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DIPLOMA PAPER

**TOLERANCE PRINCIPLE REALISATION IN THE ENGLISH LANGUAGE**

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# Introduction

The **theme** of my diploma paper is Tolerance Principle Realisation in the English Language.

The question of tolerance is nowadays one of mostly discussed issues both in scientific circles and among the politicians. This can be explained by the fact that there is a constant threat of conflicts, war, and a rise of intolerance. This problem was especially escalated in the XX century and was connected with the development of globalization processes, migratory movements’ growth, as well as with the growth of population and terrorism threat. All these factors require finding the mechanisms which could guarantee peaceful existence of different people, nations and cultures. This mainly concerns equal opportunities for all people regardless of sex, race, marital status, family responsibilities, disability, age, political conviction or religious belief, etc. Tolerance and tolerant communication can be such a mechanism, which is a form of civilized compromise between recognising the differences and being ready to respectfully percept them.

There exist numerous scientific works dedicated to the research of tolerance category form the points of view of philosophy, cultural studies and linguistics. Among the authors who dedicated their research to this question are S.M Avramenko, V.A. Maslova, N.I. Formanovskaia, I.A. Sternin, K.M. Shelihina, O.A. Mihailova, N.A.Kupina, Bubis, M. Rosenbach, A. Wierlacher, K. Ehlich, M. Walzer, B.Williams, and others.

It is obvious that language can be a major vehicle for the expression of prejudice and discrimination, discriminatory values and practices in society. Discriminatory language creates or reinforces a hierarchy of difference between people. Therefore, a policy of equal opportunity undertakes to use non-discriminatory language in all official documents and encourage its use in teaching, meetings and other formal and informal settings. It is obvious that the threats to social cohesion have to be counter-acted by education for intercultural dialogue. For this reason numerous guides have been developed to encourage usage of non-discriminatory language. The aim of these guides is to increase awareness of discriminatory language in everyday use and to provide alternatives. The necessity to know and employ such alternatives determines the **topicality** of this research.

The **object** of my research is the English language guides on countering gender and disability intolerance and statements of non-discrimination policy.

The **subject** of my research is linguistic means used for expressing tolerance with respect to discrimination on the grounds of gender and discrimination against people with disability in the English language.

The **aim** of my diploma paper is to investigate lexical and grammatical means of tolerance category realisation in the English language.

The aim of my investigation causes the following **objectives**:

* to study a constantly increasing role of tolerance in the modern globalized world;
* to analyse historical features of tolerance principle formation;
* to examine definitions of the notions of tolerance, discrimination and prejudice;
* to reveal a modern paradigm of understanding tolerance;
* to analyse English language lexical and grammatical means of expressing tolerance on the basis of gender and disability;
* to design a website.

**The materials of the work are** guides, guidelines and statements of non-discrimination policy.

The research is carried out applying the following **methods** **of research**: descriptive method that generalises an observation of the collected actual material; structural method that allows doubtless and objective description of the linguistic facts; method of theoretical analysis, that consists in the a critical review of the literature of research problems; method of linguistic analysis, i.e. explanation, system description and detailed interpretation of the linguistic meaning of research results, the formulation of the main conclusions.

**The two theoretical parts** of my diploma paper review in depth the research of tolerance, as well as its features. It also contains the detailed analysis of language means of gender and disability tolerance that should be used in interpersonal discourse.

# The practical part of my diploma paper presents the procedure of designing a website with help of HTML. The website contains the theoretical research data on the issues of tolerance principle realisation in the English language.

Thus, **the theoretical value** of this diploma paper may lie in the contribution to the research into the functioning of linguistic means of tolerance in general and in particular to the study of gender and disability tolerant language usage.

**Practical value** **of the work** lies in the fact that the research into the tolerance principle realisation means suggests that attention to non-discriminatory language preference may be useful for educators, who help people to develop capacities for independent judgement, critical thinking and ethical reasoning. On the other hand, the awareness of a paradigm of tolerant expression means is a must for every conscious person.

**Chapter 1. Linguistic background**

* 1. **Tolerance as a cultural value**

*“Words are “powerful tools” by which a civilization perpetuates its values -both its proudest achievements and its most crippling prejudices”.*

*B. Radolff [45]*

Tolerance is a cultural value often associated with such phenomena as humanism, pacifism or acceptance of human variety and diversity. Such an association has, undoubtedly, historical and geographical determinations but, according to some contemporary thinkers, this particular relationship between toleration and other values might have essential, evolutionary dimension.

Nowadays the world is facing challenges of globalization, which is the result of socioeconomic processes through which borders are overcome by global flow of capital, technology, trade and culture. Globalization is defined as a process by which the experience of everyday life, marked by the diffusion of commodities and ideas, is becoming standardized around the world. Factors that have contributed to globalization include increasingly sophisticated communications and transportation technologies and services, mass migration and the movement of peoples, a level of economic activity that has outgrown national markets through industrial combinations and commercial groupings that cross national frontiers, and international agreements that reduce the cost of doing business in foreign countries. Globalization offers huge potential profits to companies and nations but has been complicated by widely differing expectations, standards of living, cultures and values, and legal systems as well as unexpected global cause-and-effect linkages. It is characterized by multinationalism and multiculturalism.

The dramatic changes wrought by globalization have forced policymakers to respond to public pressures in many new areas. Observers of globalization are increasingly recognizing that globalization is having a significant impact on matters such as local cultures, matters which are less tangible and hard to quantify, but often fraught with intense emotion and controversy. Consequently, increasingly diverse societies and cultures are integrated by communication in order to build social cohesion.

Culture is often closely linked to [race](http://www.universities-scotland.ac.uk/raceequalitytoolkit/terminology.htm#race) and [ethnicity](http://www.universities-scotland.ac.uk/raceequalitytoolkit/terminology.htm#ethnic) and is affected by the hierarchical and confusing environment in which such terms are employed. For instance the “culture” of an identified grouping may be simultaneously acknowledged in positive and negative ways, e.g. as an indication of identity and solidarity and as a set of archaic characteristics with outdated and/or undesirable effects. In some cases culture is equated with residual or fictional tradition, as when Scots are portrayed as kilt-wearing haggis-eaters. When used negatively, “culture” tends to have over-simplified, patronising or reductionist connotations and is much more commonly applied to identified minorities, for example African, Asian or Jewish people, than to the [white](http://www.universities-scotland.ac.uk/raceequalitytoolkit/terminology.htm#white), undifferentiated “majority”. Everyone has a culture as a result of his or her life and social experience. People from similar backgrounds may not describe their “culture” as being the same. Cultures include varieties of people and social groupings which tend to interpret their environment in varied ways and which adapt and change over time. Culture is a complex and dynamic phenomenon. For this reason, most cultures are in a state of change and development, and are affected and influenced by other cultures [35]. In his discussion of culture, Edward Said identifies two meanings of culture. First, it refers to the many “practices like the arts, communication, and representation which have relative autonomy from the economic, social, and political realms” [50]. These human expressions have an aesthetic dimension embedded in art and seek to cause pleasure and entertainment. Second, culture includes a community’s reservoir of what defines them as a people which in most cases represents the best that has been known and thought. Through culture we are able to see society in its strengths and weaknesses and to see ourselves. Culture, viewed as such, becomes a space for engagement by various interests and forces. The danger with the uncritical reading of this notion of culture is that it may entail a valorisation of one’s culture and an assumption that it is not answerable to views from the rest of the world. Thus the dehumanizing aspects of culture could easily be lost in this blind endorsement of one’s culture. Equally, viewed from the “outside”, a people’s culture could be rebuked in totality, without due regard to its positive attributes.

Therefore, it is vital to recognize certain universal values, informed by advances in human thought and knowledge, and to respect the particularities of communities. And it is tolerant civil discourse, rather than shouting which can help people get to the truth in the difficult but crucial realms of human existence.

* + 1. **The concept of tolerance**

Tolerance is a cultural value often associated with such phenomena as humanism, pacifism or acceptance of human variety and diversity. Such an association has, undoubtedly, historical and geographical determinations but, according to some contemporary thinkers, this particular relationship between toleration and other values might have essential, evolutionary dimension.

* + - 1. **Tolerance principle formation**

In order to fully understand the concept of tolerance it is necessary to find out the historical roots of tolerance principle formation. Throughout world history, we have seen cruel acts of hatred and prejudice.  A more recent history of intolerances includes intolerances of race such as slavery and racism in the United States, and intolerances of religion such as the Holocaust of World War II.  Along with these cruel acts, however, also come those individuals ready to help by promoting tolerance.

Societies throughout world history have utilized slave labour.  Many believe the first slaves in the United States appeared in Jamestown in 1619 where they were put to work growing tobacco on plantations.  Black people also helped whites build houses and ships, cobble shoes, bake bread, brew beer, make hats, weave cloth, and sew gowns. They cleaned streets and they hauled heavily laden carts. They waited on planters in Virginia mansions and on lawyers, merchants, and public officials in northern cities. Black men helped turn ore into metal on the "iron plantations" from Virginia to New York. Black women cooked, washed, tended children, and did scullery work in white households everywhere. They also did heavy labour in which no white woman would have been asked.  In essence, they were not treated as equals.

The total slave trade from Africa to the Western Hemisphere amounted to 9,566,000 people, the largest forced migration in all history. The 4,700,000 taken to South America accounted for half of the entire trade. Forty percent or 4,040,000 went to the West Indies. By comparison, the British colonies/United States received about 399,000. South America imported nearly 12 slaves and the West Indies imported more than 10 slaves for every slave who went to North America.

There were many who fought to free the slaves and abolish slavery including Harriet Tubman, Thomas Garrett, William Still, Frederick Douglass and Susan B. Anthony.  The Underground Railroad was a popular means of escape where these leaders harbored and helped slaves escape to freedom, often to.  In 1863, President Lincoln issued the Emancipation Proclamation that forever freed slaves within the Confederacy.  However, the mistreatment of black people continued through racism.

Racism erupted in the 1960s where peaceful protests and also riots broke out to bring attention to segregation and discrimination.   Martin Luther King is perhaps best known for his work in the civil rights movement.  His peaceful protests and “I Have a Dream” speech still inspire many today to live a more tolerant life toward each other.

Adolf Hitler began the murderous events of the Holocaust around 1933 when he was named Chancellor of Germany, created the Gestapo police, and passed a law allowing forced sterilization of those found by a Hereditary Health Court to have genetic defects.  Groups of people were killed in Nazi Germany by the state because they were seen as "undesirable."  Some were killed in concentration camps by working them to death or they killed by poison gas, others were shot near their homes.   The following is an estimate of the numbers of people who were killed: Jews (5.1–6 million killed) including Polish Jews (3–3.5 million killed); other Poles (1.8–1.9 million killed); Gypsies (200,000–800,000 killed); disabled people (200,000–250,000 killed); homosexuals (2200–25,000 killed); Jehovah's Witnesses (950–2500 killed); and in addition, 6–12 million other civilians were gunned down with machine guns, especially Russians, other Slaves, and people who spoke badly of the Nazis.  In 1945, concentrations camps were liberated.

In 1948, the name “United Nations” was coined to describe the alliance fighting to end the Nazi regime.  Worldwide opposition to the genocide was the driving force behind the Universal Declaration of Human Rights. As the Preamble to the Declaration says, “disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind”.  The General Assembly also adopted the Convention on the Prevention and Punishment of the Crime of Genocide.

Later, the United Nations made 1995 the International Year for Tolerance.  The Member States of the United Nations Educational, Scientific and Cultural Organization met to create a Tolerance Program that would deal with events across the globe that stemmed from problems of intolerance.  They met from October 26 through November 16, 1995 and adopted a universal Declaration of Principles on Tolerance.  In this Declaration, tolerance was said to be not only a moral duty, but also a political and legal requirement for individuals, groups and states [46].

* + - 1. **Semantic aspects of tolerance**

The phenomenon of tolerance is widely analyzed in theoretical literature where different issues of ethics, morality, politics, social work, education are discussed.

In everyday language, tolerance implies the ability to withstand something. However, in order to fully understand the meaning of a concept one should first examine its history and its semantic aspects. The origins of the term tolerance are rooted in the Latin word *tolerabilis*, which means carrying or lifting an object. Both tolerance and *tolerabilis* linguistically imply the existence of a burden, originally a physical one and later on a mental one.

The starting point for defining and exploring tolerance is the assumption that tolerance is not simply the absence of prejudice but that it is a separate construct which is worth serious consideration from different perspectives.

The most commonly accepted definition of tolerance emphasizes forbearance or endurance without interference. Thus, Vogt describes tolerance as “the individual enduring that which is disliked, threatening, or which involves negative feelings, and notes that it involves compromise [57].

Tolerance defined as endurance involves a recognition that other people have different opinions and practices but it does not entail any form of acceptance or support of the difference. In a similar vein Burwood and Wyeth define tolerance as “an intentional choice not to interfere with conduct which one disapproves” [22].These definitions of tolerance imply that a person can be tolerant and prejudiced simultaneously.

One can endure and refrain from acting intolerantly but remain biased, disapproving or judgemental, “tolerance as endurance” carries with it connotations of superiority at worst and patience and fortitude at best. Embedded in the idea of “tolerance as endurance” is the notion that what is endured is less valuable or even socially or morally wrong.

Also tolerance can be defined as the absence of prejudice of what is disliked, towards those whose practices, race, religion, nationality, differ from one's own. This definition focuses on absence of prejudice and goes beyond simply enduring or refraining from interfering. This sort of conceptualisation of tolerance has been adopted by much of the research into prejudice, particularly with children. However, as pointed out earlier, absence of prejudice does not imply tolerance. It is hard to argue that the absence of discrimination is necessarily evidence of tolerance particularly in a young child who may not have even noticed the markers of racial or cultural difference. Prejudice and tolerance are most likely different psychological constructs and the lack of one does not necessarily entail the presence of the other.

Thus, such a view of tolerance involves a conscious rejection of prejudiced attitudes, beliefs and responses. That is, one's own negative stereotypes are recognized judged against experiential knowledge or value systems, and rejected. Recognising and rejecting prejudicial views moves a person from simply being a narrow-minded bigot who shows restraint to a person who is tolerant both in judgement and conduct.

Perhaps the strongest and most ideal way to think of tolerance hinges on full acceptance of others whilst differences between the “others” and oneself are recognized. This involves a conscious rejection of biased beliefs and behaviour and the valuing of others irrespective of their colour or creed. Acceptance of differences and diversity also entails enthusiastic endorsement of difference [60]. Michael W. Austin, an Associate Professor of Philosophy at Eastern Kentucky University defines tolerance as: “the capacity to disagree strongly with another person about issues, including significant ones, while maintaining civility and respecting their right to hold a different view than you, even if you are convinced it is false” [15].

More specifically, tolerance is to be understood as not harming the other although the tolerant person thinks there are good reasons for harming the other because the other values as being expressed in his behaviour, way of life or speech seem to the tolerant as wrong, dangerous, evil, immoral, unjust, useless, irrational and so forth, or because the other personal characteristics.

Firstly, saying that being tolerant means not harming the other refers to a broad definition of harm. This harm can be emotional, mental, physical or economic, and can be caused by condemning the other, insulting him, making him feel uncomfortable, avoiding his presence, discriminating against him and so forth.

Secondly, an intolerant behaviour is not to be regarded as such only when a specific quantitative line of negative attitude is crossed or when a specific kind of negative attitudes being held by the intolerant person. Rather, an intolerant behaviour can come in various forms and degrees and it is an intolerant one as long as it consists of any kind and degree of a negative approach towards the other [41]. Typically a person is tolerant only if he suppresses a desire to cause to another harm or hurt which he thinks the other deserve.

Thus, having studied the definition of the concept of tolerance it can be assumed that tolerant communication and behaviour are required in certain contexts such as when dealing with question of manners, religion, disability. etc.

With relation to tolerance the concepts of discrimination and prejudice need to be clarified.

* + 1. **Approaches to discrimination and prejudice**

In order to fully grasp the essence of tolerance it is necessary to study its main reason, for example - discrimination.

Historically, much research into discrimination and prejudice has been conducted by psychologists, who have not taken a discursive approach. Instead, they have sought to explain prejudice in terms of non-discursive factors such as personality syndromes or internal cognitive structures. In recent years, however, discursive psychologists have been arguing that phenomena such as prejudice and discrimination are constituted by language.

The study of contemporary discrimination cannot be straightforward for a basic reason. The ideological value of tolerance is widespread in contemporary capitalist societies, so that the explicit promulgation of discriminatory politics conflicts with the generally accepted values of liberalism [19].

Discrimination generally refers to the disadvantaging of a minority group by a majority group. For instance, the racist politics of the white government during the apartheid period in South Africa discriminated against non-whites. Sexism has historically disadvantaged women in terms of wages, educational opportunities, political rights, and so on. An explicit strategy of disadvantage is not necessary for the practice of discrimination not for the politics that leads to discrimination. The practices and politics of discrimination are rooted in language.

The International Labor Organization Convention Concerning Discrimination in Respect of Employment and Occupation states: “The term “discrimination” includes: any distinction, exclusion or preference made on the bases of race, colour, sex, religion, political opinion, national extraction or social origin, which has the effect of nullifying or impairing equality of opportunity or treatment in employment or occupation”[28].

According to the Unesco Convention Against Discrimination in Education: “The term “discrimination” includes distinction, exclusion, limitation or preference which being based on race colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education”[47].

The Anti-Discrimination Act says that it is against the law to discriminate against people because of their: family responsibilities, sexuality, gender identity, sex (whether they are female or male), relationship or parental status (whether they are married, single, widowed, divorced, separated or living with someone as if they were married (de facto, including same sex de facto), and whether they have children or not), race, age (whether they are young or old), impairment (whether they have or have had a physical, intellectual, psychiatric or mental disability, injury or illness, including whether they are HIV+, or use a guide dog, wheelchair or some other remedial device), religious belief or activity, political belief or activity, trade union activity, lawful sexual activity (a lawfully employed sex worker), pregnancy or breastfeeding, association with or relation to someone who has any of these listed attributes or personal characteristics.

From the definitions of discrimination provided in the above-mentioned conventions, it can be seen that a concept of “discrimination” can contain the following elements:

1. Emphasis on a difference in treatment. The common terms “distinction”, “exclusion”, “restriction”, and “preference” are all used to describe differential treatment. Any one of these terms would suffice to establish an action for the purpose of discrimination.
2. Having a certain effect. The emphasis on the “effect” of policy means that neutral measures will be considered “discriminatory” if in fact they negatively affect a group in society that has been singled out for protection.
3. Being based on a certain prohibited ground. An exhaustive list of grounds is usually formulated in the legislation.

Yet, discrimination and structured inequality continue to exist. For this reason, the topic has tended to attract critical analysts, who do not take what people say at face value but seek to examine the ideological nature of discourse[56]. This means studying how discursive practices can accomplish discrimination without the explicitly acknowledged intention of actors to discriminate. In this sense, discrimination occurs behind the backs of those who practice it.

Philomena Essen reveals four crucial factors about institutional discrimination:

1. Discrimination typically occurs in situations of differential power.
2. The powerful actors need not possess a conscious goal to discriminate against minority group members and, indeed, they may deny that any discrimination has occurred.
3. The powerful actors are likely to consider their own actions “reasonable” and “natural”.
4. The actions that lead to the discrimination are typically conducted through language [19].

Professor Hilary, in analysing the inadequacies of the international legal account of equality and non-discrimination, pointed out that “international law has developed a hierarchy of forms of discrimination”[25]. In his opinion, discrimination based on race is typically regarded as considerably more serious than other forms of discrimination.

Talking about prejudice it should be noted that prejudice can generate adverse or hostile [attitude](http://www.britannica.com/EBchecked/topic/42266/attitude) toward a group or it individual members, generally without just grounds or before sufficient evidence. It is characterized by irrational, stereotyped beliefs. In the social sciences, the term is often used with reference to ethnic groups but prejudice can exist toward any manner of person or group on the basis of factors that have nothing at all to do with ethnicity, such as weight, disability, sexual orientation, or religious affiliation [44].

Thus, it ought to be noticed that the very term “discrimination”, like the term “prejudice”, carries negative connotations. Prejudice reflects an unfavourable judgment towards a particular group, while discrimination involves behaving differently, usually unfairly toward the members of the group. Discrimination occurs when someone is treated unfairly or badly in certain respects. Discrimination happens because people have stereotypical or prejudiced ideas or beliefs about other people because they happen to belong to a particular group of people or because they have certain personal characteristics or attributes.

The legal principles of equality and non-discrimination are at the core of international human rights treaties and declarations. However, the progress achieved in the development of international covenants against discrimination does not mean that this system as a whole is now fully satisfactory. The advancement of standards prohibiting discrimination of persons belonging to various vulnerable groups is uneven. In some cases the prohibition is established by conventions, in others by non-binding declarations.

To sum it all up, it can be stated that discrimination and prejudice which presuppose distinction, exclusion, limitation or preference should not only be prohibited on the level of legislation, but removed from everyday language by informing people of its existence and widely introducing the principle of tolerance.

* + 1. **Reasons for tolerant communication**

First of all, there is tolerance as a right, meaning that a person has a right to be tolerated. The tolerant person puts up with the wrong or the repulsive because the other has a right to do the wrong thing or because the other has a right not to be harmed in spite of his repulsive features or manners. The main justification for this kind of tolerance is autonomy. Other related justifications may be human dignity, freedom of speech, freedom of religion and conscience; a right to culture (any culture or a specific one) and so on, all according to the circumstances. All of the above and tolerance itself might be regarded as natural or human rights, rights that exist simply because we are human.

Suffice it to say that although the result of one tolerance may be identical to the result of an equal treatment approach, the tolerant person, while comparing himself to the other, either thinks of himself as superior or thinks that his values are superior or that his manners are more appropriate and so on. He may treat the other equally because the other has a right to be tolerated or for pragmatic reasons or because of mercy. Whatever the case may be, the tolerant person, in short, treats equally things he regards as unequal.

The second kind of tolerance is pragmatic tolerance. Here, the tolerant person tolerates the other because he thinks that in given circumstances it is in his or societies best interest to do so.

Numerous reasons can lead to pragmatic tolerance. The tolerant person may think that persecution is too expensive that he does not have enough power to succeed.

According to most pragmatic reasons, tolerance has no intrinsic value. Nonetheless, in one case the pragmatic tolerant person can perceive tolerance as good for itself. The tolerant person may think that his intolerant reaction towards the intolerant might cause a counter-reaction that might reduce the total amount of tolerance in society. The pragmatic tolerant person may prefer to refrain from not tolerating the intolerant person, not because the intolerant person has a right to tolerance but because the tolerant aim to maximize tolerance in society.

The main feature of pragmatic tolerance is its temporary nature. It is all a question of risks and opportunities in a given time and place. Nevertheless, this kind of tolerance is not to be taken for granted. Although it may seem as a second best because it is temporary and because it disregards human rights discourse, its outcome is still peace.

The third kind of tolerance is tolerance out of mercy. One can tolerate other people’s physical or mental limitations just out of mercy although one finds them repulsive and would like to avoid their presence. An authorized officer can grant a pardon to a convicted.

Contractual tolerance is an interesting case since while the reasons for creating contractual tolerance are pragmatic ones the existence of a contract creates a right to tolerance. It is yet different than the case of what was called: “tolerance as a right”. Since the nature, the justifications and the limits of the contractual right are different from whatever constitutes the tolerance as a right approach felon because of the felons health condition. The felon does not have a right to a pardon and not always can we find pragmatic reasons to justify it. Mercy is often an accurate explanation of this kind of tolerance [41].

To sum up, the main reasons of tolerant behaviour and communication are determined as “tolerance as right”, pragmatic tolerance needed in the given circumstances, and tolerance out of mercy.

* 1. **Tolerance as a communicative category**

Communicative categories were profoundly studied by I.A. Sternin and K.M. Shelihina.

It is emphasized that tolerance is a communicative category, as it performs the regulatory function in communication. According to I.A. Sternin communicative category is to be understood as “the most common communicative notion which regulates the knowledge of the norms of communication in the people’s minds”[8,p.87-94].

He relates tolerance with the category of interpersonal behaviour. It is activated through relations between people and as a result becomes a social phenomenon. Y.P. Karzenkova and V.O. Salimovskyi state that communicative categories are the most general communicative notions which reflect the types of people cooperation. These authors suggest differentiating between the two types of communicative categories - categories of interpersonal and social speech cooperation. The purpose of communicative categories is “the regulation in people mind of information about communication norms and laws as well as insuring that a person communication in society complies with the rules confirmed in this society” [8, p.87-94]. Thus, it can be assumed that tolerance belongs to a set of communicative categories and performs a regulatory function.

Each communicative category as well as tolerance is characterized by two aspects. The first one is the informational aspect, conceptual knowledge of communication, and the second one is the prescriptive aspect, by which regulations of communicative process realisation are meant. It is this aspect of tolerance that is to be researched hereafter.

* 1. **Tolerance in guidelines and legislation**
     1. **Relevant legislation**

  The analysis of guidelines for non-discriminatory language use requires an understanding of how language may function as a vehicle for the expression of bias and discrimination. Language is not simply a neutral tool for the transmission of referential meaning: as an instrument of social practice it contributes to the communication, maintenance and change of ideologies, attitudes and stereotypes. Language is used to perform acts of inclusion and exclusion, and is therefore invested with the potential to protect or disrupt social relations. Therefore, anti-discrimination law promotes fair treatment and equity of opportunity for protecting everyone from unfair discrimination in all spheres of life.

Declaration of principles on tolerance is to be found in a he number of relevant international instruments which include:

* the International Covenant on Civil and Political Rights
* the International Covenant on Economic, Social and Cultural Rights
* the Convention on the Elimination of All Forms of Racial Discrimination
* the Convention on the Prevention and Punishment of the Crime of Genocide
* the Convention on the Rights of the Child
* the 1951 Convention relating to the Status of Refugees and its 1967 Protocol and regional instruments
* the Convention on the Elimination of All Forms of Discrimination against Women
* the Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment
* the Declaration on the Elimination of All Forms of Intolerance Based on Religion or Belief
* the Declaration on the Rights of Persons Belonging to National or Ethnic Religious and Linguistic Minorities
* the Declaration on Measures to Eliminate International Terrorism
* the Vienna Declaration and Programme of Action of the World Conference on Human Rights
* the Copenhagen Declaration and Programme of Action adopted by the World Summit for Social Development
* the UNESCO Declaration on Race and Racial Prejudice
* the UNESCO Convention and Recommendation against Discrimination in Education Declaration of Principles on Tolerance was proclaimed and signed by the Member States of UNESCO on 16 November 1995 by The Member States of the United Nations Educational, Scientific and Cultural Organization[43].

According to Article 1:

1. Tolerance is respect, acceptance and appreciation of the rich diversity of our world’s cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace.

2. Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups and States.

3. Tolerance is the responsibility that upholds human rights, pluralism, democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.

4**.** Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one’s convictions. It means that one is free to adhere to one’s own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one’s views are not to be imposed on others [43].

In addition to passing human rights related legislation, many countries have established human rights institutions. National human rights institutions are important for improving the implementation of national human rights law, and also play a role in increasing the impact of international human rights covenants, in particular to increase their protection of disadvantaged and vulnerable groups. These institutions provide information and promote awareness and education about human rights, advise the government on human rights affairs and investigations of alleged violations.

* + 1. **Language regulation and guidelines**

Guidelines are usually designed to increase the awareness of the discriminatory power of language and to offer alternative wordings. This first of all concerns the sphere of education, as almost every higher education institution issues a set of requirements concerning the use of language. The University communities regard as offensive, under all circumstances, the use of written or spoken language which makes personal or irrelevant reference to race, sex, marital status, pregnancy, disability, sexual preference, transgender status, political or religious beliefs and age. For example, in an Inclusive Language Guideline issued by The University of Newcastle in there are such words of commitment to fostering an inclusive culture: “Consistent with its values, the University resolves that its core activities, its teaching and learning, research, and creative endeavour, and its own management and service practices, will foster and reflect an inclusive culture, free from discrimination and sensitive to the richness that diversity offers” [29]. Therefore, there appeared such a notion as speech codes in higher education.

A speech code is any rule or regulation that limits, restricts, or bans speech beyond the strict legal limitations upon [freedom of speech](http://en.wikipedia.org/wiki/Freedom_of_speech) or [press](http://en.wikipedia.org/wiki/Freedom_of_the_press) found in the legal definitions of [harassment](http://en.wikipedia.org/wiki/Harassment), [slander](http://en.wikipedia.org/wiki/Slander), [libel](http://en.wikipedia.org/wiki/Libel), and [fighting words](http://en.wikipedia.org/wiki/Fighting_words). Such codes are common in the workplace, in universities, and in private organizations. The term may be applied to regulations that do not explicitly prohibit particular words or sentences. Speech codes are often applied for the purpose of suppressing [hate speech](http://en.wikipedia.org/wiki/Hate_speech) or forms of social discourse thought to be disagreeable to the implementers.

Colleges and universities in America have historically been treated as havens for free speech, laboratories of thought where diverse viewpoints and ideas can be discussed and debated in an endless search for truth and knowledge.

Colleges and universities across the country have enacted “speech codes” broadly regulating how students are allowed to speak on campus.  Speech codes are “university regulations prohibiting expression that would be constitutionally protected in society at large”[31,p.56], “any campus regulation that punishes, forbids, heavily, regulates, or restricts a substantial amount of protected speech” [31,p.68].

Starting roughly two decades ago, speech codes seemingly appeared out of nowhere and began to proliferate across college campuses. There is no consensus to explain why this occurred, and commentators have posited various theories to account for the development.  What is uncontroverted is that once they began to appear, they spread rapidly.  For instance, one estimate is that between the years of 1986 and 1991 alone, 137 colleges and universities adopted new speech codes. Another commentator observed in 1992 that “more than 200 campuses have instituted speech codes punishing racist or otherwise derogatory language”.  Still another commentator estimated that by the early 1990s, at least 60 per cent of all universities prohibited racist speech on campus.  The explanations for these trends can be placed into three major categories.

The first category argues that speech codes were a nationwide response to violent episodes of racial and other intolerance which took place on many college campuses in the 1980s and early 1990s, creating a generally unreceptive environment for racial and ethnic minorities, female students, and other historically disadvantaged groups.  Commentators espousing this theory start with the backdrop of increased enrolment and access to education for minority groups over the previous decades.  As these groups gained an increased presence on campus and diversified the educational environment, some students began to exhibit their resentment, leading to an “increase in racial, ethnic, religious, sexist and homophobic incidents”.  One study from the early 1990s found that 71 per cent of schools surveyed had had at least one reported incident of “ethno violence” during the past year, defined as “acts motivated by prejudice intended to cause physical or psychological harm to persons because of their actual or perceived membership in a group.”  Therefore, due to the increasing tensions on campus, and in order to protect students from more of these incidents, many schools drafted speech codes aimed at racist, sexist, and sometimes merely offensive speech.

The second category of explanations is related to the first, as some commentators have asserted that, rather than attempting to truly address the problem of campus intolerance and violence, speech codes were merely symbolic gestures aimed at placating those who decried such incidents.  According to these commentators, university administrators enacted speech codes essentially to “appease” civil rights groups and other critics, as a “quick response to negative media attention and to criticisms that the colleges not effectively responded to incidents on their campuses”. Put another way, “the incidents meant that administrators had to do something, and if only to quiet campus, they were willing to act”.  Thus, according to this line of argument, administrators, instead of (or perhaps in addition to) seeking to eliminate violence and prejudice on their campuses, drafted speech codes in order to stem the tide of negative publicity and criticism directed towards their institutions.

The third type of explanation argues that the rise of speech codes did not come about as a result of campus intolerance and discrimination, but rather was related to a more general political correctness trend.  According to commentators in this group, speech codes represented “attempts by universities to act as thought police” in order to get students to “adopt the ‘proper' university viewpoint”.  In the prevailing politically correct climate of the late 1980s and early 1990s, universities deemed everyone on campus to be “so “thin skinned” even the most harmless and innocuous remark may cause an uproar the speaker neither foresaw nor intended”.  The ideology of political correctness places a “general limitation on any kind of speech that excludes a class or individual based on particular characteristics” and leaves room only for “preferred views.” Therefore, according to commentators in this group, it resulted in universities implementing broad restrictions on what students could say on campus [31p.56-68].

There are five major arguments supporting the use of speech codes. The first argument is that speech codes actually operate in favour of campus speech by providing clear notice of what is protected speech and what is prohibited.  Second, some commentators posit that sexist, racist, and other prejudicial or demeaning speech is of low social value and thus may rightfully be banned. Third, other theorists argue that speech codes are necessary to protect historically disadvantaged minorities from injurious speech. Fourth, still others make the argument that speech codes combat racism, sexism, and other forms of prejudice in our society.  The fifth and final argument is that speech codes are rarely enforced and therefore do not pose a major threat to free expression.

Guidelines are usually designed to increase the awareness of the discriminatory power of language and to offer alternative wordings. This first of all concerns the sphere of education, as almost every higher education institution issues a set of requirements concerning the use of language. However, not only education establishments and governments are concerned with the question of tolerance, but other institutions and authorities also present guidelines on whether and how to use non-discrimination language. Several of them are listed below:

* The “[Publication Manual](http://www.apastyle.org/pubmanual.html)” of the American Psychological Association has an oft-cited section on “Guidelines to Reduce Bias in Language”. [American Philosophical Association](http://www.apa.udel.edu/apa/publications/texts/nonsexist.html) — published 1986.
* [The Guardian](http://www.guardian.co.uk/styleguide/page/0,5817,184837,00.html) — contains section “gender issues”.
* [Avoiding Heterosexual Bias in Language](http://www.apa.org/pi/lgbt/resources/language.aspx), published by the Committee on Lesbian and Gay Concerns, [American Psychological Association](http://en.wikipedia.org/wiki/American_Psychological_Association).

In addition, gender-neutral language has gained support from some major textbook publishers, and from professional and academic groups such as the [American psychological Association](http://en.wikipedia.org/wiki/American_Psychological_Association) and the [Associated Press](http://en.wikipedia.org/wiki/Associated_Press).

[Newspapers](http://en.wikipedia.org/wiki/Newspaper) such as the [New York Times](http://en.wikipedia.org/wiki/New_York_Times) and the [Wall Street Journal](http://en.wikipedia.org/wiki/Wall_Street_Journal) use gender-neutral language. Many law journals, psychology journals, and literature journals will only print articles or papers that use gender-inclusive language

Thus, the discussed legislation and guidelines aim to encourage people to think actively about the language they use and provide practical guidelines on how to use inclusive language. This aim rests on the belief that people should be treated equally and with courtesy, and that communication is less effective if inaccuracy, irrelevance or apparent exclusion intrudes.

**Chapter 2. Tolerance expression compliance language means**

**2.1. The role of discriminatory language**

Discriminatory language is that which creates or reinforces a hierarchy of difference between people. Discriminatory language can be targeted to a range of different facets of identity, including sex and gender, race, ethnicity, class, sexuality, age, political or religious beliefs, and physical, intellectual or psychiatric disability.

All of us have a world view, all slightly and idiosyncratically different, influenced by our local and individual perspectives. We all have a gender, sexuality, ethnicity, age, cultural background, socio-economic status, as well as specific and changing mental, physical, or emotional needs and capabilities. Recognizing the complexity of identity has very real implications for language. It is no longer sufficient to think of types of discrimination in a vacuum: racist language has points of intersection with sexist language, as it does with language which discriminates on the basis of class, age, ability, or sexuality [40].

Language carries a discriminatory message in the following ways:

1. **Stereotyping**

Stereotypes are generalised and fixed images of people belonging to a particular group and make assumptions about the structure of society. Images are formed by isolating or exaggerating certain features - physical, intellectual, cultural, occupational, personal - which seem to characterise the group. A person may be stereotyped by their appearance[40].

Stereotyping can result in overt and subtle discrimination. Overt discrimination through stereotyping may include:

* overlooking someone for appointment or promotion because of assumptions about their capabilities on the basis of their identity;
* denying someone the use of services or facilities because it is assumed that they may not be physically capable of using them, and “more able” people are waiting.

Subtle discrimination may not involve a direct causal connection between the stereotyped thinking and discriminatory outcomes. However, like more overt discrimination, it has the effect of offending against another person. This may include:

* calling on someone to represent a broad identity category, or to speak from a position of authority or authenticity about an identity position. This suggests that all people who identify in a particular way are the same, and that they all believe, or experience the same things;
* younger men may be given access to career opportunities on the basis of their “potential”, and that they neatly fit a homo-social stereotype for current management.

1. **Invisibility and Omission**

Over-emphasis and invisibility work in different ways to reinforce ‘norms’ of behaviour or experience. Overlooking the presence, history or experiences of others makes them invisible, and invalidates their lives. For example, implying that the history of Australia began with white colonisation, or distinguishing between “Australians” and “Aborigines” obscures the presence, history and many achievements of indigenous people in Australia, and reinforces the stereotype that all “Australians” are of white Anglo-Celtic descent[40].

**C. Extra-visibility**

In many contexts it is quite unnecessary to mention a person sex, race, cultural background, sexuality, age, disability, or physical appearance. For members of minority, or less powerful groups, these characteristics are often highlighted. Including irrelevant information can be discriminatory where that information:

* emphasises factors or facets of a person’s identity out of context or gratuitously;
* or sensationalises aspects of a person’s life or lifestyle.

The inclusion of irrelevant details about a person suggests that the person is somehow an oddity, and that the facet of their identity that is highlighted is more important than anything else they do.

**D. Negative Labelling**

Language use is discriminatory when it negatively labels an individual or group through:

* descriptions which focus on the group”;
* labels which have been imposed by another group such as half-caste , and patronising and demeaning terms such as spastic, old woman, poofter[40].

**E. Trivialization and Denigration**

Language which trivialises or denigrates other people serves to reinforce the status of an ‘in-group” at the expense of an “out-group”. Women and their activities, actions and occupations are often discounted through expressions like girls in the office, just a housewife, and checkout chick. While some trivialising may not be intentional, it still reflects and perpetuates a cultural bias. Many people outside the linguistic community many not appreciate that labelling all Aboriginal language varieties used by indigenous people as dialects rather than languages trivialise and denigrate the linguistic complexity of these speech communities.

Thus, discriminatory language is an insult to those discriminated against. Therefore, employing tolerant language works to ensure that different opinions, lifestyles, choices and experiences are recognised. Main requirements concerning non-discriminatory language with relation to gender and disabilities are analysed hereafter.

**2.2. Non-discriminatory language**

**2.2.1. Tolerance and Gender inequalities**

Gender is a social construct which asserts that the expectations, capabilities and responsibilities of men and women are not always biologically determined. The gender roles assigned to men and women are significantly defined - structurally and culturally – in ways which create, reinforce, and perpetuate relationships of male dominance and female subordination. Through the process of socialization within the family, in educational institutions and other social spheres, boys and girls are conditioned to behave in certain ways and to play different roles in society. They are encouraged to conform to established cultural norms by being rewarded or punished for their behaviour. At times, the places women occupy in society are essentialized through claims of innate predispositions. This conditioning and stereotyping could easily have the effect of questioning the capability of girls and women to perform certain tasks. Repeated regularly, it may solidify and become difficult to uproot from the mental frames of people. International conferences of the last decade such as the 1993 conference on Human Rights, the 1994 International Conference on Population and Development, and the 1995 Fourth World Conference on Women, established that women’s rights are human rights and that gender equality is key to national development, the institutionalization of democracy and good governance. Organizations, communities and governments were required to integrate women empowerment in their activities and to eliminate or modify practices that are discriminatory of women and that curtail their pursuit of rights and capabilities.

The Convention on the Elimination of all Forms of Discrimination against Women is an [international](http://en.wikipedia.org/wiki/International) convention adopted in 1979 by the [United Nations](http://en.wikipedia.org/wiki/United_Nations) [General Assembly](http://en.wikipedia.org/wiki/United_Nations_General_Assembly). Described as an international [bill of rights](http://en.wikipedia.org/wiki/Bill_of_rights) for [women](http://en.wikipedia.org/wiki/Woman), it came into force on 3 September 1981. It stipulates the urgency of eliminating stereotypes, customs, and norms that give rise to the many legal, political and economic constraints on women. Article I of CEDAW defines discrimination as “Any distinction, exclusion, or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, human rights, and fundamental freedoms in the political, economic, social, cultural, civil or any other field” [11].

Gender - inclusive language addresses and includes women and men. As well as being a sign of equal treatment and respect, it is also a means for such treatment and respect [61].

Therefore, in order to eliminate gender bias in communications which serves to reinforce attitudes that limit the acceptance of women as equal participants, it is advised to follow certain principles of gender-inclusive language. The main requirements are described below.

1. For many people, the generic use of “man” results in ambiguity. Besides that the constant use of masculine words contributes to the concept of women as inferior persons.
2. Therefore it is advised to avoid using such words as man and mankind, substituting them with, for example, human beings, human race, humanity, humankind, people. One more example is preferring human resources to manpower.
3. Replacing pronouns “he”, “his” and “him” with “his or her”, “one’, “you” or avoiding them by using plural instead of singular (thus instead of “his” “their” is used), rewording in order to eliminate gender reference at all, using the passive voice. For example: “Computer cards should be handed in by June 15” instead of “Each teacher should hand in his computer cards by June15”.
4. Sex-role Stereotyping is to be avoided. This means that Jobs, roles and personal characteristics should not be stereotyped by sex. For example, though the profession of a secretary is always associated with pronoun “she”, it is more appropriate to say “Secretaries…they” or “The secretary…he or she, he/she”. The use of generic nouns such as “manager” or “waiter” is preferred to “manageress” and “waitress”, since the addition of the feminine suffixes – ess , - ette, and – trix reinforces the notion that generic nouns are male, while female nouns are something less, or at least different. The use of such adjectives as “lady”, “woman”, “female” with professions (as in “lady doctor”) is also an example of stereotyping and should be avoided.
5. Words and expressions which demean women or men should be avoided. Forms of address used by all employees should reflect a professional nature. E.g. “my secretary” and “women” are better than “girls”, “lasses” or “ladies” when referring to adults.
6. Replacing pronoun “his” with “his or her” or avoiding it by using plural instead of singular (thus instead of “his” “their” is used), rewording in order to eliminate gender reference at all, using the passive voice. For example: “Computer cards should be handed in by June 15” instead of “Each teacher should hand in his computer cards by June15”.
7. The use of parallel constructions of the type “men and women”, “women and men”, “ladies and gentlemen” is advised. In such a way men and women are equally recognized, while constructions of the type “Ladies and men” or “men and ladies” are deemed to be inappropriate. Alternating the word order in phrases like these, so that neither women nor men always go first is also a good idea. Because always putting men first gives the impression that women are somehow less important than men. The use of generic terms such as “colleagues”, “delegates”, or “members of the association” that favour neither sex more accurately reflect the purpose of the gathering or meeting.
8. Identifying a woman as somebody’s wife, mother, aunt, unless it is appropriate in context is undesirable. Women are to be portrayed as individuals rather than in relationship to others. For example: Instead of “Doctor John Adams, a medical consultant with the Ministry of Health, and his colleague Susan Jones, married to William Jones, also of the Ministry of Health, recently published a paper on…”, it is better to say “Doctor Susan Jones and Doctor John Adams, medical consultants with the Ministry of Health, recently published a paper on”[61]. Avoiding assumptions about gender (how women think or look, such as “feminine intuition”, how women behave as in “just like a man”) is advisable.
9. The use of appropriate titles. On most occasions, and particularly when writing letters, it is possible to eliminate courtesy titles altogether and simply call people by their names. For example, “Tara Potter and Gilles Pelletier” [10]. If the person’s first name is not known, or the occasion definitely calls for a courtesy title, then “Ms” is to be used, unless a woman indicates she wishes to be called “Misses” or “Miss”, or holds a professional title such as “Doctor”.

**2.2.2. Non-discrimination on basis of disability**

Historically, people with disabilities have been regarded as individuals to be pitied, feared or ignored. They have been portrayed as helpless victims, repulsive adversaries, heroic individuals overcoming tragedy, and charity cases who must depend on others for their well-being and care. Media coverage frequently focused on heart-warming features and inspirational stories that reinforced stereotypes, patronized and underestimated individuals capabilities. Much has changed lately. New laws, disability activism and expanded coverage of disability issues have altered public awareness and knowledge, eliminating the worst stereotypes and misrepresentations. Still, old attitudes, experiences and stereotypes die hard.

The use of words or expressions when referring to persons with disabilities is very subtle and might seem unimportant. however, “when one considers that language is a primary means of communicating attitudes, thoughts, and feelings ... the elimination of words and expressions that stereotype becomes an essential of creating an inclusive environment”[32]

This philosophy was first adopted by TASH, The Association for Persons with Severe Handicaps. Since that time, many disability groups and advocacy organizations have published similar information in an attempt to educate the public regarding “person first” language [20].

People First Language puts the person before the disability, and describes what a person has, not who a person is [51].

For this reason certain steps were taken towards Person First Language incorporating. Among them:

* People First Language is being incorporated into business communication courses.
* Some professional journals are now requiring that authors use “person first” language in order for their articles to be considered for publication and special instructions are formulated [34].
* More respectful language is used even in the legislation concerning people with disabilities. For example, in the United States the law with a title The Education of the Handicapped Act Amendments of 1990 was renamed acquiring the title to reflect “person first” language: Individuals with Disabilities Education Act.
* Special education called “preservice training” is introduced. It means that some professors work with individuals and their families to use the Person First Language.

According to numerous Guidelines for reporting and writing about people with disabilities it is important to choose accurate ways to describe people with disabilities. In order to do that the following is suggested:

1. People should be put first, not their disability, for example: “woman with arthritis”, “a child who has a learning disability”, “person with a disability”, “people with cystic fibrosis” or “people who have cancer”. This puts the focus on the individual, not the particular functional limitation, which is People First Language is used. Labelling the person as the disability dehumanizes the individual and equates the condition with the person.
2. Sensationalizing and negative labelling is inappropriate. Saying “afflicted with”, “crippled with”, “victim of” or “suffers from” devalues individuals with disabilities by portraying them as helpless objects of pity and charity. It is more neutral to say “an individual with AIDS” than “a person who suffers from AIDS”, which is use People First Language.
3. It is better to emphasize abilities, not limitations. For example, “uses leg braces” or “walks with crutches”, is more accurate than “wheelchair bound” or “is crippled”. For, in reality, wheelchairs and crutches represent independence, not a burden. To emphasize capabilities, words that start with in-, dis-, un-, or de- that imply lacking or inferiority should not be used (for example “invalid” or “defective”).
4. Grouping people with disabilities into categories such as “the retarded”, “the disabled” or “the handicapped” is incorrect. Such terms imply a homogenous group separate from society as a whole.
5. Euphemisms such as “differently abled”, “handicapable”, “inconvenienced”, “special”, and “physically challenged” reinforce the idea that people cannot deal honestly with their disabilities, therefore are to be avoided.
6. Offensive words and phrases such as “feeble minded”, “freak”, “imbecile”, and “misshapen”, “subnormal or vegetable” should be omitted.
7. Individuals with disabilities should never be referred to as “patients” or “cases”.
8. Negative words that imply tragedy, such as “afflicted with”, “suffers”, “victim”, “prisoner” and “unfortunate” are to be avoided.

Thus, having analysed linguistic means for tolerant communication with relation to gender discrimination and reporting disabilities, it is necessary to outline that the key elements of such communication are inclusive language and People first language. Inclusive language simply means language that is accessible and meaningful to a wide audience and is to be used because it is accurate, fair, respectful and necessary. People first language main essence is not to focus entirely on the person's disability in the description. Positive portrayal of people with a disability is mainly a matter of presenting them as individuals with a variety of qualities. It does not mean that a person's disability should be hidden, ignored or seen as irrelevant. However, it should not be the focus of description except when the topic is disability.

**Chapter 3. Designing a Website**

**3.1. Website**

A website, also written as Web site, web site, or simply site, is a set of related [web pages](http://en.wikipedia.org/wiki/Web_page) containing [content](http://en.wikipedia.org/wiki/Content_(media)) such as [text](http://en.wikipedia.org/wiki/Written_language), [images](http://en.wikipedia.org/wiki/Image), video, audio. A website is hosted on at least one [web server](http://en.wikipedia.org/wiki/Web_server), accessible via a network such as the [Internet](http://en.wikipedia.org/wiki/Internet) or a private [local area network](http://en.wikipedia.org/wiki/Local_area_network) through an Internet address known as a [Uniform Resource Locator](http://en.wikipedia.org/wiki/Uniform_Resource_Locator). All publicly accessible websites collectively constitute the [World Wide Web](http://en.wikipedia.org/wiki/World_Wide_Web) [64].

A webpage is a [document](http://en.wikipedia.org/wiki/Document), typically written in [plain text](http://en.wikipedia.org/wiki/Plain_text) interspersed with formatting instructions of Hypertext Markup Language. A webpage may incorporate elements from other websites with suitable [markup anchors](http://en.wikipedia.org/wiki/HTML_anchor).

Webpages are accessed and transported with the [Hypertext Transfer Protocol](http://en.wikipedia.org/wiki/Hypertext_Transfer_Protocol), which may optionally employ encryption to provide security and privacy for the user of the webpage content. The user's application, often a [web browser](http://en.wikipedia.org/wiki/Web_browser), renders the page content according to its HTML markup instructions onto a [display terminal](http://en.wikipedia.org/wiki/Computer_monitor).

The pages of a website can usually be accessed from a simple Uniform Resource Locator called the [web address](http://en.wikipedia.org/wiki/Web_address). The URLs of the pages organize them into a hierarchy, although [hyperlinking](http://en.wikipedia.org/wiki/Hyperlink) between them conveys the reader's perceived [site structure](http://en.wikipedia.org/wiki/Site_map) and guides the reader's navigation of the site which generally includes a [home page](http://en.wikipedia.org/wiki/Home_page) with most of the links to the site's [web content](http://en.wikipedia.org/wiki/Web_content), and a supplementary about, [contact](http://en.wikipedia.org/wiki/Contact_page) and [link page](http://en.wikipedia.org/wiki/Link_page) [12].

Some websites require a subscription to access some or all of their content. Examples of subscription websites include many business sites, parts of news websites, [academic journal](http://en.wikipedia.org/wiki/Academic_journal) websites, gaming websites, file-sharing websites, [message boards](http://en.wikipedia.org/wiki/Internet_forum), web-based [email](http://en.wikipedia.org/wiki/Email), [social networking](http://en.wikipedia.org/wiki/Social_networking) websites, websites providing real-time [stock market](http://en.wikipedia.org/wiki/Stock_market) data, and websites providing various other services.

**3.1.1. Overview**

Organized by function, a website may be:

* a [personal website](http://en.wikipedia.org/wiki/Personal_website)
* a commercial website
* a [government website](http://en.wikipedia.org/wiki/E-Government)
* a [non-profit organization](http://en.wikipedia.org/wiki/Nonprofit_organization) website.

It could be the work of an individual, a business or other organization, and is typically dedicated to some particular topic or purpose. Any website can contain a hyperlink to any other website, so the distinction between individual sites, as perceived by the user, may sometimes be blurred [13].

Websites are written in, or dynamically converted to, HTML and are accessed using a [software](http://en.wikipedia.org/wiki/Software) interface classified as a [user agent](http://en.wikipedia.org/wiki/User_agent). Web pages can be viewed or otherwise accessed from a range of [computer](http://en.wikipedia.org/wiki/Computer)-based and Internet-enabled devices of various sizes, including desktop computers, laptops, PDAs and cell phones.

A website is [hosted](http://en.wikipedia.org/wiki/Web_hosting_service) on a computer system known as a [web server](http://en.wikipedia.org/wiki/Web_server), also called an HTTP server, and these terms can also refer to the software that runs on these systems and that retrieves and delivers the web pages in response to requests from the website users. [Apache](http://en.wikipedia.org/wiki/Apache_HTTP_Server) is the most commonly used web server software and [Microsoft](http://en.wikipedia.org/wiki/Microsoft)'s [IIS](http://en.wikipedia.org/wiki/Internet_Information_Services) is also commonly used. Some alternatives, such as [Lighttpd](http://en.wikipedia.org/wiki/Lighttpd), [Hiawatha](http://en.wikipedia.org/wiki/Hiawatha_(web_server)) or [Cherokee](http://en.wikipedia.org/wiki/Cherokee_(Webserver)), are fully functional and lightweight.

**3.1.2. Static website**

A static website is one that has web pages stored on the server in the format that is sent to a client web browser. It is primarily coded in Hypertext Markup Language.

Simple forms or marketing examples of websites, such as classic website, a five-page website or a brochure website are often static websites, because they present pre-defined, static information to the user. This may include information about a company and its products and services through text, photos, animations, audio/video and interactive menus and navigation.

This type of website usually displays the same information to all visitors. Similar to handing out a printed brochure to customers or clients, a static website will generally provide consistent, standard information for an extended period of time. Although the website owner may make updates periodically, it is a manual process to edit the text, photos and other content and may require basic website design skills and software.

A static web page may still have dynamic behaviour, provided that this is handled entirely client - side. This may include such features as a JavaScript image zoom feature to display photographs.

In summary, visitors are not able to control what information they receive via a static website, and must instead settle for whatever content the website owner has decided to offer at that time [37].

[Text editors](http://en.wikipedia.org/wiki/Text_editor), such as [Notepad](http://en.wikipedia.org/wiki/Notepad_(Windows)) or [Text Edit](http://en.wikipedia.org/wiki/TextEdit), where content and HTML markup are manipulated directly within the editor program:

* [WYSIWYG](http://en.wikipedia.org/wiki/WYSIWYG) offline editors, such as [Microsoft FrontPage](http://en.wikipedia.org/wiki/Microsoft_FrontPage) and [Adobe Dreamweaver](http://en.wikipedia.org/wiki/Adobe_Dreamweaver), with which the site is edited using a [GUI](http://en.wikipedia.org/wiki/GUI) interface and the final HTML markup is generated automatically by the editor software
* WYSIWYG online editors which create media rich online presentation like web pages, widgets, intro, blogs, and other documents.
* Template-based editors, such as [Rapid Weaver](http://en.wikipedia.org/wiki/RapidWeaver) and [IWeb](http://en.wikipedia.org/wiki/IWeb), which allow users to quickly create and upload web pages to a web server without detailed HTML knowledge, as they pick a suitable template from a palette and add pictures and text to it in a [desktop publishing](http://en.wikipedia.org/wiki/Desktop_publishing) fashion without direct manipulation of [HTML code](http://en.wikipedia.org/wiki/Character_encodings_in_HTML).

Static websites may still use [server side includes](http://en.wikipedia.org/wiki/Server_side_include)  as an editing convenience, such as sharing a common menu bar across many pages. As the site's behaviour to the reader is still static, this is not considered a dynamic site.

**3.1.3. Dynamic website**

A dynamic website is one that changes or customizes itself frequently and automatically, based on certain criteria.

Dynamic websites can have two types of dynamic activities: Code and Content. Dynamic code is invisible or behind the scenes and dynamic content is visible or fully displayed.

The first type is a web page with dynamic code. The code is constructed dynamically on the fly using active programming language instead of plain, static HTML.

A website with dynamic code refers to its construction or how it is built, and more specifically refers to the code used to create a single web page. A dynamic web page is generated on the fly by piecing together certain blocks of code, procedures or routines. A dynamically generated web page would recall various bits of information from a database and put them together in a pre-defined format to present the reader with a coherent page. A website with dynamic content refers to how its messages, text, images and other information are displayed on the web page, and more specifically how its content changes at any given moment. The web page content varies based on certain criteria, either pre-defined rules or variable user input. For example, a website with a database of news articles can use a pre-defined rule which tells it to display all news articles for today's date. This type of dynamic website will automatically show the most current news articles on any given date. Another example of dynamic content is when a retail website with a database of media products allows a user to input a search request for the keyword Beatles. In response, the content of the web page will spontaneously change the way it looked before, and will then display a list of Beatles products like CDs, DVDs and books [42].

**3.2. Hyper Text Markup Language**

Hyper Text Markup Language is the main [markup language](http://en.wikipedia.org/wiki/Markup_language) for displaying web pages and other information that can be displayed in a web browser.

HTML is written in the form of [HTML elements](http://en.wikipedia.org/wiki/HTML_element) consisting of tags enclosed in [angle brackets](http://en.wikipedia.org/wiki/Angle_brackets) (like <html>), within the web page content. HTML tags most commonly come in pairs like <h1> and </h1>, although some tags, known as empty elements, are unpaired, for example <img>. The first tag in a pair is the start tag, the second tag is the end tag. In between these tags web designers can add text, tags, comments and other types of text-based content [26].

The purpose of a [web browser](http://en.wikipedia.org/wiki/Web_browser) is to read HTML documents and compose them into visible or audible web pages. The browser does not display the HTML tags, but uses the tags to interpret the content of the page.

HTML elements form the building blocks of all websites. HTML allows [images and objects](http://en.wikipedia.org/wiki/Img_(HTML_element)) to be embedded and can be used to create [interactive forms](http://en.wikipedia.org/wiki/Fieldset). It provides a means to create [structured documents](http://en.wikipedia.org/wiki/Structured_document) by denoting structural [semantics](http://en.wikipedia.org/wiki/Semantic) for text such as headings, paragraphs, lists, links, quotes and other items. It can embed [scripts](http://en.wikipedia.org/wiki/Scripting_language) in languages such as [JavaScript](http://en.wikipedia.org/wiki/JavaScript) which affect the behaviour of HTML webpages.

Web browsers can also refer to [Cascading Style Sheets](http://en.wikipedia.org/wiki/Cascading_Style_Sheets) to define the appearance and layout of text and other material. The [W3C](http://en.wikipedia.org/wiki/W3C), maintainer of both the HTML and the CSS standards, encourages the use of CSS over explicit presentational HTML markup [24].

**3.2.1. Markup**

HTML markup consists of several key components, including elements, character-based data types, character references and entity references. Another important component is the [document type declaration](http://en.wikipedia.org/wiki/Document_type_declaration), which triggers [standards mode](http://en.wikipedia.org/wiki/Standards_mode) rendering [18].

The following is an example of the classic [Hello world program](http://en.wikipedia.org/wiki/Hello_world_program), a common test employed for comparing [programming languages](http://en.wikipedia.org/wiki/Programming_language), [scripting languages](http://en.wikipedia.org/wiki/Scripting_language) and [markup languages](http://en.wikipedia.org/wiki/Markup_language). This example is made using 9 [lines of code](http://en.wikipedia.org/wiki/Lines_of_code):

<!DOCTYPE html>

<html>

<head>

<title>Hello HTML</title>

</head>

<body>

<p>Hello World!</p>

</body>

</html>

(The text between <html> and </html> describes the web page, and the text between <body> and </body> is the visible page content. The markup text “<title>Hello HTML</title>” defines the browser page title.)

This Document Type Declaration is for HTML5. If the <!DOCTYPE html> declaration is not included, various browsers will revert to “[quirks mode](http://en.wikipedia.org/wiki/Quirks_mode)” for rendering[17].

#### 3.2.2. Attributes

Most of the attributes of an element are [name-value pairs](http://en.wikipedia.org/wiki/Attribute-value_pair), separated by “=” and written within the start tag of an element after the element's name. The value may be enclosed in single or double quotes, although values consisting of certain characters can be left unquoted in HTML. Leaving attribute values unquoted is considered unsafe. In contrast with name-value pair attributes, there are some attributes that affect the element simply by their presence in the start tag of the element, like the “ismap”, attribute for the “img”, element.

There are several common attributes that may appear in many elements:

* The id attribute provides a document-wide unique identifier for an element. This is used to identify the element so that style sheets can alter its presentational properties, and scripts may alter, animate or delete its contents or presentation. Appended to the URL of the page, it provides a globally unique identifier for the element, typically a sub-section of the page.
* The class attribute provides a way of classifying similar elements. This can be used for [semantic](http://en.wikipedia.org/wiki/Semantics) or presentation purposes. For example, an HTML document might semantically use the designation class= “notation” to indicate that all elements with this class value are subordinate to the main text of the document. In presentation, such elements might be gathered together and presented as footnotes on a page instead of appearing in the place where they occur in the HTML source. Class attributes are used semantically in [micro formats](http://en.wikipedia.org/wiki/Microformat). Multiple class values may be specified; for example class= “notation important” puts the element into both the “notation” and the “important” classes.
* An author may use the style attribute to assign presentational properties to a particular element. It is considered better practice to use an element's id or class attributes to select the element from within a style sheet, though sometimes this can be too cumbersome for a simple, specific, or ad hoc styling.
* The title attribute is used to attach sub textual explanation to an element. In most browsers this attribute is displayed as a [tooltip](http://en.wikipedia.org/wiki/Tooltip).

The lang attribute identifies the natural language of the element's contents, which may be different from that of the rest of the document. For example, in an English-language document:

<p>Oh well, <span lang="fr">c'est la vie</span>, as they say in France.</p>

The abbreviation element, abbr, can be used to demonstrate some of these attributes:

<abbr id="anId" class="jargon" style="color:purple;" title="Hypertext Markup Language">HTML</abbr>

This example displays as HTML; in most browsers, pointing the cursor at the abbreviation should display the title text “Hypertext Markup Language”.

Most elements also take the language-related attribute dir to specify text direction, such as with “rtl” for right-to-left text in, for examples, [Arabic](http://en.wikipedia.org/wiki/Arabic_language), [Persian](http://en.wikipedia.org/wiki/Persian_language) or [Hebrew](http://en.wikipedia.org/wiki/Hebrew_language) [48].

**3.2.3. Semantic HTML**

Semantic HTML is a way of writing HTML that emphasizes the meaning of the encoded information over its presentation. HTML has included semantic markup from its inception, but has also included presentational markup such as <font>, <i> and <center> tags. There are also the semantically neutral [span and div](http://en.wikipedia.org/wiki/Span_and_div) tags. Since the late 1990s when [Cascading Style Sheets](http://en.wikipedia.org/wiki/Cascading_Style_Sheets) were beginning to work in most browsers, web authors have been encouraged to avoid the use of presentational HTML markup with a view to the [separation of presentation and content](http://en.wikipedia.org/wiki/Separation_of_presentation_and_content) [49].

In a 2001 discussion of the [Semantic Web](http://en.wikipedia.org/wiki/Semantic_Web), Tim Berners-Lee and others gave examples of ways in which intelligent software “agents” may one day automatically trawl the Web and find, filter and correlate previously unrelated, published facts for the benefit of human users. Such agents are not commonplace even now, but some of the ideas of [Web 2.0](http://en.wikipedia.org/wiki/Web_2.0), [mash ups](http://en.wikipedia.org/wiki/Mashup_(web_application_hybrid)) and [price comparison websites](http://en.wikipedia.org/wiki/Price_comparison_service) may be coming close. The main difference between these web application hybrids and Berners-Lee's semantic agents lies in the fact that the current [aggregation](http://en.wikipedia.org/wiki/Feed_aggregator) and hybridisation of information is usually designed in by web developers, who already know the web locations and the [API semantics](http://en.wikipedia.org/wiki/Application_programming_interface) of the specific data they wish to mash, compare and combine[18].

An important type of web agent that trawls and reads web pages automatically, without prior knowledge of what it might find, is the [Web crawler](http://en.wikipedia.org/wiki/Web_crawler) or search-engine spider. These software agents are dependent on the semantic clarity of web pages they find as they use various techniques and [algorithms](http://en.wikipedia.org/wiki/Algorithm) to read and index millions of web pages a day and provide web users with [search facilities](http://en.wikipedia.org/wiki/Web_search_engine) without which the World Wide Web would be only a fraction of its current usefulness.

In order for search-engine spiders to be able to rate the significance of pieces of text they find in HTML documents, and also for those creating mashups and other hybrids as well as for more automated agents as they are developed, the semantic structures that exist in HTML need to be widely and uniformly applied to bring out the meaning of published text.

Good semantic HTML also improves the [accessibility](http://en.wikipedia.org/wiki/Accessibility) of web documents. For example, when a screen reader or audio browser can correctly ascertain the structure of a document, it will not waste the visually impaired user's time by reading out repeated or irrelevant information when it has been marked up correctly.

**3.3. Cascading Style Sheets**

Cascading Style Sheets is a [style sheet language](http://en.wikipedia.org/wiki/Style_sheet_language) used for describing the [presentation semantics](http://en.wikipedia.org/wiki/Presentation_semantics) of a document written in a [markup language](http://en.wikipedia.org/wiki/Markup_language). Its most common application is to style [web pages](http://en.wikipedia.org/wiki/Web_page) written in [HTML](http://en.wikipedia.org/wiki/HTML) and [XHTML](http://en.wikipedia.org/wiki/XHTML), but the language can also be applied to any kind of [XML](http://en.wikipedia.org/wiki/XML) document, including [plain XML](http://en.wikipedia.org/wiki/Plain_Old_XML), [SVG](http://en.wikipedia.org/wiki/Scalable_Vector_Graphics) and [XUL](http://en.wikipedia.org/wiki/XUL).

CSS is designed primarily to enable the separation of document content from document presentation, including elements such as the [layout](http://en.wikipedia.org/wiki/Page_layout), [colours](http://en.wikipedia.org/wiki/Color), and [fonts](http://en.wikipedia.org/wiki/Typeface). This separation can improve content [accessibility](http://en.wikipedia.org/wiki/Accessibility), provide more flexibility and control in the specification of presentation characteristics, enable multiple pages to share formatting, and reduce complexity and repetition in the structural content. CSS can also allow the same markup page to be presented in different styles for different rendering methods, such as on-screen, in print, by voice and on [Braille](http://en.wikipedia.org/wiki/Braille)-based, [tactile](http://en.wikipedia.org/wiki/Tactile) devices. It can also be used to allow the web page to display differently depending on the screen size or device on which it is being viewed. While the author of a document typically links that document to a CSS style sheet, readers can use a different style sheet, perhaps one on their own computer, to override the one the author has specified [14].

CSS specifies a priority scheme to determine which style rules apply if more than one rule matches against a particular element. In this so-called cascade, priorities or weights are calculated and assigned to rules, so that the results are predictable [30].

### 3.3.1. Sources

CSS information can be provided from various sources. CSS style information can be in a separate document or it can be embedded into an HTML document. Multiple style sheets can be imported. Different styles can be applied depending on the output device being used; for example, the screen version can be quite different from the printed version, so that authors can tailor the presentation appropriately for each medium [39].

Priority scheme for CSS sources:

Author styles in the form of:

* Inline styles, inside the HTML document, style information on a single element, specified using the style attribute
* Embedded style, blocks of CSS information inside the HTML itself
* External style sheets, i.e., a separate CSS file referenced from the document

User style:

* A local CSS file the user specifies with a browser option, which acts as an override applied to all documents

[User agent](http://en.wikipedia.org/wiki/User_agent) style:

* Default styles applied by the user agent, i.e., the browser's default settings for each element's presentation

The style sheet with the highest priority controls the content display. Declarations not set in the highest priority source are passed on to a source of lower priority, such as the user agent style. This process is called cascading.

One of the goals of CSS is also to allow users greater control over presentation. Someone who finds red italic headings difficult to read may apply a different style sheet. Depending on the browser and the web site, a user may choose from various style sheets provided by the designers, or may remove all added styles and view the site using the browser's default styling, or may override just the red italic heading style without altering other attributes [48].

### 3.3.2. Difficulty with adoption

The CSS 1 specification was completed in 1996. Microsoft's [Internet Explorer 3](http://en.wikipedia.org/wiki/Internet_Explorer_3)was released in that year, featuring some limited support for CSS. But it was more than three years before any web browser achieved near-full implementation of the specification. [Internet Explorer 5.0](http://en.wikipedia.org/wiki/Internet_Explorer_for_Mac) for the [Macintosh](http://en.wikipedia.org/wiki/Apple_Macintosh), shipped in March 2000, was the first browser to have full CSS 1 support, surpassing [Opera](http://en.wikipedia.org/wiki/Opera_(web_browser)), which had been the leader since its introduction of CSS support 15 months earlier. Other browsers followed soon afterwards, and many of them additionally implemented parts of CSS 2. As of August 2010, no browser has fully implemented CSS 2, with implementation levels varying [42].

Even though early browsers such as [Internet Explorer 3](http://en.wikipedia.org/wiki/Internet_Explorer_3)and [4](http://en.wikipedia.org/wiki/Internet_Explorer_4), and [Netscape 4.x](http://en.wikipedia.org/wiki/Netscape_Navigator) had support for CSS, it was typically incomplete and had serious [bugs](http://en.wikipedia.org/wiki/Software_bug). This was a serious obstacle for the adoption of CSS.

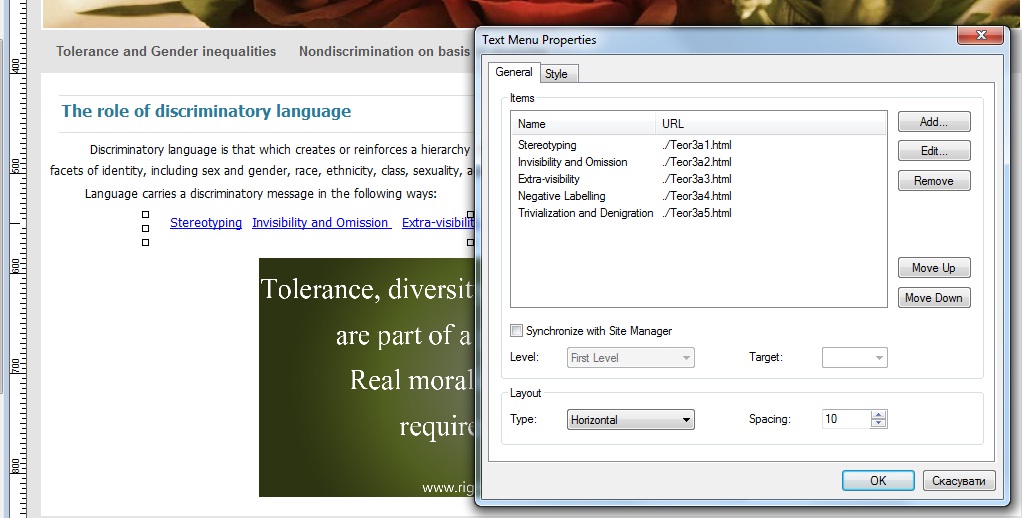
When later “version 5”, browsers began to offer a fairly full implementation of CSS, they were still incorrect in certain areas and were fraught with inconsistencies, bugs and other [quirks](http://en.wikipedia.org/wiki/Quirks_mode). The proliferation of such CSS - related inconsistencies and even the variation in feature support has made it difficult for designers to achieve a consistent appearance across browsers and [platforms](http://en.wikipedia.org/wiki/Computing_platform). Some authors resorted to [workarounds](http://en.wikipedia.org/wiki/Workaround) such as [CSS hacks](http://en.wikipedia.org/wiki/CSS_hack) and [CSS filters](http://en.wikipedia.org/wiki/CSS_filter).

Problems with browsers patchy adoption of CSS, along with errata in the original specification, led the W3C to revise the CSS 2 standard into CSS 2.1, which moved nearer to a working snapshot of current CSS support in HTML browsers. Some CSS 2 properties that no browser successfully implemented were dropped, and in a few cases, defined behaviours were changed to bring the standard into line with the predominant existing implementations. CSS 2.1 became a Candidate Recommendation on February 25, 2004, but CSS 2.1 was pulled back to Working Draft status on June 13, 2005, and only returned to Candidate Recommendation status on July 19, 2007. In the past, some web servers were configured to serve all documents with the filename extension .cssas [mime type](http://en.wikipedia.org/wiki/Internet_media_type) application/x-pointplus rather than text/css. At the time, the Net-Scene company was selling PointPlus Maker to convert [PowerPoint](http://en.wikipedia.org/wiki/Microsoft_PowerPoint) files into Compact Slide Show files [55].

* 1. **Web site creating process description**

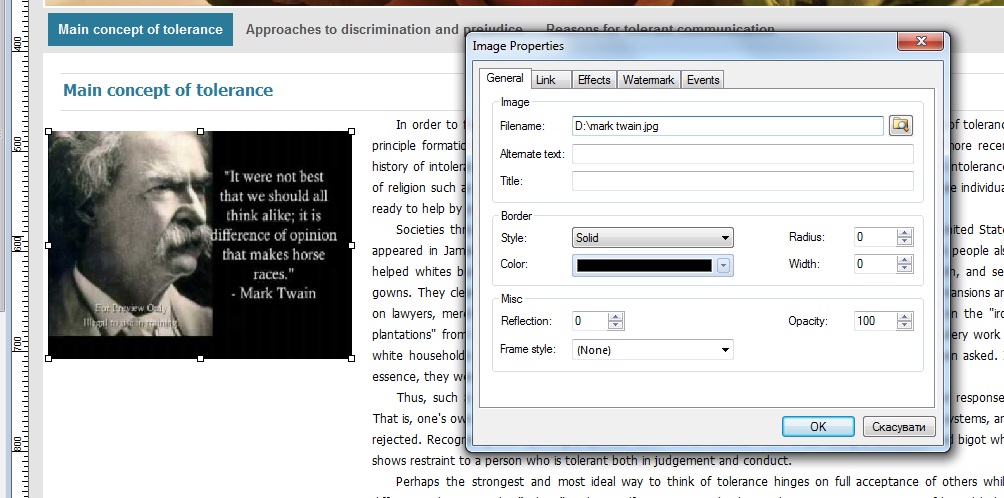
The description of the main steps in creating the web site which contains the detailed information on the theme of mey research is presented hereafter.

This menu was used for the adjustement of text sections in the given web site. I specified the main text, its parameters and layout in the window which can be seen on Figure. 3.1. below.



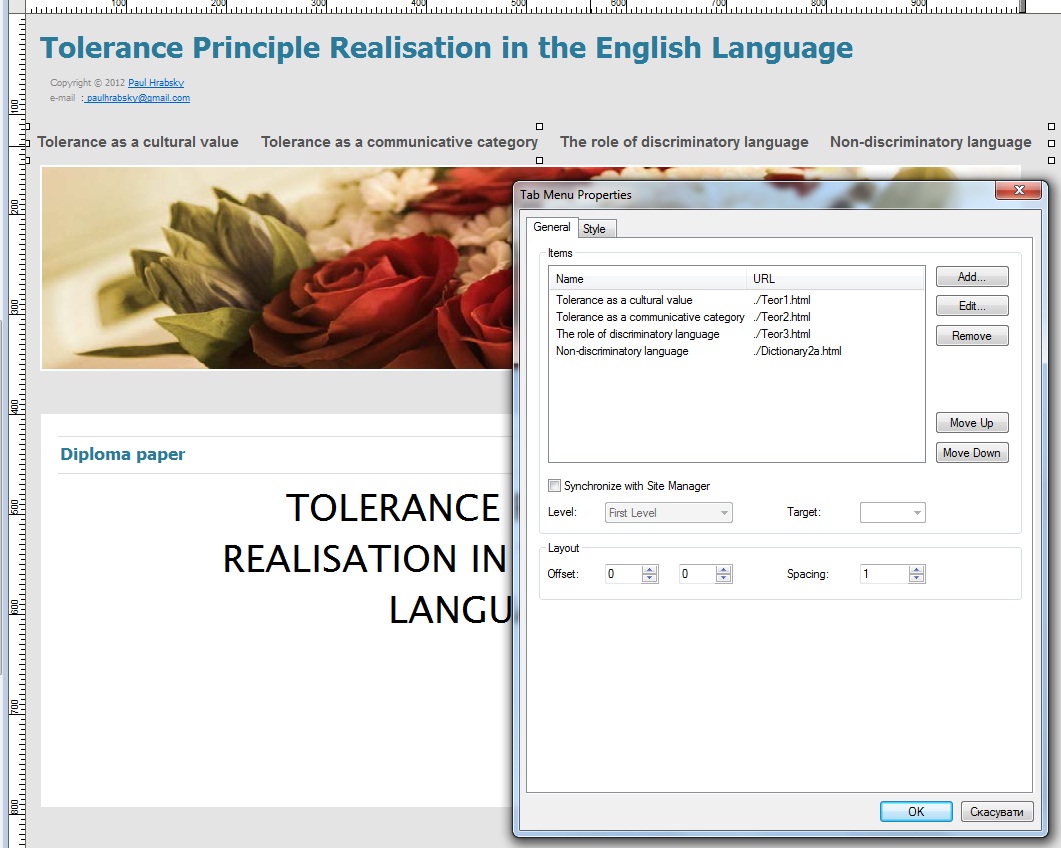
*Figure 3.1. Text Menu properties*

On Figure 3.2. can be seen a menu of pictures which were added to the web site. With the help of this menu many different operations with any picture can be carried out, for example, it is possible to chose the place wahere it is situated, its size, colour and the picture’s radius.



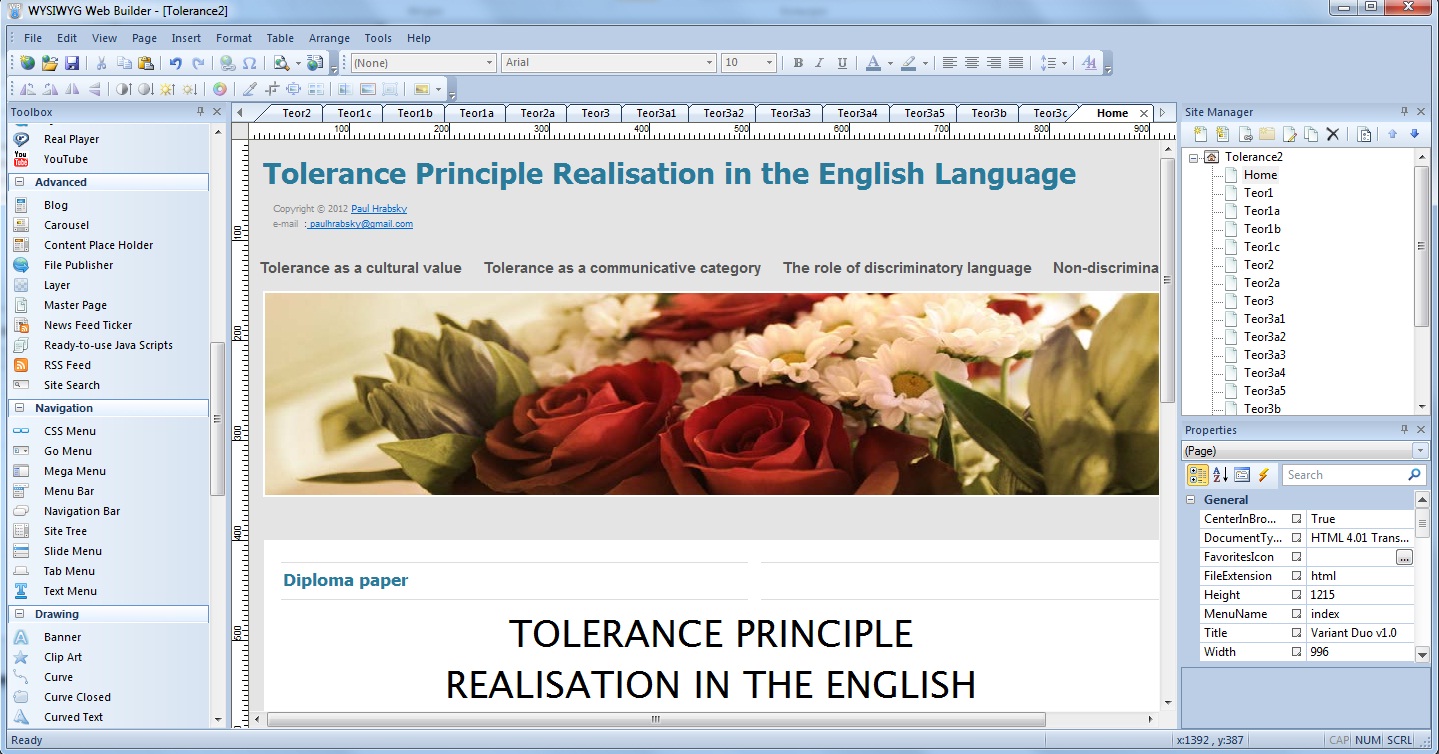
*Figure 3.2. Image properties*

Figure 3.3. shows the menu of tables presented in the form of hyperlink. It allows to specify different sections of the text, to change the general image and the plces, where the text is to be placed.



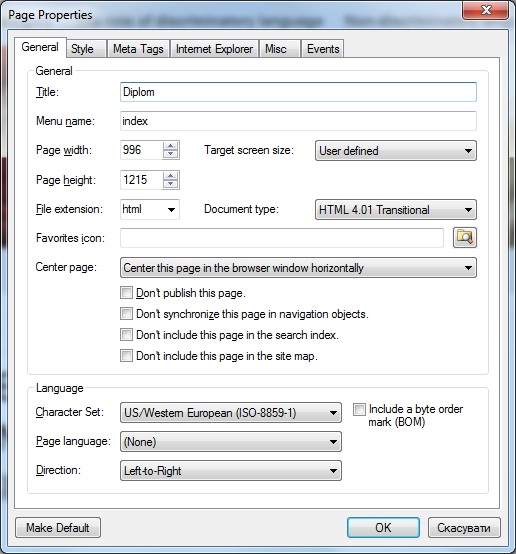
*Figure 3.3.Tab Menu Properties*

With the help of Tab Manu (Figure 3.4.) numerous manipulation with the text were carried out, e.g. fitting the text or adjusting colour and text size.



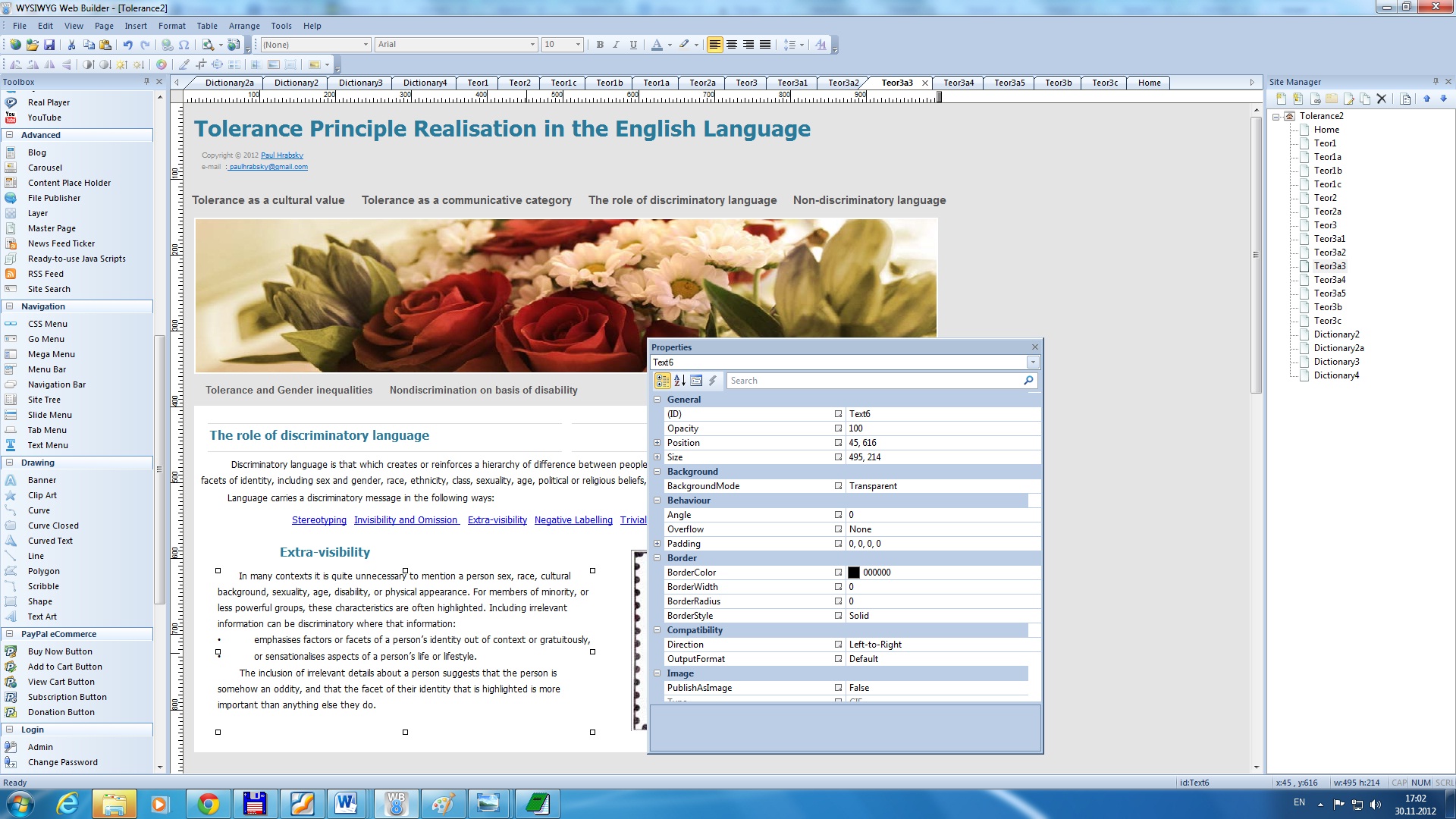
*Figure 3.4. Textbox*

On Figure 3.5. is presented the window with the help of which the main properties of the web site page, e. i. its width and height, were adjusted.



*Figure 3.5. Page properties*

Additional properties menu is shown on Figure 3.6. It was used for adjusting web pages.



*Figure 3.6. Properties of Textbox*

All in all, my website has 10 webpages. It contains the theoretical research data on the issues of tolerance principle realisation in the English language.

**Conclusions**

This diploma paper deals with linguistic means of principle of tolerance realization in the English language.

On the day of its fiftieth anniversary, 16 November 1995, UNESCO's Member States adopted a Declaration of Principles on Tolerance. Among other things, the Declaration affirms that tolerance is neither indulgence nor indifference. It is respect and appreciation of the rich variety of the world's cultures, forms of expression and ways of being human. Tolerance recognizes the universal human rights and fundamental freedoms of others. People are naturally diverse; only tolerance can ensure the survival of mixed communities in every region of the globe.

Along with outright injustice and violence, discrimination and marginalization are common forms of intolerance. Education for tolerance should aim at countering influences that lead to fear and exclusion of others, and should help people develop capacities for independent judgement, critical thinking and ethical reasoning. The diversity of our world's many religions, languages, cultures and ethnicities is not a pretext for conflict, but is a treasure that enriches all the people.

The whole world is trying to find the ways to fight intolerance. First of all it requires law, because each Government is responsible for enforcing human rights laws, for banning and punishing hate crimes and discrimination. Secondly, relevant education is needed. Laws are necessary but not sufficient for countering intolerance in individual attitudes. Intolerance is very often rooted in ignorance and fear: fear of the unknown, of the other, other cultures, nations, religions. Intolerance is also closely linked to an exaggerated sense of self-worth and pride, whether personal, national or religious. These notions are taught and learned at an early age. Therefore, greater emphasis needs to be placed on educating more and better. Endeavours to build tolerance through education will not succeed unless they reach all age groups, and take place everywhere: at home, in schools, in the workplace, in law-enforcement and legal training, and not least in entertainment and on the information highways. Thirdly, fighting intolerance requires access to information as the most efficient way to limit the influence of hatemongers is to develop policies that generate and promote press freedom and press pluralism, in order to allow the public to differentiate between facts and opinions. And finally, individual awareness is of paramount importance. Intolerance in a society is the sum-total of the intolerance of its individual members. Bigotry, stereotyping, stigmatizing, insults and racial jokes are examples of individual expressions of intolerance to which some people are subjected daily. Intolerance breeds intolerance. It leaves its victims in pursuit of revenge. In order to fight intolerance individuals should become aware of the link between their behaviour and the vicious cycle of mistrust and violence in society.

As language changes in response to our needs, it is necessary to constantly examine discriminatory signs in order to be aware of appropriate tolerant linguistic means which are sorely needed in the today’s globalised world.

In the course of investigation the major forms of sexist language were revealed. These are: invisibility, inferiority, and trivialisation. By these is meant that women are often invisible in language, for example, due to the use of the masculine pronouns to refer to both men and women. Where these terms are never varied to include reference to women, the absence or unimportance of women is reinforced. Language is also sometimes used to suggest that in certain roles women are inferior to men. Finally, language can be used to trivialise women by describing them predominantly in terms of the roles of “wife” or “mother”, or referring to their physical attributes when this is not appropriate in the context. As women enter and succeed in areas traditionally seen as male dominated, such assumptions will be weakened. However, the unnecessary mention of gender needs to be challenged if language is to be tolerant. Such a language which is used contrary to gender discrimination is inclusive language.

Also called gender neutral, non-gender specific or non-sexist language, inclusive language refers to language that includes women and treats women and men equally.  It does not exclude one gender nor demean their status. It does not stereotype, nor suggest false generics, nor make irrelevant gender references.

There are a number of alternatives to the sexist language described above which can ensure that language is inclusive. Among them are lexical means such as appropriate use of Ms, Mrs, Miss, Mr, finding alternatives that the pronouns “he” and “his” and to using “man” generically, avoiding patronising expressions (i.e. members of both sexes should be represented in a parallel manner), substituting demeaning expressions (those which have more than one meaning and negative connotation of weakness) with more neutral words, avoiding language that stereotypes (e.g. by omitting feminine suffixes and using names of professions without gender indicating adjectives), as well as sexist descriptions and generalisations, etc. There is also a grammatical means which consists in varying word order.

The linguistic portrayal of people based on ability or disability has traditionally highlighted disability and led to terms including “handicapped”, “the blind” and “the disabled”. This language trend has tended to emphasise the disability rather than the person. This leads to derogatory labelling, depersonalisation or impersonal reference, stereotyping (often with people with a disability seen as victims or suffering), the crude amalgamation of whole spectrums of quite specific physical and intellectual impairments, and many other forms of social and economic discrimination.

Many people with disabilities understandably resent the impersonal terms used to describe them because these ignore their individuality and imply that a disability necessarily means general incapacity to perform many tasks and activities. Taking into account that all the people are differently “abled”, it is important to avoid stereotyping and depersonalisation.

The general principle to apply with regard to improving language inclusivity regarding disability is to focus on the person, not the disability. Hence, phrases such as “person with disability” or “musician with vision impairment” are considered more inclusive and sensitive, and by using them it is recognised that a disability is only one characteristic of an individual and does not indicate a general lack of ability or capacity. To describe such individuals the disability community has developed preferred terminology — People First Language (or Person First Language). Besides that words and expressions emphasising ability are to be used instead of words which possess connotative meanings of limitations. Partially substantivized adjectives presenting properties of a group (such as “the disabled”) are also to be avoided, along with the euphemisms which actually emphasise the problem. It is inappropriate to use offensive and negative words and expressions as well.

Thus, the ability to consider and create necessary conditions for the effective dealing with the problem of discrimination, the ability to understand the scope and consequences of a intolerance and the ability to use basic means of inclusive, people first language are of paramount importance for the main goal – that of respecting and tolerating.

Therefore, I believe that all the people should be prepared to behave appropriately when faced with race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth which is different and their linguistic preparation should be considered not as the desirable appendix, but as an obligatory component.

It is necessary to study every day in order to be a professional. Internet is the fastest and most convenient source of obtaining new and helpful information nowadays. It is an endless source of knowledge. Therefore I create a website and place all the useful data that was gained during my research into it.

The aim of designing a website with the help of HTML was successfully achieved. The website contains all the theoretical research data, i.e. definitions of the concepts of tolerance, discrimination and prejudice, the list of reasons for tolerant communication and the one describing the ways of discrimination, information on relevant legislation and guidelines, the analysis of discriminatory language on the basis of gender and disability and its tolerant alternatives, which are further exemplified.

Thus, in accordance with the objectives of my research, I explained a constantly increasing role of tolerance in the modern globalized world, analysed historical features of tolerance formation, examined definitions of the notions of tolerance and discrimination, revealed a modern paradigm of understanding tolerance, analysed English language lexical and grammatical means of expressing tolerance, and designed a website. Therefore, I can conclude that I achieved the aim of this research, having investigated lexical and grammatical means of tolerance category realisation in the English language.

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**Анотація**

Дипломна робота присвячена дослідженню толерантності в англійській мові. Метою дослідження є аналіз лексичних та граматичних засобів реалізації принципу толерантності.

Матеріалом дослідження служать англомовні інструкції та рекомендації, у яких прописані шляхи подолання гендерної та фізіологічної дискримінації. На їх основі було виокремлено, проаналізовано та систематизовано основні лексичні та граматичні засоби реалізації принципу толерантності у зазначених сферах.

Дипломна робота складається із вступу, трьох розділів, висновків, списку літератури, анотацій українською та німецькою мовами, одного додатка.

У вступі розкрито актуальність теми дослідження, визначено мету, завдання, об’єкт і предмет дослідження, описано методи дослідження, обґрунтовано теоретичне і практичне значення дослідження.

У першому розділі йдеться про поняття толерантності, дискримінації та упередження, які відіграють важливу роль у процесі соціалізації та міжкультурної комунікації, толерантність як комунікативну категорію, та чинники, які характеризують дискримінаційні процеси у сучасному глобалізованому світі. У розділі проаналізовано існуючі законодавчі акти, інструкції та рекомендації, метою яких є подолання дискримінації.

У другому розділі йдеться про способи вербалізації упереджень та висвітлені мовні засоби, необхідні для формування толерантних моделей спілкування з метою унеможливлення дискримінації у гендерному та фізіологічному аспектах в англійській мові.

У третьому розділі йдеться про створення сайту на мові програмування HTML. Коротко подана історія виникнення HTML. Описано використання мови HTML при створенні веб - сторінок. Призначення сайту проінформувати населення про проблеми толерантності у суспільстві.

У висновках коротко наводяться результати проведеного дослідження, обґрунтовано досягнуті цілі та значущість проведеної роботи.

У додатку подано приклади дискримінаційних лексичних одиниць у англійській мові та їх більш прийнятні відповідники.

У списку використаної літератури подано джерела, проаналізовані і використані під час написання дипломної роботи. Список літератури налічує 61 позиції.

Обсяг дипломної роботи складає 73 сторінки.

**Ключові слова:** дискримінація, упередження, принцип толерантності, недискримінація, комунікативна категорія, інклюзивна мова, інструкції, рекомендації.

**Zusammenfassung**

Die vorliegende Diplomarbeit ist der Untersuchung der Toleranz in der englischen Sprache gewidmet. Das Forschungsziel ist die Analyse der lexikalischen und grammatikalischen Mittel der Realisierung des Toleranzprinzips.

Das Forschungsmaterial sind in Englisch geschriebene Vorschriften und Empfehlungen, wo die Möglichkeiten zur Verhinderung von Geschlechts- und physiologischen Diskriminierung beschrieben sind. Auf deren Basis werden die wichtigsten lexikalischen und grammatikalischen Mittel der Realisierung des Toleranzprinzips in genannten Bereichen abgetrennt, analysiert und systematisiert.

Diese Diplomarbeit besteht aus einer Einleitung, drei Kapiteln, Schlussfolgerungen, Literaturverzeichnis, Zusammenfassung in Ukrainisch und Deutsch und eine Anhängen.

In der Einleitung wird die Aktualität des Forschungsthemas, Ziel, Aufgabe, Objekt, Gegenstand und Methoden der Forschung beschrieben, theoretische und praktische Bedeutung der Forschung begründet.

Im ersten Kapitel handelt es sich um solche Begriffe wie Toleranz, Diskriminierung und Vorurteilen, die eine wichtige Rolle im Prozess der Sozialisation und der interkulturellen Kommunikation spielen, sowie Toleranz als kommunikative Kategorie, und die Faktoren, die die diskriminierenden Prozesse in der heutigen globalisierten Welt charakterisieren. Hier werden die Gesetze, Vorschriften und Empfehlungen analysiert, die auf Bekämpfung von Diskriminierungen abzielen.

Im zweiten Kapitel werden die Möglichkeiten der Verbalisierung von Vorurteilen und die Sprachmittel, die für die Bildung von hochverfügbaren Kommunikationsmodellen zur Verhinderung der Geschlechts- und physiologischen Diskriminierung in englischer Sprache notwendig sind, beschrieben.

Im dritten Kapitel wird die Erstellung einer Website in der Programmiersprache HTML beschrieben. Es wird kurz die Geschichte von HTML und die Verwendung von HTML zum Erstellen von Webseiten behandelt. Zweck dieser Website ist die Öffentlichkeit über Fragen der Toleranz in der Gesellschaft zu informieren.

In den Schlussfolgerungen werden die Forschungsergebnisse beschrieben, erreichten Ziele und die Bedeutung dieser Forschung begründet.

Die Anlage enthält Beispiele für diskriminierende lexikalische Einheiten in englischer Sprache und ihre Äquivalente.

Im Literaturverzeichnis werden die analysierten und in dieser Arbeit erwähnen Literaturquellen genannt. Es enthält 61 Positionen.

Der Umfang der Arbeit beträgt 73 Seiten.

**Deskriptoren**: Diskriminierung, Vorurteilen, das Toleranzprinzip, Nichtdiskriminierung, Kommunikationskategorie, inklusive Sprache, Vorschriften und Empfehlungen.

Appendix A

Non-discriminatory language

Table A.1. Examples of gender inclusive language

|  |  |  |
| --- | --- | --- |
|  | **Exclusive words and phrases** | **Inclusive alternatives** |
| Form of address | Dear Sir, | Dear Sir or Madam, |
|  | Miss, Mrs | Ms |
| Pronouns | God loves a cheerful giver and accepts his offering. | God loves a cheerful giver and accepts their offering. |
|  | Each student should bring his pen. | Each student should bring her/his pen.  Students should bring their pens. |
| “Man”, exclusively  male terms for people  and for God, professions | Man/mankind | People/humanity/human beings/humankind, the human species/the human race/we/ ourselves/men and women/homo sapiens/one/the public/society/the self/ human  nature |
|  | Man’s achievements | Human achievements/ achievements of the human species/achievements of our ancestors |
|  | the average man | individual |
|  | To man (the desk/the office/the phones/ the project) | To staff /attend to (the desk/the office/(the phones/ the project)/to answer/operate the phones/to hire personnel/employ staff/to operate/to run/to administer |
|  | Manfully | Valiantly |
|  | Wise men | Counsellors/prominent persons |
|  | Mankind | Humanity |
|  | Manpower | Staff/labour/work force/employees, personnel/workers/human resources/ human power/human energy |
|  | Man-made | Artificial/synthetic/manufactured/of human construction/of human origin/human- induced/technogenic/machine-made |
|  | Man-sized job | Demanding job/task |
|  | Brotherhood of man | Human fellowship/human kinship/ solidarity |
|  | Man-months | Work-months, staff-months |
|  | Man of letters, man of science | Scholar/academic/writer/author/critic/thinker scientists |
|  | Every man for himself | Everyone for themselves, every man and woman for themselves, everyone for himself/ herself |
|  | Anchor man | Anchor |
|  | All forms of alumnus/a alumni/ae | Alum/grad alums/grads |
|  | Authoress | Author/writer |
|  | Brethren | Friends/brothers and sisters |
|  | Brotherly | Comradely/friendly/co-operative |
|  | Businessman | Business manager/executive/ head of firm/agent/representative/business traveller/ business community/business people |
|  | Cameraman | Photographer/camera operator/ camera crew |
|  | Caveman | Cave dweller |
|  | Chairman | Chairperson/chair/president/presiding officer |
|  | Cleaning lady | Cleaner |
|  | Coed | Student |
|  | Comedienne | Comedian |
|  | Craftsman | Craft worker/artisan/craftsperson/ craftspeople |
|  | Craftsmanship | Craft, craft skills |
|  | Draughtsman | Designer |
|  | Executrix | Executor |
|  | Fellow countryman | Compatriot |
|  | Fellowship | Community |
|  | Female/woman athlete, doctor, driver, lawyer, pilot, photographer, priest, senator, soldier | Athlete, doctor, driver, lawyer, pilot, photographer, priest, senator, soldier |
|  | Fireman | Fire-fighter/fire crew/fire brigade |
|  | Forefathers | Forebears/ancestors/founders/precursors |
|  | Foreman | Supervisor/superintendent |
|  | Freshman/freshmen | First-year students/frosh |
|  | Gentleman’s agreement | Honourable agreement |
|  | Girl/lady pitcher | Pitcher |
|  | Grounds man | Gardener/grounds worker/landscaper |
|  | Landlord | Owner/proprietor |
|  | Layman | Layperson/non-specialist/non-professional/novice |
|  | Mailman | Mail carrier |
|  | Male nurse | Nurse |
|  | Ombudsman | Mediator |
|  | Matron | Director of nursing |
|  | Poetess | Poet |
|  | Policeman | Police officer, police |
|  | Repairman | Repairer, technician |
|  | Salesman/girl | Shop assistant/sales assistant/shop worker/sales representative/salesclerk/sales staff |
|  | Spokesman | Spokesperson, representative, official |
|  | Sportsman | Athlete, sportsman, sportswoman |
|  | Statesman | Political leader/public servant |
|  | Statesmanship | Statecraft |
|  | Stewardess/air hostess | Flight attendant |
|  | Waitress | Server |
|  | Workmanlike | Serviceable/well-made/well executed/ skilful |
|  | Usherette | Usher |
| Personal  Equality/  Elimination of  Stereotypes | Daring frontiersmen fought their way westward, encouraged by their patient wives. | Daring men and women fought their way westward. |
|  | John, a successful business owner, was accompanied by Jane, a stunning blonde beauty. | Jane, a dedicated community worker, was accompanied by John, a successful business owner. |
|  | The girls in the office answer the phone. | The office staff answers the phone. |
|  | The men on Capitol Hill/ The girls in the Senate | Members of the Senate |
|  | George Smith married the daughter of Jacob  Jones, the rich banker. | George Smith married Julie Jones. |
|  | Managers and their wives;  delegates and their wives | Managers and their spouses/delegates and delegates and their wives/ their spouses or persons accompanying them. |
|  | He helps her with the housework. | They share the housework |
|  | The doctor... he | Doctors...they/the doctor... she |
|  | The nurse...she | Nurses... they/the nurse... he |
|  | Mothering | Parenting/nurturing/ Child-rearing/ childcare/  affection (or specify exact behaviour)/mollycoddling, fussing |
|  | Girl/girls in the office | Woman/office assistants/administrative staff/assistants |
|  | Housewife | Homemaker/consumer/customer, shopper |
|  | Lady | woman |
|  | Emasculated | Weakened/enfeebled/diminished/toothless/  tame/watered-down |
|  | Hysterical  women | Women |
|  | The student’s behaviour was typically female. | The student’s behaviour was |
|  | Tomboy | Intrepid Child/boisterous Child |
|  | Sportsmanlike | Fair/sporting |
|  | Workmanlike | Skilful/efficient |
|  | Man and wife/ managers and their wives | Husband and wife/wife and husband/managers and their spouses |

Table A.2. Examples of People First Language

|  |  |
| --- | --- |
| **Exclusive words and phrases** | **Inclusive alternatives** |
| the handicapped, the disabled | people with disabilities |
| normal, healthy, whole or typical people | people without disabilities |
| person with a birth defect | person who has a congenital disability |
| person afflicted with, suffers from, a victim of... | person who has (or has been diagnosed with)... |
| Downs person, mongoloid, mongol | person who has Down syndrome |
| the autistic | person who has (or has been diagnosed with) autism |
| a quadriplegic, a paraplegic | person with quadriplegia, person with paraplegia, person diagnosed with a physical disability |
| a cripple | person with a physical disability |
| a dwarf, a midget | person of short stature, little person |
| dumb, mute | person who is unable to speak, person who uses a communication device |
| the blind | people who are blind, person who is visually  impaired |
| learning disabled | person with a learning disability |
| crazy, insane, psycho, mentally ill, emotionally disturbed, demented | person diagnosed with a mental health condition |
| mentally retarded, retarded, slow, idiot, moron | person diagnosed with a cognitive disability or with an intellectual and developmental disability |
| special ed student, special education student | student who receives special education services |
| confined to a wheelchair; wheelchair bound | person who uses a wheelchair or a mobility chair |
| handicapped parking, bathroomы | accessible parking, bathrooms |