

VERBAL DISCRIMINATIVES AS A DIVERGENCE IN LINGUISTIC AND ETHIC STANDARD

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Within linguistic science the term "discrimination" can be defined as a realization of subjective snub for the human being and the humiliation of dignity based on objective evidence with the help of verbal discourse markers – discriminatives. Thus, the objective characteristics include race, religious and political beliefs, gender, sexual orientation, national and ethnic differences.

The aim of the article is to show that verbal markers of discrimination – discriminatives – function as substandard units in linguistics and ethics.

The term "standard" is universal, but it is used in some specific contexts, such as cultural, social, ethical, legal, language and so on.

Discriminatives are the divergence, first of all, in legal, ethical and linguistic standard. Taking into consideration the problem of forming ethical and legal culture, it is necessary to take into account such concepts as identity, ethics, morality, law, ethics and legal culture as well as human values.

The aim of norms of human morality and law is to regulate people's behavior, orientate a person to the kindness, courtesy and sensitivity as well as compassion and assistance in relation to others [4]. The purpose of discriminatives is negative, rude, derogatory treatment to a subject that is a complete opposition to the mentioned above.

The study of language standard, which is one of the most difficult linguistic problems because of its multidimensionality, is determined by a combination of historical, cultural, sociological and proper lingual factors [1].

Definition of the term "standard" in scientific practice is controversial. The difference in the definition of this term depends on the different approaches to the problem of standard itself and aspects of this phenomenon (from the standpoint of the general theory of language, cultural theory of language, etc.). Thus the concept of "language standard" may be considered as:

- historically and socially conscious standard, which is produced by literary tradition that regulates speech activity in its typical functional communicative varieties [2: 169];

- unified, deliberately fixed and the most common traditional samples (standards) of language representation selected during communicative interaction among variants of language [5: 368].

The standard and substandard of various language units are not permanent and defined only by semantics of these units, for example, the same unit can be standard in some situations, while others may not have such status, so the contextual use of obscene items is fundamentally important [6].

Within the measures of our study it is worth mentioning that despite the language situation discriminatives reflect the negative, dismissive speaker's attitude and function only as substandard verbal units. Discriminatives are not acceptable in a public discourse, as aimed to humiliate the dignity of the person refusing to recognize the equal value of each person.

Etymologically discriminatives appeared as racial prejudice, but today their field of manifestation has grown significantly. For instance, there are discriminatives, which are based on signs of people with certain disabilities, such as *gimp* – derogative term for cripple people; *pinhead* (compound noun consisting of two semes in their literal meaning: pin and head) – humiliating unit for people with lack of intelligence. Special frequency verbal markers of discrimination acquire in the circumstances of different faiths, or in opposition believer – nonbeliever, for example, *bible basher* (Bible – the holy book of the Christian religion, bash – to hit someone or something hard, in a way that causes pain or damage) – used derogatively to refer to fanatical religious people who believe themselves and try to convince others that everything around them is evil except the Holy Scripture. The word *prod* is the short form of the *protestant*, is used by Catholics for children who attend protestant schools, showing that their religion is less significant.

According to the analyzed above, we can characterized discriminatives as substandard verbal markers of discrimination phenomenon which are based on objective differences that are purposely used in the language to humiliate the individual or group as a whole on the basis of differences in nationality, religion or political opinion, race, etc.

Thus, discriminatives are a powerful substandard device for the implementation of ideological, psychological, cultural and religious influence on the formation and change estimates, opinions, beliefs, and behaviors of members of a linguistic community. These units act as illocutionary and intentionality discourse markers as well as a means of pragmatic discourse coherence [3: 11].

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