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In 2007 the Editorial Board of *Armenian Folia Anglistika* announced the opening of a new section in the Journal – Armenological Studies, which invites valuable and innovative contributions from such fields as Armenian Linguistics, Literary Criticism, Ethnic Studies, Cultural History, Gender Studies and a wide range of adjacent disciplines.

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**To the Centenary
of Yerevan State University**

On Some Forms of “Out-Group” Intolerance and “Unlimited” Tolerance in Linguoculture

Narine Harutyunyan

Yerevan State University

Abstract

The subject of the research is ethnic intolerance as a form of relationship between “we” and “other”, manifested in various modifications of the hostility towards others. There are several main types of ethno-intolerant relations: *ethnocentrism*; *xenophobia*, *migrant phobia*, etc. The author's definitions of such concepts as “*intercultural whirlpool*”, “*ethnocentric craters*” and “*xenophobic craters*”, “*emotional turbulence of communication*” are presented.

The negative, discreditable signs of ethnicity of a particular national community are represented in the lexical units of English in such a way as if the “other” ethnic group has the shortcomings that are not in the “we” group. The problem of “unlimited” tolerance is considered when “strangers” – immigrants, seek to impose “their own” religious and cultural traditions, worldview and psychological dominant on local people. The article deals with the problems of intolerance and “unlimited” tolerance not only as complex socio-psychological, but also as linguocultural phenomena that are actualized in the linguistic consciousness of the ethnic group (English-speaking groups, in particular).

The article also deals with the problem of “aggressive” expansion of the English language, which destroys the nation's value system, distorts its language habits and perception of the surrounding reality, and creates discriminatory dominance of a certain linguoculture.

Key words: *ethnocentrism*, *xenophobia*, *migrant phobia*, *tolerance*, *linguistic hegemony*.

Introduction

In the 21st century, the relevance of language learning in conjunction with extralinguistic factors has significantly increased, since the world today is multi-polar and multicultural. The boundaries between “we” and “other” are erased. This mixture of cultures is observed not only in the lives of individuals. In fact, it is becoming increasingly characteristic of entire societies (<http://www.irbis.vegu.ru/>).

The theoretical prerequisite for the selection of research problems was the globalization process or the westernization of the world that began in the twentieth century and gave rise to a huge number of cultural migrants. However, with the approach of the twenty-first century, the nature of these migrations has changed slightly, since along with westernization, the process of easternization is underway, and the traditional values of the East are actively flowing into the world of Western values (Бахметьев, Паин <http://regconf.hse.ru/>). In the process of modern globalization, cultural differences were originally laid between people who are determined by their distinctive ethno-cultural, historical and religious roots.

Main Forms of “Out-Group” Hate

The problem of cultural diversity or multiculturalism demonstrates the real drama and complexity of the political, socio-economic and socio-cultural conditions prevailing in the modern world, which, due to the high probability of interracial, ethnic, interreligious clashes and the threat of terrorist attacks, require immediate resolution. In such a situation, differences or oppositions of cultural phenomena of “alien” culture with accepted traditions and norms of “our”, native culture form the concept of “alien”. Thus, the actual problems of “alienity” of culture, intolerance or xenophobia and ethnocentrism arise.

One of the manifestations of the opposition “we” - “they” is “*xenophobia*” - unmotivated hatred or obsessive fear of someone or something unfamiliar, unusual, irrational fear and hatred of outsiders. Xenophobia has many faces, and depending on the object of impact, the following types of it can be distinguished: *ethnophobia* — which causes a hostile and prejudiced attitude

towards members of a particular ethnic group or race; *religious xenophobia* — caused by the intolerance and prejudice of the representative of one religion to another religion; *migrant-phobia* — cautiously hostile attitude towards refugees and migrants; *sexism* — prejudice towards people or discrimination and prejudice based on gender, etc.

Another expression of the universal criteria “we” -“they” is “*ethnocentrism*”— the tendency to see and appreciate the world with the help of your own cultural lenses. From this definition and the knowledge of how we acquire these lenses, it follows that literally every person in the world is ethnocentric. That is, everyone learns a certain communicative style of behavior and acquires a certain national character, mentality, which models the perception and interpretation of the behavior of other people. In this sense, ethnocentrism only reflects the existing state of affairs when we are all under the “hypnosis” of national culture, religion and language.

When we perceive foreigners, first of all we subconsciously pay attention to differences in behavior and manners. Separating the existence of “we – groups” and “they – groups”, we divide the behavior into “normal” and “not normal”, respectively, the communicative style of “we – group” formed as a result of constant use, is perceived as the only “normal” style of communication, whereas the style inherent in “they – group” causes a negative reaction and leads to misunderstanding and the formation of ethnic stereotypes. So, for example, *all Latin Americans are lazy, all Americans are arrogant, all Muslims are terrorists, all East Asians are emotionless, etc.*

Ethnic Stereotypes in Language

Ethnic stereotypes laid down in early childhood undergo very minor changes and are preserved on the ethnic, genetic level, being passed down from generation to generation. Since stereotypes are fixed in our mind, so their transmission is unique to language.

Ethnic stereotypes existing in the linguocultural model of the world of English speakers are fixed in idioms (*as false as a Scot; make a Polish exit, a wooden Indian; speak pig’s German, gay (mad) Greek; having a French shower,*

Chinese ace), proverbs, and sayings (*nothing ill in Spain, but that which speaks; the older the Welshman, the more madman; do not trust a Hungarian unless he has a third eye on his forehead; The only good Indian is a dead Indian; After shaking hands with a Greek, count your fingers; The Spaniard is a bad servant but a worse master; The Frenchman is a scoundrel; The Neapolitan is wide-mouthed and narrow-handed*), ethnophaulisms (*Bootlip* – an African American; *Bounty bar* – A racially black person who is considered to be behaving like a white person (i.e. dark on the outside, white on the inside); *Brownie* – a. (US) a person of mixed white and black ancestry; *Buffie* – a black person; *Fog-Breather* – British person; *Jungle bunny* – (US and UK) a black person, as well as other ethnic groups living in the USA (so-called *hyphenated Americans*): *Armo* – (US) an Armenian/Armenian American. Especially used in Southern California; *Cheesehead*– people who are Dutch; *Pancake Face, Pancake* – an Asian person; *Cheese-eating surrender monkey* – (UK, USA) a Frenchman, from the defeat of the French against the Germans in 1940, and the huge variety of cheeses originating from France; *Curry-muncher* – a person of Indian origin; *Reaseball/Greaser* – A person of Italian descent) etc..

People describe the features inherent in “we-group”, labeling them positively, and in describing the same features in “they-groups” their attitude is negative. In the overwhelming majority of the linguistic units considered by us, there are traits of xenophobia and ethnocentrism, rather than multiculturalism or ethnorelativism. The proverb “People suffer from their tongues” is an excellent example of the fact that language can be the cause of unhappiness and an increase in hostility towards “alien” ethnic groups.

“Aggressive” Tolerance

There is also a flip side or antipode of ethnocentrism and xenophobia — *tolerance*, which implies tolerance of “alien” views, customs and habits, peaceful coexistence of different peoples with the absence of all kinds of hatred. However, an unlimited or so-called “aggressive” form of ethnic, racial, religious, gender and other tolerance may also have a negative meaning. Under the conditions of new migration of peoples or global migration of the population,

tolerance is often a means of manipulating people's minds, a means of “hidden” transformation, substitution of national values, etc.

Today, uncontrolled migration turns Europe into a “*chimeric state*”, when immigrants try to impose their religious and cultural traditions, worldview and psychological dominant on local people. Along with this, relatively few immigrants unceremoniously penetrating into the new ethno-cultural environment, put it to deformation and destruction, turning numerous indigenous inhabitants (French, Germans, Englishmen, etc.) into a majority oppressed by tolerance.

Most immigrants from Muslim countries ignore the process of integration into European society, while preserving their religious, racial and cultural identity. Let us give just a few examples of the linguistic expression of various types of unlimited tolerance.

As a result of gender tolerance, the State of Washington will allow residents to change their gender in their birth certificates to “X” in the case when the gender designation of a person on a birth certificate does not match the way he feels (<<http://www.nat-geo.ru/planet/>>).

The British government is asked to replace the term "pregnant woman" with "pregnant man" in UN documents, so that it includes transgender people (<<https://www.newsinfo.am/>>).

Recently, the Scottish Bishop and former honorary chaplain of the British court are concerned about the sexual preferences of the heir to the throne. To be or not to be Prince George gay? That's the question now. He asks the congregation to pray for the future heir to the British throne, Prince George, and not to pray at all, but specifically that "the Lord bless him with love for a beautiful young gentleman"!(<<https://ria.ru/>>).

The following situations can serve as an example of unlimited racial tolerance. BBC star, actor Benedict Cumberbatch, who plays the role of Sherlock Holmes in a famous TV series, recently wanted to draw attention to the absence of non-white actors on television, but used the word “color”. Cumberbatch immediately apologized for his words after a flurry of criticism against him (<https://www.bbc.com/russian/uk/>).

In 2018, Dove attracted public attention with its ambiguous advertising. So, a dark-skinned girl takes off her dark top and turns into a light-skinned lady in light-colored clothes, which Internet users considered racism to be. They said that Dove showed her true attitude towards black people. Moreover, users remembered that the bottles of Dove shower gel were labeled “*for normal and dark skin*” which allegedly hints at the superiority of the white race over the black. Representatives of the company apologized and said they did not want to offend anyone (<<https://news.vse42.ru/feed/show>>).

We can recognize sexism in the following situations. Scottish Parliament has banned the use of the term “gingerbread boy” in the fight against sexism (<www.bbc.com/russian/uk/>). Children's favorite traditional Christmas cakes will now be called exclusively “gingerbread man”, and the expression “gingerbread boy” will not be used, because the term indicating gender, offends some members of the society.

The paradoxical situation with the celebration of Christmas in the UK serves as an example of religious tolerance in the language. In Foggy Albion, they offer to congratulate each other on “Season’s Greetings” or “Happy Holidays” instead of “Merry Christmas” wishes. Until recently, the same thing was observed in the United States. During the eight years of the presidency of Barack Obama, the White House sent out postcards on Christmas Eve, in which the word “Christmas” was carefully avoided and “Season’s Greetings” was written instead. This year, President Trump returned the word “Christmas” to official Christmas cards (<<https://www.thesun.co.uk/news/>>).

In Brussels, along with the installation of a “tolerant” New Year tree, that is, an abstract sculpture distantly resembling a fir tree, they also decided to rename the “Christmas markets” into “winter pleasures”. For ten years now, Santa Claus and the images of this gray-bearded grandfather in a red sheepskin coat are officially banned at Christmas fairs in Austria and Germany. A large shopping center Thistles in the British city Stirling banned the Christmas symbols and installation of the festive Nativity scene, so as not to “offend the feelings” of representatives of other religions (<<https://www.bbc.com/russian/international/>>).

Modern events in the EU countries, in particular, migrant-phobia indicate a fiasco of multiculturalism and tolerance. For example, in 2015, the newspaper *The Sun* published an article by journalist Katie Hopkins, which began with the words «*Show me pictures of coffins, show me bodies floating in water, play violins and show me skinny people looking sad. I still don't care*» (<www.un.org>). The title itself shows the author's intolerance to a certain group of people, as it will later become clear - to refugees and immigrants. In the text of the article itself, the author compares foreigners with cockroaches that have flooded the whole country «*make no mistake, these migrants are like cockroaches*». You can also see the following statement: «*migrants are plague of feral humans*» and many cities in the UK «*festering sores, plagued by swarms of migrants and asylum seekers shelling out benefits like Monopoly money*» (<www.un.org>). In addition, Katie Hopkins advised using «gunboats to stop migrants, threatening them with violence, and drilling a few holes in the bottom of anything suspiciously resembling a boat would be a good idea too» (<<https://www.thejournal.ie/katie-hopkins-migrants-the-sun>>).

Obviously, the problem of unlimited tolerance and multiculturalism demonstrates the real drama and complexity of the political, socio-economic and socio-cultural conditions prevailing in the modern world, which due to the high probability of interracial, ethnic, interreligious clashes and the threat of terrorist attacks require urgent resolution.

U. Eco draws parallels between the global migration process taking place in the modern world and a grandiose cultural mixture in the Middle Ages. He notes that in modern Europe there is resettlement, comparable to the early Indo-European migration from East to West, or the invasion of the barbarians into the Roman Empire and the formation of the Roman-German states. In a hundred years, according to Eco, Europe can become a continent of colored persons and Muslims: "The phenomena that Europe is still trying to perceive as immigration are in reality migration. The third world is knocking at the doors of Europe and entering into them, even when Europe does not agree to let it go. The problem is not to decide (politicians like to pretend that they are solving it) whether it is possible to go to school in a hijab in Paris, or how many mosques

need to be built in Rome. The problem is that in the next millennium Europe will turn into a multiracial, or, if you prefer, into a multicolored continent” (Эко 1998:3).

Such concepts as "ethnocentrism" and "xenophobia" in the conditions of the modern world order are increasingly acquiring positive connotation, and the concept "tolerance" – more negative. “Ethnocentrism” and “xenophobia” perform a function useful for the group, the function of “protection”, in order to preserve their native language, culture, traditions, their ethnic identity, preserve its integrity and specificity. Tolerance often turns a “tolerant ethnos” into a vulnerable, constantly inferior, weak ethnic group, while those to whom tolerance is manifested experience a sense of superiority, permissiveness and even hatred, and therefore they become increasingly ethnocentric.

The degree of influence of multiculturalism and tolerance in language policy is extremely dangerous. Language is not only a carrier and transmitter of national culture, but also “an instrument of self-preservation of an ethnos and the separation of ‘we’ and ‘they’” (Межкультурная коммуникация и проблемы национальной идентичности 2002:67). In particular, tolerance to the linguistic hegemony of the English language and cultural imperialism of the United States of America represents at the present stage the danger of losing the identity of other peoples and their languages. The scale of the “aggressive” expansion of the English language and American culture destroys the nation’s value system, distorts its language habits and perception of the surrounding reality, and creates discriminatory dominance of a certain linguoculture, or *anglocentrism*. Linguistic imperialism of English is supported in countless ways: media and television, pop culture, the development of computer technology and social networks, advertising, international exams in English as a foreign language (TOEFL, IELTS), and so on. For example, *anglocentric* slogan of IELTS is the following: “*IELTS is the only test you need for study, work and life*”.

Conclusion

All above mentioned allows us to reflect on the currently important and problematic issues - preserving national identity, confronting language and

cultural discrimination, opposing the unlimited tolerance of a certain people and turning it into a “victim” as a result of its own tolerance. The dialogue of cultures in the modern cosmopolitan world is impossible without respect for the culture and language of another people and without the development of new, universal principles.

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**Օտարների նկատմամբ անհանդուրժողականության և
«անսահմանափակ» հանդուրժողականության
դրսևորումները լեզվամշակույթում**

Հետազոտության առարկան էթնիկ անհանդուրժողականությունն է, որպես «յուրալին»-ի և «օտար»-ի միջև եղած փոխհարաբերության ձև, որը դրսևորվում է ուրիշների հանդեպ թշնամանքի տարբեր տեսակներով: Գոյություն ունեն էթնիկական հանդուրժողականության մի քանի հիմնական տեսակներ. էթնոկրատիզմ, քսենոֆոբիա, միգրանտոֆոբիա եւ այլն:

Անգլերենի բառապաշարում որոշակի ազգային համայնքի էթնիկական պատկանելության բացասական, վարկաբեկիչ նշանները ներկայացված են այնպես, կարծես «օտար» էթնիկ խմբում կան այնպիսի թերություններ, որոնք իսպառ բացակայում են «յուրալին»-ների խմբում: Հոդվածում դիտարկվում են անհանդուրժողականության և «անսահմանափակ» հանդուրժողականության խնդիրները, որպես ոչ միայն բարդ սոցիալ-հոգեբանական, այլև լեզվամշակութային երևույթներ, որոնք առկայանում են որոշակի էթնոսի լեզվագիտակցության մեջ (մասնավորապես՝ անգլիական):

Հոդվածում անդրադարձ է արվում նաև անգլերենի «ագրեսիվ» տարածման խնդիրին: Այն ոչնչացնում է ոչ անգլիախոս ազգերի արժեքային համակարգը, խաթարում տվյալ ժողովրդի լեզվական սովորություններն ու շրջակա իրականության ընկալումը, ստեղծում որոշակի լեզվամշակույթի գերիշխանություն:

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