have defined gender roles, significant religious conflicts, cruel social class divisions, and discrimination which by today’s standards would have been considered extreme stereotyping. During the medieval years, men were brave knights in shining armor and conquerors; women were beautiful princesses longing to be rescued and conquered. Men were active, martial, warriors, and violent; women were passive, domestic, and social. During the medieval years, cruel and brutal social class divisions also existed where kings, royals, the clergy, and knights were considered the upper class, the middle class was composed of merchants, skilled artisans, and lower clergy, and the lower class was made up of primary peasants and agricultural labors. The lower class constituted most of the population and were forced to face the harshest living conditions.

“The Crusaders” were a series of strictly religious wars initiated by the Roman Catholic Church where European Christian armies attempted to not only recover the city of Jerusalem from Islamic rule but also to subjugate the populations of the world and spread new empires.

During this period, we witness the stereotypical treatment of medieval Jews, including their legalized murder by the state based on community rumors and lies as racial acts. Moreover, we can see Medieval racial thinking in art and sculptures, in maps, in saints’ lives, in the state legislature, church laws, social institutions, popular beliefs, economic practices, religious treatises, many kinds of literature, and more (Bale, 2006). “Even fellow Christians could be racialized: Gerald of Wales justified England’s invasion of Ireland in the twelfth century by depicting the Irish as a subhuman, savage, and bestial race—a racializing strategy in England’s colonial rule of Ireland that echoed from the medieval through the early Modern period” (Heng, n.d.).

The Medieval period was also a period of thriving international slavery. Caucasian slave women in Al-Andalus (Islamic Spain) gave birth to heirs for Muslim rulers so that for generations, the Caliphs of Córdoba were blond-haired, blue-eyed men (Heng, n.d.) as having a naturally light complexion was stereotypically

considered as more beautiful.

There is a considerable amount of historical work that explores stereotypes in what is known as the “Early Modern” period, from about 1500 to about 1800.

Although religions in general teach us a set of practices to live by, such as being fair and kind to others, however, stereotypes have been part of human religious history, too.

In November 1640, the English poet and politician Sir Benjamin Rudyerd declared, “Under the name of a Puritan all our religion is branded,” highlighting the overwhelming stereotypical belief of religious or sectarian superiority and the impact of the Puritan that began to gain popularity by 1603, the end of Queen Elizabeth I’s reign. The Puritans were members of a religious reform movement known as Puritanism that emerged within the Church of England in the late 16th century and sought to free the Church of England from Roman Catholic practices, stating that the Church of England had not been fully reformed and should become more Protestant (Knights, 2014).

Stereotypes were widespread in the “Early Modern” period and were hardly limited to the sphere of domestic religious politics. There were stereotypical representations of the poor, the foreigner, the monopolist, the woman. In the Age of Enlightenment, post-Reformation religious stereotypes served as interrogative tools for representing non-Christian “others”. Stereotyping could be found in almost every sphere of life in the early modern period—in politics, religion, the market, and even in the area of learning (Lake & Yamamoto, 2019).

Stereotypes were often depicted in art, literature, and theater of the time, reinforcing these perceptions within society. Social hierarchies contributed to the creation and continuation of stereotypes, with dominant groups often portraying marginalized groups negatively. As Shakespeare demonstrated in “The Merchant of Venice,” the English imparted well-known contemporary prejudices and stereotypes on those of African descent based solely on their dark complexion. Similarly, the domineering presence of Shylock in “The Merchant of Venice” reinforces the historical oppression of the Jews through their storied turbulent relationship with Christians. (Radford, 2004)

Other examples of early modern stereotypes

are: “The Greedy Jew” where Jews were frequently stereotyped as obsessed with money and power, “The Savage Native” where indigenous people were often portrayed as uncivilized and barbaric, “The Lazy Peasant” where peasants were commonly depicted as lazy and unintelligent, “The Hysterical Woman” where women were often stereotyped as emotionally unstable and prone to hysteria.

Sadly, man’s hatred and stereotypical discrimination towards his human species continued well into its “Modern” history in many different shapes and orders. The lawful institution of slavery consisting of primarily Africans and African Americans was established in the United States of America from its founding days during the Modern period of our history.

During the United States’ pre-Civil War South in the 1830s, lynching was a common occurrence of extrajudicial killings. During the 19th and 20th centuries, lynchings were violent public performances that white people used to intimidate and control Black people, particularly in the South. Lynchings typically involved images of Black men and women hanging from trees, but they involved other extreme brutality, such as torture, mutilation, decapitation, and desecration. Some victims were burned alive. White mobs often used dubious criminal accusations to justify lynchings, for example, sexual misconduct against white women by a black man or charges of fabricated rape. These allegations were used to enforce segregation and promote stereotypes of Black men as violent, hypersexual aggressors. Many victims of lynchings were murdered without being accused of any crime. They were killed for violating social customs or racial expectations, such as speaking to white people with less respect than what white people believed they deserved (Dray, 2003).

Comedic performances of “Blackness” by whites in exaggerated costumes and make-up, can be bridged to racial stereotyping. By distorting the features and culture of African Americans including their looks, language, dance, demeanor, and character white Americans were able to classify whiteness across class and geopolitical lines. The first musical shows were performed in the 1830s in New York by white performers with blackened faces who used burnt cork or shoe polish and torn clothing to

“resemble” blackness and imitated and mimicked enslaved Africans on Southern plantations. These performances portrayed Black people as lazy, ignorant, superstitious, hypersexual, thieves, and timid. Blackface and the codifying of blackness - language, movement, demeanor, and character continue to irradiate through mass media and in public performances today. In addition to the increased popularity of “black” Halloween costumes, colleges and universities across the country continue to battle against student and professor blackface performances (Smithsonian, n.d.).

In the modern era, during the First World War, the battlefields were not the only place where the battles took place. Mass media was another powerful battleground where authorities and societies formed pre-conceived images and ideas about other societies and states. Art, caricatures, and cartoons were widely used before, during, and after the Great War, and in all European countries, to picture a tyrannical or barbaric other. The fate awaiting the Ottoman Empire’s Christian communities was a common theme in the Western press (Puck Magazine, 1985).

The ultimate expression of hatred and violence against a group of people is genocide. In the history of mankind some of the worst and known genocides that have occurred due to religious, racial, and social group stereotypes have taken place in the ongoing era and are the Rwandan Massacre (Hutu discrimination against Tutsis, and ethnic discrimination), the Armenian Genocide (Armenians and Greek murdered because of their religion and ethnicity), The Holocaust (German white supremacy against Jews), the genocide committed by Stalin’s Communist regime in the Soviet Union (millions eradicated in the labor camps because of their political and or social beliefs), and the Indian American genocide. Indigenous people both north and south of America were displaced, died of disease, and were killed by Europeans through slavery, rape, and war because the settlers treated Native Americans with a belief in white superiority and supremacy.

As we have seen so far stereotyping is a pervasive and persistent human tendency that stems from a basic cognitive need to categorize, simplify, and process the complex world and continues to exist even in today’s globalized and

equal world.

Today, there are a substantial number of people who are still trapped in modern-day human slavery which is also called “human trafficking”. The United Nations defines human trafficking as “the recruitment, transportation, transfer, harboring, or receipt of persons by improper means (such as force, abduction, fraud, or coercion) for an improper purpose including forced labor or sexual exploitation (End Slavery, n.d.).

Human trafficking takes various forms. Human trafficking is when employees working in private homes are forced into working and/or wrongfully convinced that they have no option of leaving. Human trafficking is when women, men, or children are forced to work in the commercial sex industry and are held against their will by force. Even today, there are instances where human beings are forced to work under the threat of violence and for no pay. These slaves are treated as property and are used, abused, and misused. Sometimes, children become subject to forced labor, domestic servitude, or sex trafficking. When women and children are forced to marry another without their consent or against their will is also a form of human trafficking (End Slavery, n.d.). Slavery or human trafficking are clear results of social order differentiation and stereotypes where the weak, the needy, and the unprotected are exploited, and abused for personal or corporate goals and benefits.

Another sphere where stereotypes are still ongoing today is politics. Stereotyping in politics leads to polarization, prejudice, and discrimination against certain groups of people. More recent events influenced by stereotyping include the two major political upheavals of 2016: the British referendum on membership in the European Union, and the American presidential election that put Donald Trump, a real estate entrepreneur with no prior experience in politics into the White House. In both cases, competing groups stereotyped their opponents as unacceptable parties perpetrating great wrongs. A wide range of stereotypes was rallied to gain support and to attack opponents, stereotypes of immigrants, African Americans, incompetent bureaucrats, metropolitan elites, women, and autocrats (Lake & Yamamoto, 2019).

Healthcare is one of the most crucial services

in any society which helps safeguard individuals’ health and wellbeing and improve quality of life. Sadly, stereotyping in the healthcare industry is visible and ongoing even in the present day. Stereotypes in healthcare can result in inadequate medical treatment, misdiagnosis, and health disparities. Unconscious bias also known as implicit bias which according to the American Psychological Association (n.d.) is an unaware discrimination and bias against a certain group of people that can lead to differential treatment of patients based on various factors such as race, gender, weight, age, education, geographic location, language, income, and financial status. Partiality in healthcare and medical decision-making by healthcare professionals due to stereotypical biases can lead to overuse or underuse of care, which can be harmful to patients and the care they receive.

Furthermore, new stereotypes emerged because of COVID-19 in the global context. COVID-19 has become a threat to physical health and mental health. There have been reports to indicate that COVID-19 is closely related to stigma and discrimination. Daley et al. reported that Asian Americans were facing increasing challenges from different ethnic groups on social issues related to COVID-19 in the United States, and the increasing tendency to blame China for the pandemic was associated with stereotyping Asian people as more foreign (Zhang, Hu, Zhao, Wen, Dang, & Zawisza, 2023).

Social media and online activities are if not the most but a very crucial component of today’s human reality. Stereotypes have found their way to on-screen platforms and spread quickly online, reinforcing harmful biases and prejudices. Social media can promote and amplify stereotypes in many ways. Social media interactions can promote misleading beauty standards which can harm self-esteem, social media platforms can increase exposure to negative gender norms, which can harmfully impact an individual’s well-being, learning, and choices. Social media can stereotype luxury, wealth, comfort, and “fun” standards in general which can impair, damage, or hurt self-esteem causing self-doubt and self-harm in some stances.

We spend considerable time in our workplaces on our daily routines where we associate with our colleagues and bosses, perhaps unwill-

ingly or maybe without extra sweat and effort. Stereotyping though can happen in workplaces also in the form of unconscious or implicit biases on our daily basis. Employees make hundreds of decisions every day. Some of the most common types of implicit bias that occur in the workplace can be in the form of gender bias which happens when a person has a stereotypical belief about someone based solely on their gender. Traditionally, workplace gender bias works against female employees. Managers may overlook women for “tough” assignments. Biased managers for example may choose not to promote a new mother to a more demanding role because they fear the woman won’t have the necessary time or energy to handle both responsibilities. Of course, this type of bias can also affect male employees. Managers might overlook men for “soft” tasks and projects or refuse to give them parental leave to care for a new child. Biases based on appearances and looks happen when employees form conclusions or opinions about their employers based on their appearance. As a result, they may favor certain employees over others due to their looks rather than their skills, experience, or work performance.

Education is the process of acquiring or sharing knowledge, skills, experience, creativity, and intellectual maturity. Education is important because it can help people achieve their goals in life and improve their future well-being. It can also play a crucial role in shaping individuals and societies. Regrettably, stereotypes have found their way into education, too. Stereotypes in education can affect academic expectations, opportunities, and outcomes for students.

Research not only shows that stereotypes can impact a teacher’s behavior towards a student, but they can also impact a teacher’s assessment of a child’s abilities. In recent research on the stereotype that Asian students are better at mathematics than students of other ethnicities, it was found that when an Asian student performs poorly on a mathematics test (which is counter-stereotypical), Asian students were given substantially fewer points by teachers than European students who performed identically (Cheryan & Bodenhausen, 2000). That is, Asians faced backlash for failing to meet the higher expectations created by a stereotypical belief.

In education, there are other persistent be-

liefs that have negatively affected certain groups of people. One of these stereotypes is that males are better than females in the areas of science, technology, engineering, and mathematics (STEM), whereas women are better than men in the areas of communication, such as reading comprehension and writing (Kurtz-Costes et al., 2014). Hence, there is an underrepresentation of women in the STEM fields but, not so ironically, the stereotype of men being inferior in the communication field does not harm males (Kurtz-Costes et al., 2014).

Today, the general public demands that their law enforcement and justice system protect them, to stand up against injustice and profiling. Nonetheless, stereotyping in law and justice also may lead to racial profiling, biased sentencing, and unequal treatment under the law. Stereotypes in the legal system have a negative impact on fairness and outcomes for both victims and the accused. Stereotypes affect people at all levels of the justice system, including judges, lawyers, and police officers. Stereotypes can affect their understanding and assessment of violent crimes, their views on witness credibility, and their impartiality. They can be affected by defendants’ characteristics, such as their race, attractiveness, and socioeconomic status. They can be influenced by defendants’ physical attributes, such as dark skin tone, tattoos, and facial untrustworthiness. Implicit (unconscious) racial stereotypes can influence police officers’ decisions, such as whether to stop a car, issue a warning, or make an arrest.

Immigration is considered beneficial to countries because it increases the size of the labor force and the economic output. Although immigrants can be a vital and vibrant addition to any country, they are a common scapegoat for politicians, law enforcement, and others who want to find solutions to their economic, criminal, racial, and social problems. Migrants and refugees face discrimination in many areas of life, such as housing, education, employment, healthcare, and labor because of various reasons such as language barrier, unfamiliarity with the new community and culture, lack of information about local social systems and services, laws and legal obligations, xenophobia, racism, nationality which affect the daily lives of immigrants and contribute to stereotyping.

A person with a disability is commonly

known to be someone who has a long-term physical, mental, intellectual, or sensory impairment that limits their ability to participate in society on an equal basis with others. In current social settings, people with disabilities face stereotypes and discrimination constantly. People with disabilities in developing countries often are marginalized and live in extreme poverty. During humanitarian emergencies, people with disabilities are frequently left behind, with little or no say in the rebuilding of their lives and communities. (OHCHR, 1996-2024).

As we have inquired thus far, gender stereotypes have existed throughout human history and varied across cultures and time. Gender stereotypes are generalized ideas about the characteristics and roles that men and women should have or possess and are influenced by various factors. Gender stereotypes can be harmful and lead to discrimination, limiting people's expectations, abilities, and opportunities.

There has long been a division of labor based on gender, and it still exists both in advancing societies and in more socioeconomically advanced and complex societies (Wood & Eagly, 2012). In the domestic sphere, women have performed most of the routine domestic work and played the major caretaker role. In the workplace, women have tended to be employed in people-oriented, service occupations rather than things-oriented, competitive occupations, which have traditionally been occupied by men (Lippa et al., 2014). There is no question that a great deal of progress has been made toward gender equality, and this progress is particularly evident in the workplace. There also is no question that the goal of full gender equality has not yet been achieved, not in pay (AAUW, 2024) or position level. As a result, men are characterized as more practicable than women, taking charge and being in control, and women are characterized as more communal than men, being attuned to others and building relationships (Broverman et al., 1972; Eagly & Steffen, 1984).

Gender stereotypes are used not only to characterize others but also to characterize oneself (Bem, 1974). The process of self-stereotyping can influence people's identities to be consistent with learned or existent stereotypes. Stereotyped characteristics can thereby be internalized and become part of a person's gender identity, a major part of the self-concept (Wood

& Eagly, 2012). Young boys and girls learn about gender stereotypes from their immediate environment and the media, and they learn how to behave in gender-appropriate ways. These socialization experiences no doubt continue to have their influence later in life and, indeed, research has shown that men's and women's self-characterizations differ in ways that are stereotype-consistent (Bem, 1974).

Ageism is one of the last socially acceptable prejudices. Psychologists are working to change that. Ageism is defined as discrimination against older people because of negative and inaccurate stereotypes and it is so ingrained in our cultures that we often do not even notice. Most organizations now have diversity, equity, and inclusion (DEI) departments to tackle issues such as racism and gender bias (American Psychological Association, 2023).

While both social and cultural stereotypes involve generalized beliefs about a group of people, the key difference is that social stereotypes focus on broader social categories while cultural stereotypes are specifically tied to a particular ethnicity, nationality, or cultural group. On top of the social stereotypes stated above and despite technological advances and global commonality, continuous talks and efforts for cultural unification and homogeneity, political rivalries and divergence for power and ideology, battles and struggles for national preservation, cultural sustainability, regional individuality and national identity in the form of local, ethnic and national stereotypes continue to exist because culture is generational wealth. It is the collective knowledge of humankind and the foundation of each nation that has been inherited from generations.

Tajfel and Turner's (1986) social identity theory speculates that people derive part of their self-esteem from their group memberships. Moreover, an individual's identity development is rooted in a particular time and place (Erickson, 1968) and according to Eric Erickson's (1968) developmental theory, achieving a clearer sense of one's identity through an active process of self-examination (i.e., exploration) provides individuals with a greater sense of self-assurance and inner strength, and other psychosocial benefits.

Hence, we learn that although native Americans were subjected to forced displacement

from their lands by newcomers, they are still working vehemently to preserve their heritage by ensuring that laws protecting tribal culture are enforced and expanded. There are hundreds of tribes and indigenous people in India who have and employ their language and local customs. Tribes in India often face significant challenges in preserving their culture due to factors like displacement from their traditional lands because of development projects, assimilation into the dominant Hindu society, limited access to resources, and economic hardship, leading to a struggle to maintain their unique customs and identities. Tibetans were subjected to occupation and many human rights violations by the Chinese government only because the Chinese government viewed incorporating Tibet as important to consolidate its frontiers and address national defense concerns in its borders. In response Tibetan spiritual leader, Dalai Lama, worked to preserve Tibetan identity in many ways and publicized their plight on the world stage. The Israeli/Palestinian military and political conflict which has had its origins in the rise of Zionism in Europe and the consequent first arrival of Jewish settlers to Ottoman Palestine in 1882 is still ongoing because of land and self-determination within the territory of the former Palestine. Following Ukraine's Revolution of Dignity, Russia occupied Ukrainian lands and since then Ukrainians have been fighting Russian aggression aiming at preserving their national identity and land.

Conclusion

The existence of common stereotypes has infused cultures and affected individuals' perceptions and judgments throughout human history. I don't think we can deny that being raised in a specific social, cultural, and national context has an impact on the way we behave, observe, absorb, and interpret others in general and their behaviors per se. We implicitly put into practice some rules, we implicitly may practice cultural, and social stereotypes. Stereotypes continue to be a big problem in every society. Stereotyping puts labels on how a person should act or live according to their sex, race, personality, political views, religion, national identity, (dis)ability, and other facts. This could affect individuals

who like different things or do different activities or have unique cultural beliefs but feel ashamed of doing so because of stereotypes. Stereotypes can get in the way of people getting jobs, living healthy and prosperous lives, leading to social exclusion, and creating biased in-groups and out-groups.

On the other hand, we must bear in mind that some local, national, and ethnic stereotypes promote cultural security, sustainability, and continuity. Cultural preservation is important because it helps safeguard cultural identity in the face of globalization, modernization, and other forces that may threaten unique customs and ways of life.

Cultural preservation ensures the survival of cultural heritage for future generations. It gives the members of a specific group a feeling of connection and oneness which is crucial to an individual's psychological wellbeing.

In today's world, globalization has taken hold of our entire existence. Globalization is a two-edged sword. On the one hand, it allows even the smallest countries and nations to flourish economically and culturally, on the other hand, it creates a phenomenon of consolidation of expectations, of demands, and of the perceptions of other nations, race, and sexual orientations.

To combat stereotyping in today's world, it's essential to promote diversity and inclusion, encourage empathy, challenge biases, support education and critical thinking, adopt and inspire open-mindedness and curiosity, and engage in respectful dialogue and relationships.

Combating a two-edged sword can be both risky and difficult. It must become the goal of every scholar and ultimately every system and governance to find a way to promote tolerance within societies and implement impartiality and fairness towards all forms, shapes, colors, and beliefs of human beings while respecting individual and cultural-ethnic-racial differences and variations.

As we consider the tremendous challenges facing our planet, ongoing struggles for social, racial, and environmental justice, and the pursuit of peace globally, we should also consider more closely the wisdom traditions and ethnic traditions that have endured the turbulence of history.

As a final point let's remember, "Everyone

wants to be seen. Everyone wants to be heard. Everyone wants to be recognized as the person that they are and not a stereotype or an image.” Loretta Lynch, United States Attorney General.

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