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The Power of Racial Stereotype in Two Cultures

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Abstract

Racial stereotype can be easily found in the most of individuals specifically those who are adults. Racial stereotype is stored in one's mind and most of people face difficulty to get rid of such images in an easy way. Therefore, through focusing on race stereotype and cultural factors stated that there are certain differences between two variety cultures (English and Arabic). The current work clarifies and aims to state how some individuals are classified as powerful and positive since they have high degree of power in a society while, other individuals are specified as powerless or negative because they have low degree of power. Presenting positive and negative effects can be simply show race stereotype. The present study tackled two short stories; the first one is "Desiree's Baby" by Kate (1893) Chopin and the later short story in Arabic which is entitled "The Cheapest Night" by Yusuf Idris (1954). These two short stories have been chosen and selected from different cultures to characterize (color, social discrimination) particular categories of racial stereotype. The way of dealing with these two short stories aims to state the degree of affection of racial stereotype in English and Arabic cultures. Dealing with specific short stories and two cultures helps to shed the light on the positive and negative influence of these short stories in two different cultures.

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Key Words: Discrimination and Prejudice of Racial Stereotype, Historical Background of Stereotype, Power of Racial Stereotype, Social Function of Racial stereotype, The Effect of Racial Stereotype in two cultures.

قوة الصورة النمطية العنصرية في ثقافتين

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المستخلص

يمكن التعرف على الصورة النمطية العنصرية بسهولة لدى معظم الأفراد، و خاصة البالغين. تُخزّن الصورة النمطية العنصرية في أذهان الناس، ويواجه معظم الناس صعوبة في التخلص من هذه الصور بسهولة. علاوة على ذلك، تُعتبر معظم هذه الصور ظواهر ثقافية وتُصنّف كجزء بارز من حياتهم اليومية. يمكن أن تؤثر الصورة النمطية العنصرية على حكم الفرد الإيجابي أو السلبي، ويمكن التعبير عنها بوضوح من خلال طرق سلوك الأفراد. لذلك، من خلال التركيز على الصورة النمطية العنصرية والعوامل الثقافية، ذُكر أن هناك اختلافات معينة بين ثقافتين مختلفتين (الإنجليزية والعربية). يوضح العمل الحالي كيف يُصنّف بعض الأفراد على أنهم أقوياء وإيجابيون نظراً لامتلاكهم درجة عالية من القوة في المجتمع، بينما يُحدّد آخرون على أنهم عاجزون أو سلبيون نظراً لامتلاكهم درجة منخفضة من القوة. تناولت الدراسة الحالية قصتين قصيرتين؛ الأولى هي "طفل ديزيريه" لـ كيت (1893) شوبان، والقصة القصيرة اللاحقة باللغة العربية بعنوان "الليلة الأرخص" ليوسف إدريس (1954). تم اختيار هاتين القصتين القصيرتين من ثقافتين مختلفتين لوصف فئات معينة من الصور النمطية العنصرية (اللون، التمييز الاجتماعي). تهدف طريقة تناول هاتين القصتين القصيرتين إلى بيان مدى تأثير الصور النمطية العنصرية في الثقافتين الإنجليزية والعربية. يُسهم تناول قصص قصيرة محددة وثقافتين في تسليط الضوء على التأثير الإيجابي والسلبي لهاتين القصتين القصيرتين في ثقافتين مختلفتين.

Introduction

The goal of the current study is to deal with race stereotype that is regarded as a significant cultural phenomenon since it would be existed in any society which reflects strong part of everyday life of an individual. In addition to that this work states the differences between two different cultures and its effect on power balance, through dealing with proverb to clarify how it differ from culture to another. It involves historical background, definitions, the relationship between Power and Stereotype, Race proverbs, The Effect of Racial Stereotype in two cultures and referring to Arabic stereotype. It views the obstacles of the Black men and women in the white society "Saleh, 2022: 73).

1. Historical Background of Racial Stereotype

In general, stereotype concept is initiated from the combination of the two Greek words: the first word is "ste-reos" which means something is "solid" and the second part is "typos" which includes two interpretations, either "mark of a blow" or "a model" in general. In effect, "the first sense of the word stereotype indicates to as a metal plate used to print pages. Therefore, stereotype is probable involved at least two notions or concepts such as rigidity and duplication or sameness" (Schneider, 2004:8).

Moreover; the concept of race stereotype in the first part of twentieth century was utilized frequently to state repeatedly "rhythmic behavior patterns" and rigid repetitive. Hence, "at the very beginning of (1924), the actual term is used to refer to formulized behavior. Stereotype refers to the characteristics that people apply to others on the basis of their national, ethnic and gender groups since, this is the most familiar use of it" (Schneider,2004:8). Particularly, the term stereotype can be represented "as the process of printing either from the printed image thus produced", such process states that racial stereotype is "inevitably stationary or fixed, formulaic as well as classical". Therefore, a "set of images is stated without changing has involved in this process stayed as it is, that indicates stereotype is the same" (Houghton, 2014:9).

2. Arabic Racial Stereotype

Stereotypes are not new to Arab culture, which has been around since ancient times. Stereotypes are utilized in order to transmit thoughts and views from one group (generation) to the next. Although racial stereotypes are considered a general concept, they can be considered part of a broader concept called "mental image." The existence of a stereotype depends primarily on the mental images stored in the individual's mind. Stereotypes are therefore rigid and lack the flexibility of mental images. It is difficult to distinguish whether images are repetitive or not, that is, relying on mental images helps to create stereotypes based on a particular value or belief. In short, mental images can become social stereotypes when individuals associate a specific set of characteristics with a particular social group (Al-Hiti, 2008: 45-46).

1.2.1 Characteristics of the Arabic Stereotype

There are five characteristics of stereotypes in the Arabic language. However, before discussing them, it is important to note that when mental images of a particular person, idea, or situation change, they either completely change, creating new images or stereotypes, or they disappear completely and return to their original state.

From the data presented, the characteristics of a stereotype can be summarized as follows:

1. Stereotypes become entrenched in the human mind.
2. Be patient and attentive to change.
3. Among its characteristics are negative stereotypes that indicate negative thinking toward a particular social group.
4. If the structure of information or knowledge is correct, this indicates the stability of the stereotype. However, if it is inaccurate, it will be difficult to change.
5. Stereotypes can sometimes be misleading and confusing when making decisions or judgments (Jassim, 2008: 75-77).

1.2.2 Racial Stereotype and Mental Image

In the field of psychology, mental image is utilized. Relying on this, it is easy to imagine the world in the brain, as these pictures are proof of individuals. Stereotypes used to characterize the mental construction method. Therefore, it depends on limited experiences and opinions about general or prejudice. That reflects such images are as an effect of sources happened in the past, and all these ideas are collected (Duszak, 1997: 12-11). In addition, severe and simplified stereotypes are used for people who are different from a particular social group. Therefore, this group belongs to a specific social group. It should be noted that it is necessary to celebrate sex, age, and servicing social society. These stereotypes or mental illustrations generally and simplified concepts are usually regulated about a particular social group. In fact, there are no differences between mental images, components and stereotypes. Therefore, stereotypes are part of the comprehensive and common mental images.

1.2.3 Cultural Change

If a person is able to accept a multicultural society naturally and without any tools, cultural differences may not lead to negative stereotypes that stem from prejudice against outgroups. There are many countries with different ethnic groups, with different norms, values, and beliefs depending on their society (Houghton, 2013: 24). Despite the obvious presence of stereotypes and prejudices, many cultural stereotypes have changed in the last half century. In fact, many cultures can change without people showing any change. Just because "old guard dies" and generations are replaced does not mean that real change does not occur (Schneider, 2004: 379).

There are different cultures in the world, but the characteristics of cultural balance must be considered with reference to all their details. If a cultural issue is recognized as valid and has positive or negative significance, it is important to call this process an ideology rather than a cultural description. The term stereotyping is a fairly common concept for such a cultural ideology. On the other hand, there is a strong and close relationship between stereotypes and ideology. Ultimately, ideologies often rely on stereotypical thinking; in other words, stereotypes are often ideological. Furthermore, when someone believes that any two social groups or cultures can be considered "diametrically opposite," ideological or stereotypical views are often raised (Duszak, 1997: 152).

3. Social Function of Racial Stereotype

Racial stereotypes involve the creation of concepts or meanings of "social causality", the finding of grounds for discrimination between groups, and the presentation of differences between groups in favor of groups. Tajfel makes the important point that there must be agreement on the stereotype in order to provide a basis or rule for "coordinating behavior" towards outgroups and in-groups (Ware, J.R., 1998: 54-55). In addition, stereotypes serve two social functions:

- 1- Contributing to the creation and support of a set of "ideologies" that explain or justify various social actions.
- 2- Supporting the maintenance or making "positive value" comparisons between one's own social groups and others (Hogg and Abrams, 2001: 134).

In addition, it is worth mentioning the last important function of stereotypes, which is called the "collective function" proposed by Tajfel (1981) and is considered a systemic function. McCrae et al. (1996: 19) argue that at the level of group function, stereotypes

of groups can be achieved by providing culturally acceptable explanations for events or by justifying group actions to positively distinguish individuals from other groups and, of course, by providing a “tool” for groups. There are two main types of group function, namely “social interpretation”, where the first function refers to the way in which group members maintain and create ideologies that explain associations and relationships between group members, especially the way in which they treat outgroup members. The second type of collective function is explicitly presented in Tajfel’s theory of social identity. The second type of group function suggests that the main purpose of group members is to view themselves positively by comparing themselves with other groups (Houston, 1986: 79).

4. Racial Stereotype and Culture

According to Samovar et al. (2010: 23), the term of culture, has more than one meaning, as it can be seen as a product of human activity and a manifestation of the human mind in a material sense. Culture refers to the framework of everyday life in the present, without ignoring the past, the past and the future, which provides content and context for life (Vecvagars, 2006: 11). Racial stereotypes persist over time, but clear evidence suggests that stereotypes are usually social. The specific content of a stereotype may be socially acquired, but many aspects of stereotypes may be genetically encoded. Stereotypes are transmitted between individuals and from one member to another through societies (Kashima et al., 2008:59-60).

Nevertheless, in some contexts, cultures also force social groups and categories to be perceived as recipients of certain stereotypes. Certainly, African Americans are more susceptible to stereotypes than German Americans. Moreover, Americans differ from most nations in that they are more sensitive to color stereotypes, but they tend to suppress them based on religion, while in other nations the opposite is true. Talking about race still causes discomfort (shakir, 2022: 236), for example, people with blond or red hair may be subjected to stereotypes by others more than people with brown hair. Indeed, in individualistic cultures, individuals have greater opportunities to clarify their place in groups and to communicate with other types of groups; thus, they may have greater opportunities to express themselves in a prejudiced manner. To illustrate the balance between cultural stereotypes and cultural differences, depending on the specific points (Schinder, 2004: 229):

- 1- Changes within cultures indicate that excessive stereotypical generalizations are weakened or broken.
- 2- Cross-culturality exposes individuals to “minority tendencies” in their cultures of origin, which must be taken into account or they will go unnoticed.
- 3- On the one hand, the future of the respective cultures is hindered by effective cooperation with social psychologists.
- 4- Many common rules or principles are shared across cultures, indicating that the same processes operate in different contexts.
- 5- Cultural differences are replicated by cultural features to refine the self-image of the individual, which in turn is based on groups (Nelson, 2009: 52).

Racial stereotypes, however, are viewed as active attempts to provide explanations or interpretations for deep-rooted divisions in personality. Individual recipients use different cultural representations, but these provide them with the choice and creativity to narrate and interpret the social lives of individuals who experience them in a particular way

(Schneider, 2004: 370). It is difficult to ignore the fact that values, beliefs, and practices are culturally shared, and that these social issues are essential to social life. In fact, there is no society without culture; in other words, the life of a society depends on culture.

5. Discrimination and Prejudice of Racial Stereotype

Discrimination is quite different from prejudice, which is distinct as negative behavior toward specific individuals in a social group. Thus, attitudes toward discrimination will be unequal and clearly negative as a result of certain visual characteristics, such as physical appearance, dress style, and skin color, of certain groups (Anderson et al., 2017: 234). While, prejudice or bias is an attitude, and it also has certain characteristics, including being completely variable, multifaceted, and complex. However, these attitudes of people towards certain things can change depending on experience, the person's circumstances, or the importance of their goals (Eysenck , 2009:493).

Furthermore, there are five stages of discrimination, which in specific situations increase rapidly from the first stage to the next. The first stage is “verbal aggression” directed against a specific other group, called “counter-expression”. Members of a specific social class are avoided in the “systematic” identification step. The second stage therefore refers to “evasion”. The third stage is “discrimination”, which involves differences in treatment between social classes. Some groups may be affected by the unfair treatment they receive, or by their treatment of other groups, on the basis of their race or ethnicity, disability status, appearance, etc. Furthermore, “extermination” is the fourth stage of discrimination, which refers to the deliberate inhumanity to eliminate all members of other groups. The final stage deals with “physical attacks” that affect members of other groups and damage their property. For instance, there are two types of attitudes, either positive or negative. When an individual plays with a dog, it indicates a positive mood, while conversely, dogs barking at night disturbs others and leads to a negative attitude. Prejudice is a way of judging social groups and certain members positively or negatively. Moreover, stereotyping is not the same as stereotyping, as it focuses more on serious emotional factors (Eysenck, 2009: 493).

6. Power of Racial Stereotype

It is important to understand the meaning of power as a means of demonstrating a person's personal ability to influence or control others. Another definition that clarifies the meaning of power is clearly linked to "hierarchical positions." For example, a supervisor has high authority and influences team members (Respens et al., 2010: 205-211). According to Fiske (1993: 621), power can be defined as the relative control over another person's outcomes. Furthermore, everyone relies on "stereotyped information" and can rely on it to identify a member of a particular social group and to know who belongs to it. Ultimately, this information is not related to individual characteristics, but rather to social classifications. Thus, the relationship between stereotypes and power, or vice versa:

A. When people feel little responsibility for their decisions, they become extremely powerful.

B. Also, when they perceive their powerful positions as illegitimate.

6.1 Types of power

Based on the definition of social influence, there are five types of power that can be identified:

1- Legitimate power: This refers to the role and high status that an individual has in relation to others. This type of power reflects the power of a certain person over those who have less authority. For example, managers have power and influence over employees.

2- Reward power: This refers to the influence of a certain person related to the withholding and distribution of rewards, such as the method of promotion and promotion.

3- It refers to the influence related to the application or withholding of sanctions and is called punitive power, such as dismissal.

4- Informational power: As the name suggests, it refers to the influence that is related to information and is desired by other people, such as "the power of a car mechanic over an ordinary driver." Before mentioning the last type, it is necessary to clarify that the previous types of power mentioned usually occur simultaneously. For example, teachers have a higher status than students because they occupy a role that gives them the power to influence students. By providing students with the information they need to succeed, teachers activate their roles. At the same time, they have the right to punish or reward students through their roles.

5- Referent authority is the only form used to show the hierarchical relationship between members of a social group. Therefore, due to the feeling of belonging, an individual influences others. There are two classifications of referent authority:

A- Those with higher authority.

B- Those with lower authority.

An example to show the type of referent authority is a person who has a certain type of influence over students, that is, a determinant or determiner. In addition, "in unity with a teacher" (Vescio et al., 2004: 248).

6.2 Status Relationships

Social status relationships can generally be divided into two forms across different cultures: either through hierarchical distinctions or equality (Samovar, 2013: 314).

1. Hierarchical status is usually acquired by specific societies through certain criteria such as age, birth, or position and appointment. In many countries, the situation is quite different, as status differences are determined precisely by "protocols." These protocols thus control many personal activities, as is the case in most Latin American countries, Japan, and Spain. In addition, there are a certain number of individuals who, by virtue of their age, family connections, and level of education, occupy a special position in society and wield real power.

2. Equality: All individuals in all social groups enjoy the same rights, meaning they are all equal. It also focuses on informal "interactions" between superiors and subordinates, meaning there is no discrimination between the elderly and the young.

7. The Effect of Racial Stereotype

It is considered one of the main components used to express social and cultural sizes caused by the nutrition process. In addition, these individuals are part of the social heritage found or occupied by their community. The step photographs include the differences between groups, including these components, through these components, through these components, through these components, stereotypes to indicate the specifics of certain groups or groups:

A- combination of stereotypes that must be a unit agreement to be the features or characteristics of a particular social group.

The direction of B-Stereotype the direction of some members of the social group means features of some members of the social group, whether it is pleasant or inconvenient, or their features. Therefore, stereotypes can be considered negative or positive according to their relationship. The strength and accuracy of the chereotype usually indicates the principle of repetition used by others to describe a specific social group. He always attributes some people with a lot of people, and women speak. Therefore, each feature is connected with members of the social group (Timer, 2004: 65)

8. Data Analysis

The present study tackled two short stories; the first one is "Desiree's Baby" by Kate Chopin and the later short story in Arabic which is entitled "The Cheapest Night" by Yusuf Idris. These two short stories have been chosen and selected from different cultures to characterize (color, social discrimination) particular categories of racial stereotype. The way of dealing with these two short stories aims to state the degree of affection of racial stereotype in English and Arabic cultures. Dealing with specific short stories and two cultures helps to shed the light on the positive and negative influence of these short stories in two different cultures.

8.1 Text of English Short Story

Selected texts from "Desiree's Baby" short Story:

1-"It was when the baby was about three months old that Désirée noticed something strange". "A certain air of mystery among the servants, a certain coldness from Armand". One afternoon, as she sat idly in her room, watching the baby, she looked from him to a young boy who fanned him—a quadroon (one-quarter Black). A terrible realization swept over her: their skin tones were the same.

She could not believe it at first. She looked at her own slender fingers, at her little son's hand. The resemblance was undeniable.

She waited for Armand and confronted him when he came home.

"Armand," she cried, "look at our child! What does it mean? Tell me!"

"It means," he answered coldly, "that you are not white."

Désirée gasped. "It is not true! You know it is not true. I am white! Look at my hair, my hands—"

He turned away. "You are as white as I am, Désirée. But I see what must be the truth. And you should leave."

"Leave?" she whispered.

"Yes. Go to your mother." (Kate, 1893: 5-7)

Discussion:

The text above presents a woman astonished by the color of her baby complexion which is reflected clearly through the way of describing the situation after discovering that her baby's complexion color is black not white. She described him as if he is a strange person and he does not belong to them since she has a white complexion color. The text involves pragmatic meaning which reflects discrimination against black people. The way of dealing with black people is completely different from white ones. White people believe that black people are harsh and aggressive and this image is so clear through shedding light on the text above. Desiree started to compare between her hands and the baby's. She felt so sad to realize that that baby has African root.

To sum up, people who live in the same society suffer from discrimination and marginalization as well.

The Classifications of Analyzing Text:

-**The effect of racial stereotype** has been stated in the text above is positive against group of people, especially; white people. Most of white do not face discrimination and marginalization as what happened with blacks and they have the right to work in high and good positions. They are described as respectful people and had the right to live a good life as well as having good opportunities.

-**Classification of gender**, is female

-**Pragmatic meaning** is speech act "representative expression" deals with racial category of stereotype.

-**The power of degree**: the text showed there is a high power degree for white people, while the opposite happened with black individuals.

2- "Later, Armand had the old letters and papers in his study burned, clearing away painful memories. He found one letter from his mother to his father. It read":

"My beloved husband, I thank God you have spared me the sorrow of telling my son that his mother, as well as he, belongs to the race that is cursed with slavery."

"Armand realized the truth: it was he who had African ancestry, not Désirée".

Discussion:

In the text above there is very obvious description of racial stereotype and discrimination, they regard those who have black color can be categorized as slavery. Though she has negative feelings towards black people, but her husband tried to state that the problem does not relate to the color of the person him/herself. The negative images that stored in her mind toward particular group of people (black people).

The Classifications of Analyzing Text:

-**The effect of racial stereotype** has been stated in the text above is negative against group of people, especially; black people. Most of blacks face discrimination and marginalization by white people and how they described as aggressive people. Blacks do not have the right to live a good life and most of black people are from low social class in a society.

-**Classification of gender**, is male

-**Pragmatic meaning** is speech act "directive" deals with racial category of stereotype.

-**The power of degree**: the text showed there is low power degree for black people, while the opposite happened with white individuals.

8.2 Texts of Arabic Short Story

1 . "كان اعرابيا طويلا ناشف العود، يرتدي قميصا من البفتة القديمة يكشف عن ساقيه اللتين التصق جلدهما بالعظام، و حول وسطه حزام عريض من الصوفي شد ظهره، و فوق رأسه شال بلون التراء، و عقال باهت تقطعت خيوطه، و العرق قد صنع فوق وجهه بحورا و انهارا، و عيناه يكاد الدم يسيل منهما".

"و رد الجالسون سلامه و وضع من فوق كتفه خروفا صغيرا كان يلهث، و حين سأل عن الماء اشار الشرفاوي الى الزير المدفون في الار، و شرب الرجل كل ما كان في قاع الزير، ثم اخذ مكانه فوق المصطبة، و قد انتقل الماء في سرعة من بطنه الى وجهه".

"ولم تكن اللسنة تستطيع احتمال الغفوة وفي حضرته غريب، و سرعان ما دار الحديث، و عرف الجالسون من اين هو قادم و الى اين هو ذاهب، و ما لبث الاستخفاف ان انزلق الى اللسنة حين ادركوا ان الرجل لا ناقة له و لا جمال. و لا نقود معه و لا حشيش".

"و في الوقت الذي كان الملل قد بدأ يتسرب اليهم، كان صالح قد بدأ ينشط و يكف عن نش الذباب، و يساهم في الحديث بنصير وافر، و يتغزل في التين و طراوته التي تنزل على القلب فتحياه"

"واصبح صالح وحده يتكلم و لعاب الباقيين يتحرك لكلامه"

"و استفتح وحد منه بخمس "كيزان" و استكثر الباقيون الخمسة عليه، و اهمل هو استكثرارهم، و اعلن انه يستطيع التهام القفص كله". (p: 54-53)

Discussion:

A short story written by Yusuf Idris which is entitled "Rihan" the main character in this story a young man called "Salih" who is not from poor and unknown family. Dealing with such story reveal in East society there is discrimination against poor people because they are from low- class and this reflects another side of racial stereotype that is called "class discrimination". In Eastern culture poor people or those who are classified as low social class always marginalized by rich people and those who are from high class in a society. The writer in this short story stated how poor people suffer from different cases of marginalization and discrimination. The first part reflects the ugly appearance of the character and his way of behavior with others.

The Classifications of Analyzing Text:

The effect of racial stereotype has been stated in the text above is negative against group of people, especially; poor people. They belong to low social class and they do not have the right to work in high positions in a society. Poor people have been described in the text above with poor appearance since, they have not money to get their need and in all scenes, they are described as weak people.

Classification of Gender, is male

Pragmatic Meaning is speech act "representative expression" deals with racial category of stereotype.

The Degree of Power: the text showed there is a low power degree for poor people, while the opposite happened with rich individuals.

2- "و ضحك الموجودون، و سألوا" شيخ العرب" عن رأيه و هم يضحكون ، و توقفوا حين قال العربي في صوته المؤدب الخافت "انا اكل مية"

"و استكثروا الرقم ، بل لم يتصوروا ابدا ان الثور نفسه يستطيع ان ياكل مثل هذا العدد".

"و حاوره و داوره، و هم يسخرون، و لكنه اصر على الرقم، و قدم الخروف الصغير ضمانا لكلمته".

"و اخرج واحد محافظته و قد قبل الرهان، و استعد لدفع ثمن المائة اذا اكلها الرجل".

"و كاد صالح يطير من الفرحة وهو يقشر، و العربي يأكل، و الباقيون في نفس واحد يعدون".

"و تحرك فرج من جلسيته و نسي كرسي الدخان، و انضم الى صالح يقشر معه".

"و كان الاثنان لا يلاحقان فم الرجل، و يتأوى " الكيزان" واحدا وراء الاخر في سهولة و سرعة، و كأنه يقذفها في بئر لا قرار لها"

"و حملق الشرقاوي في الرجل و قد غادره النوم الى غير رجعة، و راح يهمس و هو يعد مع زبانه و مع صالح و فرج".

Discussion:

In the text above the events started to develop and describe how the poor man is waiting any chance to full his stomach. Moreover, this text of the story states in East society there is discrimination against poor people because they are classified as low-class and this reflects another side of racial stereotype that is called "class discrimination". In Eastern culture poor people or those who are classified as low social class always marginalized by rich people and those who are from high class in a society. They are treated as slavery and they should follow the instructions that are presented by

those who are higher than them. The writer in this short story stated how poor people suffer from different cases of marginalization and discrimination. The first part reflects the ugly appearance of the character and his way of behavior with others.

The Classifications of Analyzing Text:

The Effect of Racial Stereotype has been stated in the text above is negative against group of people, especially; poor people. They belong to low social class and they do not have the right to work in high positions in a society. Poor people have been described in the text above with poor appearance since, they have not money to get their need and in all scenes, they are described as weak people in addition to that they suffer from poverty and has social conditions.

Classification of Gender, is male

Pragmatic Meaning is speech act “assertive expression” deals with racial category of stereotype.

The Degree of Power: the text showed there is a low power degree for poor people, while the opposite happened with rich individuals.

Conclusion

This current research is concluded that the process of racial stereotype in both English and Arabic cultures are stated as solid or rigid, in various cases it is hard to be changed. To assess racial stereotype in two different cultures accurately and equally is a difficult process. Since such phenomenon can be found in any culture and many individuals build their judgments depending on what is stored on their minds towards particular cases whether positive or negative. The classification of racial stereotype whether social issues or color complexion depends on the society itself. It reflects the powerful and powerless effect of racial stereotype on particular individuals who belong to particular social group.

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