

Список використаної літератури

Carolyn Graham. *Grammarchants*. - Oxford University Press, 1993.

Summary

The article deals with exercises to “Grammarchants” by Carolyn Graham which make the process of teaching Present Continuous and Simple Present more effective.

Tsehelska M.

канд. філол. наук, доцент

THE LANGUAGE OF DIVERSITY IN THE USA

У статті йдеться про мовний такт та мовну толерантність як необхідну складову функціонування такого унікально полі культурного суспільства, яким є США. Крім фактів з історії розвитку мовної толерантності, у статті розмежовують такі основні поняття, як політична коректність, мовний такт, коректна мова та ін.

During the whole course of human history people have been recognizing the power of words that equals the power of weapons - words probably won't kill a human physically, but the moral damage of offensive phrases is indisputable - they hamper effective communication (unless your aim is to offend the person you are talking to), spoil relationships and uncover unwanted biases and stereotypes.

The great power of words becomes especially vivid in diverse and heterogeneous societies, where the role of a language as a mediator between individuals and cultures grows in importance, and the language itself becomes a subject of multicultural discussion. As more and more societies today may be called “heterogeneous” and “diverse”, and “homogeneous societies are quickly becoming the relics of the past” [Essed, 1996, 1], the value of the experience of the USA and other English-speaking countries in promoting non-biased language is difficult to overestimate.

In the USA - a country of unique heterogeneity and diversity, non-biased language became a matter of hot debate and national concern in the second part of the 20th century, and discussion was quickly entered by many other countries. The core question of the debate is how to talk to and of people without offending their cultural, ethnic or group pride, and what language strategies are to be used in a diverse society.

Nothing to say, that every individual, who strives to function successfully in modern society, has to be aware of the main questions and outcomes of this discussion. Today we face diversity everywhere - in the classroom, in the working place, in everyday life, and many misunderstandings, misjudgments and mistakes that may prevent effective communication often stem from a lack of awareness of the reactions of group members to insensitive remarks and behaviors [Blank, 1994, 4].

Many of these misunderstandings and mistakes can be omitted with non-

biased and sensitive English. Strategies of non-biased usage help learners and users of English to reflect on the stereotypes that exist in speech and behavior and try to avoid them. Non-biased language of diversity gives people an opportunity to become aware of important cultural issues and develop a sense of the global inclusive community, which is by no means a reality in the 21st century.

1. Diverse Society and Language of Diversity

The Civil Rights movement that spread in the USA in the 1960-70's aimed to bring to life the problems of earlier excluded groups of the society - ethnic minorities and women. During following decades the number of groups that demand equal rights and inclusion grew, and in modern understanding diversity includes everyone - it is no longer something that is defined by race or gender only.

In this expanded context diversity includes race and ethnicity, gender and sexual preference, religious beliefs, geographical origin, age, disability and even personal traits, which are a unique possession of every individual. Such broad dimensions of diversity are based on a view of a human race as a brotherhood, in which good relation can be built only on the basis of tolerance, acceptance and understanding of individual differences [Thomas, 1991, 16]. Note, that the Nondiscrimination and Human Diversity⁷ Accreditation Standard of the Council on Social Work's Education's (CSWE) Educational Policy and Accreditation Standards includes into diversity "age, class, color, disability, ethnicity, family structure, gender, marital status, national origin, race, religion, sex, and sexual orientation" (as cited in Newsome, 2004, 3).

So what are the causes in the modern world that contribute to the development of diverse societies and why has diversity⁷ become a matter of state-level discussion? Among the main causes that contribute to diversity are development of new means of communication and transportation, globalization of world economies, interracial and intercultural marriages, and changes of the population patterns.

Globalization of modern economies became possible due to immense development of new means of communication and transportation. Today the longest distances disappear in the Internet, high-speed jets let transnational corporations and businesses easily place and supervise people in the countries all over the world and challenge them with work in intercultural settings. Globalization also brought a need to do business with the representatives of different cultures and societies, and a need to develop specific strategies of communication with the representatives of other cultures.

Effective means of transportation and communication also made modern migration entirely different from what settlers experienced even a century ago - people come to a new country, settle there, and continue communicating with the relatives from the "old country" via internet and telephone. They have more opportunities to maintain the ties with the country they came from and thus not to assimilate, but rather integrate into a mainstream culture, while preserving own culture and ethnicity.

Growing tolerance and diversity acceptance leads to the bigger number of interracial and intercultural marriages. Children born in such marriages have a

privilege of multicultural, multiethnic and multiracial identities, and often preserve them in the course of their lives.

Growth of the population diversity also led to the changes in the attitudes towards minorities, who demand equal rights and opportunities. The Civil Rights Movements of the second half of the 20th century in the USA, when many ethnic groups demanded to be called with more accurate names (e.g. *Black* instead of *Negro*, and later - *Afro-American* and *African American*; *Native Americans* or *First Nations* instead of *Indians*, etc.) contributed to the issue.

Changes in the living and working patterns brought changes in communities where homogenous families with traditional gender roles are no longer a mainstream. The growing role of women in the society is reflected in the usage of inclusive language that is gender-neutral and refers to males and females (e.g. *humankind* instead of *mankind*, *artificial* instead of *man-made*), names of jobs and occupations (*firefighter* instead of *fireman*, *flight attendant* instead of *steward* or *stewardess*, *mail carrier* instead of *mailman*).

Changes in the demographics and increase of life span contributed to the growing number of “older” workers - from 55 to 70, who are interested in maintaining their jobs due to different factors - some are healthy enough not to think of retirement, others need additional income because of the growing costs of medical aid and drugs, etc.

In 1991 the Americans’ with Disabilities Act encouraged 43 million people with disabilities to seek equal opportunities and good job.

However, besides the number of positive features of a diverse society⁷, there are certain challenges that its members face. The biggest challenge is probably the ambivalences, conflicts and contradictions that occur between the representatives of different groups, and many of these conflicts start with the inaccurate use of language.

Many of these conflicts could be easily resolved or probably would not happen at all if people were using accurate, non-biased and sensitive language.

Today many words and phrases that will be discussed in this book became an essential part of English vocabulary. They can be seen everywhere: in the newspapers, in the academic and business settings, in ordinary life situations. They show the effort of the society towards inclusiveness and acceptance of diverse lifestyles.

A thoughtful ESL teacher will probably try to arm the students with the language of diversity, so that they knew how to refer to the representatives of different groups, how to understand and correct their own misconceptions, and how fully utilize the opportunities that accurate language gives to its users.

2. Changing Concepts of Diversity - from Melting Pot to Salad Bowl

American society showed the high rate of diversity since its early days, when immigrants from different countries started to settle new territories. However, for a very long period the country was seen as a “melting pot” - a place where newcomers, people of different races, ethnicities and cultures had to assimilate into the mainstream of the Western European-based white culture of the United States. Thousands of immigrants were supposed to change their identities and melt into society, and very often successful assimilation was based on the color of skin - it was much easier for white people to get into the mainstream than it was for African Americans, Native Americans, Asians, Hispanics or Pacific Islanders.

The *melting pot* metaphor first appeared in the 1908 release of a new production called *The Melting Pot* where the playwright Israel Zangwill described America as “God's Crucible, the great Melting-Pot where all the races of Europe are melting and reforming” [Zangwill, 2005, 33]. Though being very popular since that time, the melting pot metaphor has often had its detractors. In 1915 philosopher Horace Kallen in his famous essay *Democracy versus the Melting Pot* argued that a notion of a single American hybrid was an illusion. He reasoned that immigrant could change the way of life but could not change the fathers [Baynor, 2004, 497]. Kallen developed the idea of cultural pluralism, and introduced an alternative metaphor - the *orchestra*, where every type of instrument has its specific timbre and tonality, and its place.

In the same essay Kallen also coined the phrase *cultural pluralism*, which is the theory that for a society¹ to thrive, it must accept and encourage multiple cultures and ethnic groups [McFedries, 204, 226].

The idea of cultural pluralism and diversity acceptance dominated in other metaphors that appeared in the course of the 20th century to show the diversity of American society. Some of them - the *salad bowl*; *pizza* and *American stew* were showing how each ingredient in the dish (ethnic cultures) remains identifiable when mixed in one dish with the main ingredient (mainstream culture). Other metaphors - *mosaic culture*, *patchwork quilt* or *bouquet of flowers* convey the idea of uniqueness of each part in the coherent whole.

But whatever the interpretation of these allusions would be, they all mirrored an important tendency - Americans are no longer seen as a nation of assimilated identities, on the contrary, the unique diversity of American people is recognized. These new metaphors also appeared because many minority groups started the movements for equal rights and against discrimination - in the second half of the 20th century these movements gained real strength and power.

3. The Language of Diversity in the USA: a Historical Context

Fighting against discrimination and segregation, Americans also fought for language change - many disadvantaged groups, such as women, black people and Native Americans pointed out that the language reflects the situation in the society - minority groups are not referred to the way they find appropriate, and language is full of biased patterns.

The first organized attempts to avoid biases in speech started in the USA with the Civil Rights Movement led by Dr. Martin Luther King Jr. in the 1950-60's when black leaders began to speak about their people's second-class citizenship and poverty. Fighting for civil rights and against racism awoke in black people pride in their culture and ethnicity. Black people insisted on new terms - first it was capitalized *Colored*, later - capitalized *Negro* instead of the lowercase *negro* that had been used earlier alongside with *Colored*.

In 1960s another black leader Malcolm X urged that "black is beautiful" calling for "Black Power". The term *Black* became the first sensitive word to substitute *Negro*, and by the end of the century two other terms appeared - *Afro- American* and *African American*. As Blacks were campaigning against racism, coining of the new inclusive terms got the name "deracialization".

Language "deracialization" continued with the fight of other minority groups for their rights. Inspired by the Civil Rights Movement and dissatisfied with their living conditions, in the 1960's Indians in the USA began to demonstrate their cultural pride demanding "Red Power" and insisting on the name *Native Americans*.

Whites' dominance was also challenged by Mexican-Americans, who insisted on using the term *Chicano* to name people of Mexican and Latin- American decent. They called for bilingual education, rejected assimilation, and fought for Chicano studies programs.

The same kind of movement was started by Asian Americans, who rejected the pejorative term *Oriental* and tried to signify a new ethnic consciousness among immigrants from the Far East. They also campaigned for special educational programs and wider opportunities for Asian Americans.

These movements showed the growing consciousness of the ethnic groups that led to the change of the attitude of society towards them. The issue of changing attitudes was also important for women, who, like other "minority" groups of the period, started to resent their secondary roles in the working place, homes and government.

While fighting for equal rights with men, in the 1960's women started a campaign against "language sexism" - some patterns in the English language that were considered 'sexist' and 'male-dominating'. They argued that English reflects the power of men in the society, which is "male-dominated" and "patriarchal." The history of society, as the feminists argued, was written from the male point of view ("it's History, not HERstory").

The male-dominating patterns in the English language included the absence of gender-neutral pronoun in utterances like *Every teacher plans his lessons* and a great number of words with the stem "man" that were used to denote both sexes (*Omankind/ chairman*, etc.). Feminists criticized these items as sexist; all patterns referring to men only were called "sexist, old-fashioned language." Sexist language was opposed by "modern non-sexist or inclusive language" based on the idea of gender equality and neutrality, so the campaign for "desexing" the English language was started. The linguistic basis of this fight became the Sapir/ Whorf Hypothesis, which showed language, thought and culture as all mirrors of one another

[Frawley, 91, 46].

In the late 1980s the rules of non-pejorative language began to be applied to a broader than only race and gender range of issues — people became sensitive to the bias on the basis of age, sexual orientation, abilities and tried to minimize the negative impact of language that reflected these biases.

Changing attitude to age made people aware of the words that reinforce stereotypes (*decrepit, senile*) and avoid mentioning age unless it's relevant. Terms like *elderly, aged, old, and geriatric* were replaced by *older person, senior citizens or seniors*.

New sensitive terms began to be used to refer to people with disabilities or illnesses. Blind people were referred to as *visually challenged*, the deaf - as *people with hearing impairments*. The terms *challenged, differently abled* and *special* were coined to describe people with clinical diagnoses or mental disabilities. Today these words and word combinations are preferred by some people, but they are often ridiculed and are best avoided.

4. From Political Correctness to Cultural Sensitivity

Appearance of inclusive language and new sensitive terms in the 1980-90's became known under the name "political correctness" (PC). There is still a lot of debate about the nature of the movement - if it was political or linguistical, but in reality the movement comprised both aspects. Politically correct words and phrases were coined to limit the abuses existing in the language, but very often they caused ridicule. Along with new sensitive entries that are still in use today, many lifeless and sometimes funny terms were introduced (e.g. *animal companion* for *pet*, *vertically challenged* for *small people*, *horizontally challenged* for *fat people* and *comh-fi'ee* for *the bald*).

No wonder that soon political correctness was viewed as a form of social engineering and censorship that misleads people and instead of developing sensitivity it may become insulting for certain groups of the population. The term itself was (and still is) often used pejoratively or ironically.

By the end of the 1990's the concept of political correctness gave way to *speech correctness* and *social correctness*, meaning the usage of the appropriate inoffensive formula that show respect to other people and avoid abuses that may exist in the language. In the new millennium *social correctness* is used as a synonym for *cultural sensitivity* and *language sensitivity* - both terms comprise the idea that language has to be treated with caution and that some hurtful and upsetting phrases should be avoided.

However, the question of language sensitivity is rather a complex one. It's already clear that the problem of sensitive language can't be settled with mechanical substitution of insensitive terms by the sensitive ones. Speech correctness is not only about using kind euphemisms to refer to people, it's also about avoiding language stereotypes reflected in metaphors, similes and allusions that might be offensive.

There are no single right terms and probably they can't exist. Often a group may show their disagreement with what is considered "correct" and "sensitive" (this happened when the blind refused to be named *visually impaired* leaving the term to

the people with sight problems), or the sensitive term may develop negative connotations or fall out of use as the awareness of sensitivity changes (this was the case with *challenged* and *handicapped* to refer to people with disabilities). Sometimes the “within the group” rule may misguide a language learner - inside the group its member may use abusive terms to name themselves (the word *nigger* can be used by black people to refer to themselves and often with positive connotation, but the same word would be considered highly biased and offensive when heard from the non-member of the group).

The concept of language accuracy and cultural sensitivity is based on the idea to increase awareness of language and its power. Changes in the vocabulary and language structure may puzzle those who want to develop language sensitivity and many people are afraid to insult someone unintentionally. It's true that to please everyone is difficult, but if your intentions are positive, people are always ready to help broaden your awareness of sensitive issues and take no offence. In this case, language accuracy is one's show of respect, it indicates that you give thought to what you are talking about and are ready to avoid offending language.

5. Politically Correct, Sensitive, Accurate, Inclusive, etc...

There are many terms that refer to the language that contains non-biased constructions, but first of all it is important to answer the question “What is biased language?”

The following features of the biased language are important:

1. Derogatory and offensive labels are used.
2. Labels that were coined outside the group (crip, handicapped, geezer, Eskimo, Indians, Spic, nip, etc.) and are considered inappropriate by most representatives of the group.
3. Usage of stereotypical set of characteristics to all members of the group (all disabled need constant medical care, Jewish mothers are too...).
4. Exclusion of a group from the mainstream (Anyone can see how beautiful these flowers are - excludes blind people).
5. Non-parallel treatment - disabled and normal, employees and their wives.
6. Unnecessary categorization: We have 8 new students, one is Latino.
7. One-sided point of view on the events - discovery of America, settling the wild territory, etc.

Biased language makes unnecessary distinctions about gender, race, age, economic class, sexual orientation, religion, politics, or any other personal information that's not necessary to a text's argument or intent.

Language accuracy and cultural sensitivity are still a matter of hot debate and discussions. There are numbers of guidelines in sensitive language (APA's Publication Manual, Maggio, to name a few) and many authors complain that guidelines restrict their opportunities and censorship diminishes the value of

words. They name it “language police”⁵¹, “doublespeak”⁵⁵, etc. but in reality diversity awareness and non-biased language expand rather than restrict opportunities and serve to the benefit of everyone. There are also many terms that are used to refer to the language free of discriminatory patterns, and it seems important to introduce some of them.

The most widely used terms are probably *politically correct* and *inclusive*; they both reflect historical processes - the movement for political correctness and feminist fight against sexist language. Term politically correct language in modern usage embraces a variety of meanings - from positive to negative. Consider the following opinion: “Where I come from being “politically correct”⁵⁵ means to use language that respects other people’s oppressions and wounds. This chosen language needs to be defended”⁵⁵ (Fainberg, p. ix).

However, in many other contexts *politically correct* often is used pejoratively, implying that a person using it lacks sense of humor or does it for the sake of own interests (this may be explained by the use of word *political*). Being *politically incorrect* is often seen as a sign of progress.

Inclusive language is a vocabulary and set of pronouns so chosen as to minimize or eliminate the use of words that mean or seem to mean one sex to the exclusion of the other (Wilson, 1996, 482). Inclusive language is the language that does not stereotype or demean, it mainly denotes the inclusion of women into language. Though in its general meaning *inclusive language* may be used to name any language strategies that include the earlier excluded groups, in most cases the term is used as a synonym of *non-sexist language*. The opposite of *inclusive language* is *non-inclusive, sexist, patriarchal, or exclusive language*.

The *sensitive language* concept is has developed relatively recently (Random House Dictionary labels words in the dictionary as *insensitive and offensive*). Sensitive language is viewed as terms and strategies that avoid offence and bias in the language.

Language sensitivity also embraces cultural awareness, and cultural sensitivity that refer to the qualities of openness and flexibility that people develop in relation to others.

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Summary

The article deals with sensitive language and language tolerance as a vital component of functioning of such a diverse society as the USA. Besides the facts from the history of the sensitive language development the article discriminates such notions as political correctness, sensitive language, accurate language, etc.