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REFLECTION OF XENOPHOBIA IN THE ENGLISH LANGUAGE

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Xenophobia has become a mass phenomenon, spreading over a wide range of objects. The main objects of xenophobia have always been foreigners and strangers. In the root of xenophobia lies the perception of a foreign view of the world, the formation of which is influenced by different social factors. We can observe the problem of xenophobia in the English language in a number of proverbs and collocations.

Xenophobia is as old as mankind [1, p. 1] and in the process of mastering the space of culture, a person constantly feels the contrast between the familiar and the unfamiliar, differentiates between oneself and others. Substantial reasons for intercultural differences include territorial, racial, ethno-national and confessional factors.

The key to solving the problem of animosity between nations and states lies in understanding the history of the concept of xenophobia, as well as in studying the specific content of the opposition "natives" - "foreigners" in different historical epochs.

The word *xenophobia* comes from the Greek words *xenos* - stranger, outsider, and *phobos* - fear. It denotes fear or dislike of a stranger, not one of one's own, unfamiliar, of certain phenomena and situations that cause some anxiety. Xenophobia, to some extent, is inherent in all people, it is the natural state of any society and its members. As a historical and social phenomenon, xenophobia has been forming for a long time under the influence of real factors of human life and, in a certain degree, has become a protective reaction of people to a possible danger or threat [2, p. 3].

According to the etymological dictionary, the term xenophobia appeared in English in the 19th century and denotes an acute rejection of foreigners, guests, strangers [3, p. 1016]. This definition shows that the main objects of xenophobia have always been foreigners or strangers, in a wider sense.

It should be clarified that in different epochs and circumstances a "stranger" could be considered as a foreigner, a representative of another belief, another civilization, a political opponent, and even a barbarian. For example, in the ancient Greek society, the civilized and educated Hellenes counterposed themselves to half-savage, less cultured tribes – barbarians. After this, the division of people and peoples into civilized and barbarians was supplemented by the division of people according to skin colour and racial features.

Historically, there existed a theory according to which belonging to a particular race is a consequence of mental and physical superiority or inferiority of a nation [2, p. 4]. The Greeks made the meaning of the term "barbarian" negative. In the root of this problem lies the perception of a foreign view of the world, the formation of which is influenced by language, traditions, landscape, education and other social factors.

The psychological function of the concept of xenophobia can be considered as satisfaction of man's natural need for aggression; or a form of protection of an individual and a group of them in an unpredictable and dangerous world that is inscribed in the formula for the survival of mankind and repeatedly confirmed throughout its history in its evolutionary significance [10, p. 13].

Xenophobia as a social phenomenon is connected with active rejection of a different culture, race, religious beliefs. Its existence is conditioned not only by the social structure and state policy, but primarily by the human consciousness, which reacts to all changes connected with the danger of losing its identity.

As part of the sociological approach, the causes of xenophobia are often seen in the inequality of status positions of ethnic groups that they occupy in a multiethnic society, as well as in possible negative changes for one of the groups. Also on the personal level, xenophobia can be caused by almost any changes in the social status of a person [10, p. 15].

Today xenophobia is becoming widespread and applies to a wide range of objects: ethnophobia, homophobia, religious xenophobia, etc. In spite of the large number of different types of xenophobia, the root of it is the same: rejection and prejudice in relation to certain members of society, based on the expression of some differences.

The psychological and sociological components of the phenomenon of xenophobia are expressed in English, as in any language, in the acute rejection of everything new, previously unknown.

There is an assurance that the way to understanding the phenomenon of man lies not through natural sciences, but through languages [5, p. 113].

You can learn a lot about the person by knowing his nationality and language. But language is not just a means of communication, transmission and expression of thought. Thoughts are not fixed in the language, they

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only appear in it, not being the language itself. The essential origin of language is determined by its main function: the language forms the conceptual image of the world [15, p. 77]. There are collocations with country adjectives, which help the English to create stereotypes: *French window, French letter, Mexican carwash, Dutch courage, to go Dutch, Dutch auction, Russian salad* etc.

Due to the fact that social and historical experience is fixed in the language, a certain linguistic view of the world arises in the consciousness of its native speakers, through the prism of which a person sees the world. It sets the standards of human behavior in the world, determines its attitude to the world. At the same time, the vocabulary shows what people think about, and grammar how they think [16, p. 4].

Much attention is paid in modern linguistics to the study of manifestations of stable cultural and national representations in the language – stereotypes.

Ethnic stereotypes are expressed linguistically in the form of nationally specific words, phrases, phraseological units, proverbs and sayings, syntactic constructions. Proverbs are the richest source of cultural-national interpretation and, along with phraseological units, can be successfully used in linguistic and cultural analysis of the basic concepts of culture. Proverbs as linguocultural texts evoke in the minds of native speakers the knowledge that defines the boundaries of the use of a given expression, its style, its connection with certain life situations, the phenomena of the history and culture of the people.

Proverbs and idioms reflect the way of thinking and the character of the people. Consequently, selecting the necessary proverbs, we can observe the reflection of the problem of xenophobia in the English language.

After analyzing the proverbs and sayings of the English language, it is possible single out the following ideas, reflecting the attitude of an Englishman to his homeland and a foreign land:

- 1) It does not matter where you are, but your homeland is better:

East or West – home is best;

Dry bread at home is better than roast meat abroad.

The wider we roam, the welcomer home.

- 2) Your own is always better:

Every man thinks his own geese swans.

Every bird likes its own nest.

- 3) Home is where you feel more protected and brave:

Every dog is a lion at home.

My home is my castle.

A cock is valiant on his own dunghill.

4) The English don't like others doing something which is not accepted in their homeland. The same goes for other places and nations:

When in Rome, do as Romans do.

- 5) The English shows their attitude to guests in this proverb:

Guests and fish smell after three days old.

The current political situation in the world connected with the migration crisis in Europe makes the problem of "foreign" and the perception of "foreigners" by society especially actual. Representatives of all nations in one way or another differentiate their cultural reality and their unique environment, realizing the essential differences in lifestyle, customs etc. Currently, xenophobia has become a mass phenomenon, spreading over a wide range of objects. The main objects of xenophobia have always been foreigners or strangers, outsiders. Xenophobia is caused by people's fear of everything new, which is due to the experience of the past, but illogical nonetheless.

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