

“ETHNIC BIAS AS LINGUISTIC ISSUES OF THE MODERN SOCIETY. THE FORMATION, EXPRESSION AND TRANSMISSION OF ETHNIC BIAS THROUGHOUT THE WORLD.”

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Abstract

The purpose of the very article was to conduct a thorough analysis of the lexical vocabulary that is used towards different ethnic groups and races. Generally, the ethnic stereotypes are formed because of particular reasons. The very article one of the main objectives was to explain according to what criteria the ethnic slur are formed, how they are transmitted and how they influence those who hear the very ethnic-biased language on the continuous basis.

Key words: ethnic bias, slurs, ethno-phaulisms, bias-free language.

Introduction

The man-made tool created to connect people, exchange their thoughts and share their grief and happiness, surprisingly may create a lot of discrimination related to each aspect as nation, gender, race and etc. If a man is not careful with the usage of the language and chunk of words, he can easily be blamed on 'language discrimination'. The clear example of the language bias towards the sex of a person is demonstrated in two previous sentences. The words man-made, a man and a personal pronoun he is the precise examples of the gender bias used in the language and how the womankind feels while reading the very paper of mine. So, in order not to seed hatred and negativity between two genders, one should be very careful, whilst one is referring to general people by the usage of only one 'superior' gender as people used to believe.

To get a clear definition of both phenomena I have referred to the respectable and trustworthy website called Merriam Webster.

According to the online-dictionary "The concept of 'ethnicity' contrasts with that of 'race' in that it is concerned with group cultural identity or expression whereas 'race' focuses on physical and biogenetic traits." When it comes to 'race' the following definition is found which means that any one of the groups that humans are often divided into based on physical traits regarded as common among people of shared ancestry.

An example : "It shall be an unlawful employment practice for an employer ... to fail or refuse to hire or to discharge any individual, or otherwise to discriminate against any individual ... because of such individual's race, color, religion, sex, or national origin."

When it comes to the popular and respectable Russian dictionary, we get the following definitions. Race is "РАСА. Исторически сложившаяся группа человечества, объединенная общностью наследственных физических признаков (цветом кожи, глаз, волос, формой черепа и др.), обусловленных общностью происхождения и первоначального расселения. When it comes to the word ethnicity, it can be denoted like so "ЭТНОС Мужской род. Исторически сложившаяся общность людей (племя, народность, нация), имеющая социальную целостность и своеобразно-индивидуальный стереотип поведения."

Once we are clear on definitions, it is time to look at the more precise meaning of the two phenomena so that we get a clear difference between them and later immerse in the ethnic bias. According to American Psychology Association (APA) one should be extremely careful when writing to avoid any occurrence of bias. When you are writing, you need to follow general principles to ensure that your language is free of bias. APA even has provided the guidelines for talking about racial and ethnic identity with inclusivity and respect.

According to APA race refers to the groups and cultures that designate the physical difference extremely significant. For example, people might identify their race as Aboriginal, African American or Black, Asian, European American or White, Native American, Native Hawaiian or Pacific Islander, Māori, or some other race.

Ethnicity, on the other hand, refers to shared cultural characteristics such as language, ancestry, practices, and beliefs. For example, people might identify as Latino or another ethnicity depending on the way practiced customs. To give a more specific example Indian and Pakistani are different by race and they belong to different ethnic groups, consequently it is extremely rude to put them both up in the same place, by offering curry for Pakistani and cow meat to Indian. At the same time grouping people according to the territory they live in is also one type of bias. As an example we may take the Central Asia, there are The Uzbek, The Kazakh, The Kirgizian people, but quite often the global world refers to them simply as Asians.

If we refer to the Russian linguist Stepanov, he gives the following definition to the term 'ethnicity'. Ethnicity or ethnic identity is the result of cognitive and emotional process of self-awareness, representing the body of an ethnic group, to a certain extent identification with the very group and separation from other ethnic groups. The opposition "our-not ours" refers to one of the "main concepts of any collective, mass, national, national attitude towards ethnicity", thus creating bias.

Luckily APA offers several solutions to the very issue. Firstly, one should be clear about whether one is referring to a racial group or to an ethnic group. Race is a social construct that is not universal, so one must be careful not to impose racial labels on ethnic groups. Secondly, one must be sure that the racial and ethnic categories one uses are as clear and specific as possible.

For example, instead of categorizing participants as Asian American or Hispanic American, one could use more specific labels that identify their nation or region of origin, such as Japanese American or Cuban American. Use commonly accepted designations (e.g., census categories) while being sensitive to participants' preferred designation.

Once we have illuminated and made the difference between the race and ethnicity transparent for the language users, it is time to highlight the ways in which language speakers unknowingly or fully aware create ethnic bias. Firstly, let's look at some definition of ethnic bias that simultaneously create the linguistic stereotypes. These stereotypes become socially shared within sub-cultures through communications about categorized people and their behavior. When communicating about other people and their behavior, any particular language echoes the existing stereotypic expectancies people have with categorized individuals, often without conscious awareness. A linguistic bias is defined as a systematic asymmetry in word choice that reflects the social-category cognitions that are applied to the described group or individual(s).

According to the Russian linguists, stereotypes are conditioned by the picture of the world of each nation, which, interacting with the environment, seeks to comprehend the surrounding world, realizing their place in it. The humans' world picture is made up of laws of nature, the historical process, the experience of generations, which manifested in traditions, religious teachings, art, ethical norms, political ambitions, aspirations of people and in linguistic culture.

Once we have decided what are bias and what they truly represent, let's find how these bias are formed. Importantly, the use of these different types of labels depends on the information that is communicated. The use of strong definite noun labels (e.g., a Muslim) is reserved for people showing characteristics and behavior that fits with existing stereotype expectancies for the applied category (e.g., regularly visits mosque; fasts during Ramadan). In contrast, to refer to people showing characteristics or behaviors that are inconsistent with existing social category expectancies, speakers are less likely to use a strong noun category label.

Individuals showing stereotype inconsistent characteristics and behavior are more likely referred to using modified noun labels (i.e., subtypes; nonpracticing Muslim), or with adjectives (e.g., Muslim person), or instead categorized in an alternative category (e.g., an Arab).

In other words, an ethnic stereotype is a schematized and extremely stable image of any ethnic group, easily extended to all its representatives. In the content of ethnic stereotypes, as a rule, priority evaluative opinions about the psychological characteristics and behavior of people of another national group, its moral, mental, physical qualities, judgments about these qualities are fixed. Auto-stereotypes are representations of members

of a particular ethnic group about themselves. In this case, the object of the ethnic stereotype is the most typical representatives of their ethnic group. Hetero-stereotypes are images of representatives of other ethnic groups that have developed in this group. Hetero-stereotypes can be both positive and negative, depending on the historical experience of interaction between these peoples.

In order to be much more clear on the subject of different types of stereotypes, let's consider the real examples of Auto-stereotypes. When it comes to the English people or the Brits, their common auto-stereotype is John Bull, whose image appeared in 1712, but did not lose its relevance to this day. With this anthroponym, the inhabitants of Albion. The British were intolerant to its closest neighbors the Scots, giving them the nickname Sandie / or Sawney, meaning simpleton. It was the reaction of the British on the Scottish King James VI, who died by the will of fate, which appeared in the 20th century and was replaced by a hetero-stereotype Jock (Jock). For the British, Jock personifies was a Scottish soldier, for the American he was considered as an athlete.

Brother Jonathan was an auto-stereotype of the United States in the first years of the country's existence from 1776 to 1783. This ironic person in a hat and a long military frock coat did not long personify the American revolutionary, yielding over 100 new auto-stereotypes - Uncle Sam (Uncle Sam) with his indispensable cylinder core. The popularity of this image melted during the war. Emerged as the personification of the USA during the British-American war 1812, Uncle Sam received a special fame during World War I wars, when, addressing each famous poster, he helped to recruit for volunteers to join to the US Army, which sent to Europe to take part in military operations actions in the Old World.

Let's pay attention to hetero-stereotypes, which, as already noted, are an indicator of the perception of people belonging to one race or nationality by people of another nationality. In the modern world, the hetero-stereotype personifies non-titular sections of the population who are not descendants of the discoverers of Turtle Island - Turtle Island.

Consider changes hetero-stereotypes of perception of black Americans by their white compatriots in the USA. It was there that stereotypes formed in the 19th century dark-skinned servant - "Uncle Tom", who was portrayed as an obsequious and devoted dark-skinned servant, a big kind child who cannot live independently without the care of the owners, and the Mammy (distorted version of mother), kind, pompous and ingenuous dark-skinned babysitter in boiling white apron. It should be noted that the work of Harriet Beecher Stowe "Uncle Tom's Cabin" is of great importance in the creation of these hetero-stereotypes.

According to other sources how the Merriam-Webster dictionary exists next definition for Mammy – “a black woman serving as a nurse to white children especially formerly in the southern United States”. These stereotypes persisted until the first World War, when in the United States there was nostalgia for "good old black" (good old darkies). For the record, the image of Mammy was shown in the work of another great writer Margaret Mitchell “Gone with the Wind”, where Scarlett the main heroes, has an African-American housekeeper, they call them Mammy as well.

This nostalgic feeling successfully used in the field of advertising, when in 1875 Aunt Sally, one of the incarnations of the image of Mammy, appeared on flour boxes. But the most striking remains the embodiment of Mammy in advertising Aunt Jemima. Designed and implemented into the life of Charles Rutt and Charles G. Underwood in advertising special pancake flour, which was prepared according to the recipe of a certain aunt Jemima. The authors of the idea took advantage of him a vaudeville character. Trading the Aunt Jemima brand has become an integral part of US life, which has found its expression in the language in the form of the expression "As American as apple pie, baseball and Aunt Jemima!"

The abolition of slavery in America brought not only positive, but along with the abolition of slavery, the image of a new black man - Urban Coon. In cartoons, he is beginning to be portrayed as young, dapper and brash, urban, flamboyant, and contemptuous of Whites. Kuhn's image is an example of a negative hetero-stereotype. The entertainment industry has reinforced these negative images. In humorous shows, the audience was forced to laugh at the lazy and drawling blacks, making them more often characters in sideshows. Hollywood has done its part to consolidate this image. In order to personify, the actor S. Fetchit became the black man's version. He portrayed a simpleton who was slow in walking and in conversation. He demonstrated his level of education by the phrase:

“I’s be catchin’ ma feets nah, Boss” or “I ain’t askin you is you ain’t. I is askin you is you is.”

It should be noted that the particle used "aint" is quite popular among American youth today thanks to pop music icons such as African-Americans, Beyoncé, Michael Jackson, Jay-Z and others. there is even a separate kind of African-American language called Ebonics.

In the most productive way expressions of ethnic stereotypes in the language are ethnic nicknames. Many of them result from secondary nomination based on rethinking the old values already units known to the language.

Another subspecies of ethnic stereotypes is ethnophaulism, which, according to a certain qualification, which was built V.V. Panin, he identified 3 types of associations, underlying the formation of ethnonyms:

1. associations with external differences;
2. associations based on specific features of national culture;
3. associations with gastronomic addictions or the names of traditional dishes

We live in the 21st century, where information can be transmitted in a few fractions of a second and become either commonplace or cause general outrage. Due to the development of information technology and the media, the recipient of information from different parts of the world is no longer something surprising. Despite the fact that access to the world media has opened up opportunities for learning languages such as English, along with the structure of the language, its grammar, a person trying to learn a language receives stereotypes of various types as a bonus, be it gender stereotypes, racial, ethnic, and so on.

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