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Hate speech in Polish: findings from a multi-faceted qualitative study

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contents

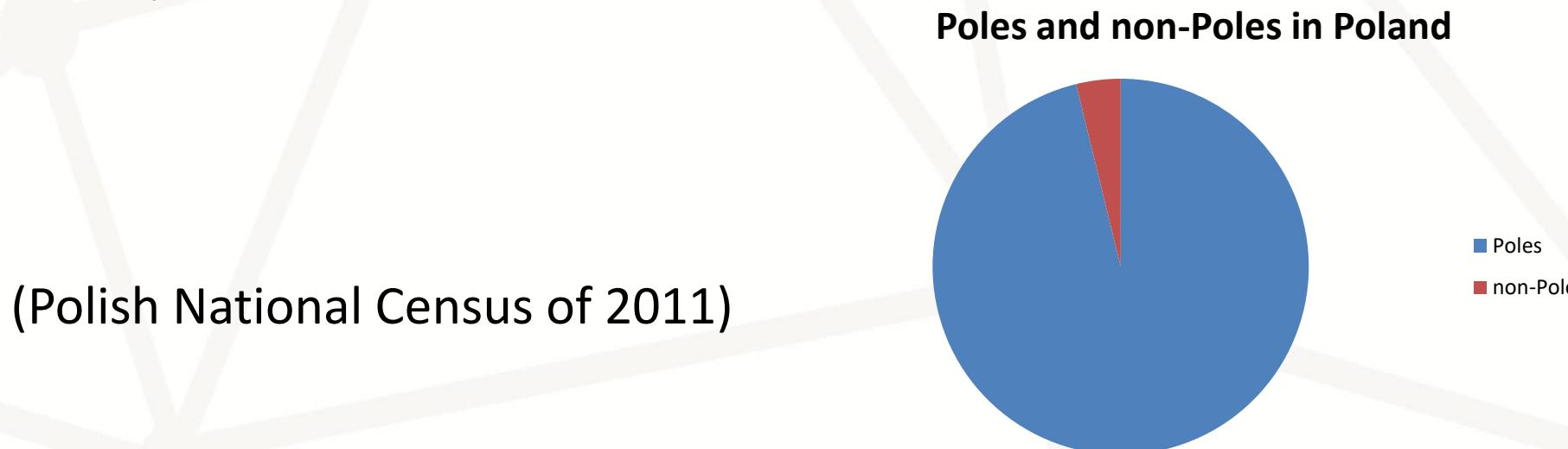
- Introduction: ethnic composition in Poland
- hate speech: verbal evidence
- hate speech: thematic motifs
- Instead of a conclusion

hate speech

motivated, inherent and strategic linguistic impoliteness that deliberately, in an unmitigated manner, conveys aggression, disdain or hatred towards representatives of cultures, religions or nationalities different from that of the speaker

minorities in Poland

**38 512 thousand inhabitants of Poland;
1 468 thousand of Poles have either mixed or
solely non-Polish identity which is 3.81% in
total;**



ethnic composition in thousands

Silesians	847
Kashubinas	233
Germans	148
Ukrainians	51
Bielorusians	47
Roma	17
Russians	13
American	12
Lemkos	11
English	10
Italian	9
French	8
Lithuanian	8
Jewish	8
Vietnamese	4
Spanish	4
Dutch,	4
Ormian	4
Greek	4

(Gudaszewski 2013: 3)

minorities in Poland

the greatest minorities (Silesians, Kashubians and Germans) have been living in Poland for centuries; well-assimilated, not migrants;

2) the character of the other groups more diverse: both assimilated residents and recent migrants; total 240 000 people, 0.62% of the entire population of Poland (38 512 thousand);

our research goals

- which words/expressions are used in everyday Polish to talk about non-Poles - **verbal evidence**;
- what are the main topics in the discourse with and/or about non-Poles - **thematic motifs**;

scope of the study

- data from 32 articles and newspaper interviews from Polish newspapers, magazines, the Internet journals and blogs from 2011-2015;
- data from 16 semi-formal interviews conducted with migrants residing in Poland (Lebanon, Nigeria, Belarus, Jamaica, Cameroon, Australia, Croatia, Egypt)

major tendencies in data

1. mention of irrelevant information
2. using negative labels: Martin Reisigl and Ruth Wodak (2001). *Discourse and Discrimination*
3. using expletives
4. using neologisms
5. use of different connotations/labels in different contexts

1. irrelevant information

- emphasizes factors or facets of a person's identity out of context or without a good reason, e.g.
an Arab/African radio presenter;
a man from Congo broke into his house;
- sensationalizes aspects of a person's life or lifestyle, e.g. about Asians: "a delicacy for these colored newcomers are...dogs";

2. negative labelling: 14 types

Somatonyms – most common because they are based on the primary feature

- kolorowi przybysze (colored comers),
- czarnoskóry (of a black skin), nigga
- **Murzyn** (literary Moore; used to refer to black-skinned people)
- asfalt (Eng.: asphalt) about the color of skin;
- **śniade książęta** (Eng. tawny princes)

Most common labels	
Somatyms: foreigners as the dirty	Niech brudasy wiedzą, z kim mają do czynienia (Let the dirty ones know who they are going to deal with), also I2 (Lebanon) and I8 (Togo) “black” means “dirty”, which cannot be washed up (I8, Togo)
False ethnonyms	Asian and Asians for all people coming from Asia thus implying commonality and that the people are interchangeable and indistinguishable, treats them as if they were deprived of individual/ethnic features. calling Belarusians – Russians (I9)

Religionyms	<p>Na miejscu zastaliśmy kilku wyznawców religii Mahometa, którzy zaczynają standardowo wprowadzać swoje metody podrywu, czyli zamawianie drinków oraz obserwację naszych rodaczy... (On the spot we found a few followers of Mahomet's religion...)</p> <p>muzułmański charakter: usilne wyciąganie numeru telefonu, natarczywość, wrogość do wszystkich dookoła (Muslim character: persistent until he gets a telephone number, insistence, hostility towards anybody around)</p>
Criminonyms	terrorist

2. negative labelling: less common examples

- reference in terms of a bodily dysfunction/disease:

Ebola - a man from Jamaica (I6)

- reference in terms of (imagined) sexual practices: **kozojebcy** (goat fuckers) (I 3)
- pejorative use of zoonyms or related terms to denote humans: **monkey, animal**

2. negative labelling: examples

reference in terms of a characteristic object:

ciapaty (from chapati bread)

used to differentiate between slant-eyed Asians
and other nations that originate from Asia,
e.g. migrants from India and Arab Peninsula

banana

– for dark-skinned people

3. expletives and swear words

Swear words: ku**wa (l6)

A 6: Zabierzcie to **czarne g***o** (Eng.: take this black sh** away).

4. new coinages

bamboocha for a person from Africa

flat face for a person from Africa

(You look like you've collided with a baboon's
ass, I8)

thematic motifs

- Reifying humans
- Primitivisation of migrants
- They are worse and dangerous
- Patronising migrants
- False pretences
- Return home
- Not our problem

thematic motif: reifying humans

„Mój znajomy sprowadza Murzynów tuzinami”.
(Eng.: A man I know imports Niggers by dozens);

krajowy rejestr murzynów (Eng.: National register of Niggers);

thematic motif: primitivisation

Primitivisation – migrants are savage and lack civilisation/education

the dirty, goat fuckers

patrzący jak wygłodniałe zwierzęta na Polskie kobiety (looking at Polish women like hungry beasts, A 20);

thematic motif: primitivisation

Znajomy cukiernik daje mi ciastka, których nie sprzedaje następnego dnia. I ja nimi karmię moich Murzynków

(A fellow confectioner gives
me cookies which he would not sell next day. I
feed these cakes to my Niggers (DIM));

thematic motif: they are worse/dangerous

- Depriving migrants of human attributes (monkey, animal) or treating them as mentally deficient
- Belarusians are worse and poorer than us (I9)
- terrorist

thematic motif: patronising migrants

emphasis on irrelevant information and non-parallel descriptions; trivialization of others and their experiences, suggesting that a migrant is of a lower status or inferior, e.g.

Murzyni Pan Mirka (Niggers of Mr Mirek) - in Polish denoting servant, performing dirty jobs for a low pay;

thematic motif: false pretences

some authors **postulate introducing racial separatism** in Poland, e.g. “that human species is comprised of a patchwork of differing races and cultures is **a matter of common sense**, and yet there are, incredibly, those who would destroy this **richness and diversity in humanity** in order to replace it with a rootless mass, lacking identity and history”;

thematic motif: false pretences

appeal to God's will:

"The position of the blacks is divinely ordained and they should continue to live where the hand of the Highest placed them";

thematic motif: false pretences

**warning against illicit sexual practices and
social practices**

twój mąż będzie ruc**ł kozę a potem ciebie
(your husband will be f**king a goat and then
you) I3

będziesz żoną numer 264 (you are going to be
wife number 264), I3

thematic motif: return home

- Get out, you nigger
- Poland is a white team, there's no place for Negro
- come back to jungle
- go back to Africa

thematic motif: not our problem

**their current difficult position is their own
fault:**

Belorusians do not know what they want; they
do not have their culture and national thinking
(dumka) 14

instead of a conclusion

from Latin Maurus (Eng. Moor);
entered Polish in 16th century;
referred in the Bible to dark-skinned figures
from North Africa;

Poles: this is a neutral word; we are authorized
to judge whether a word in Polish is offensive or
not;

instead of a conclusion

migrants: offensive, pejorative

I8: children in kindergarten say they do not want to play with Murzyn and not with an African so it must be a negative name for them.

Moje dziecko przychodziło z przedszkola i mówiło „mamusiu, dzieci nie chcą ze mną się bawić, bo powiedziały, że z Murzynami się nie bawią”. Stąd też moje określenie, że musi to być negatywne określenie, skoro nikt do niej nie mówi „Z Afrykanką nie chcę się bawić, tylko z Murzynem”. (I 8)

instead of a conclusion

numerous proverbs in Polish in which Murzyn is a synonym/symbol of the primitive, the uneducated, the slave or the lazy:

sto lat za Murzynami (a hundred years behind the black)

mieć swojego Murzyna (to have one's own Murzyn);

nie chcę być Murzynem we własnym kraju (I do not want to be Murzyn in my own country);

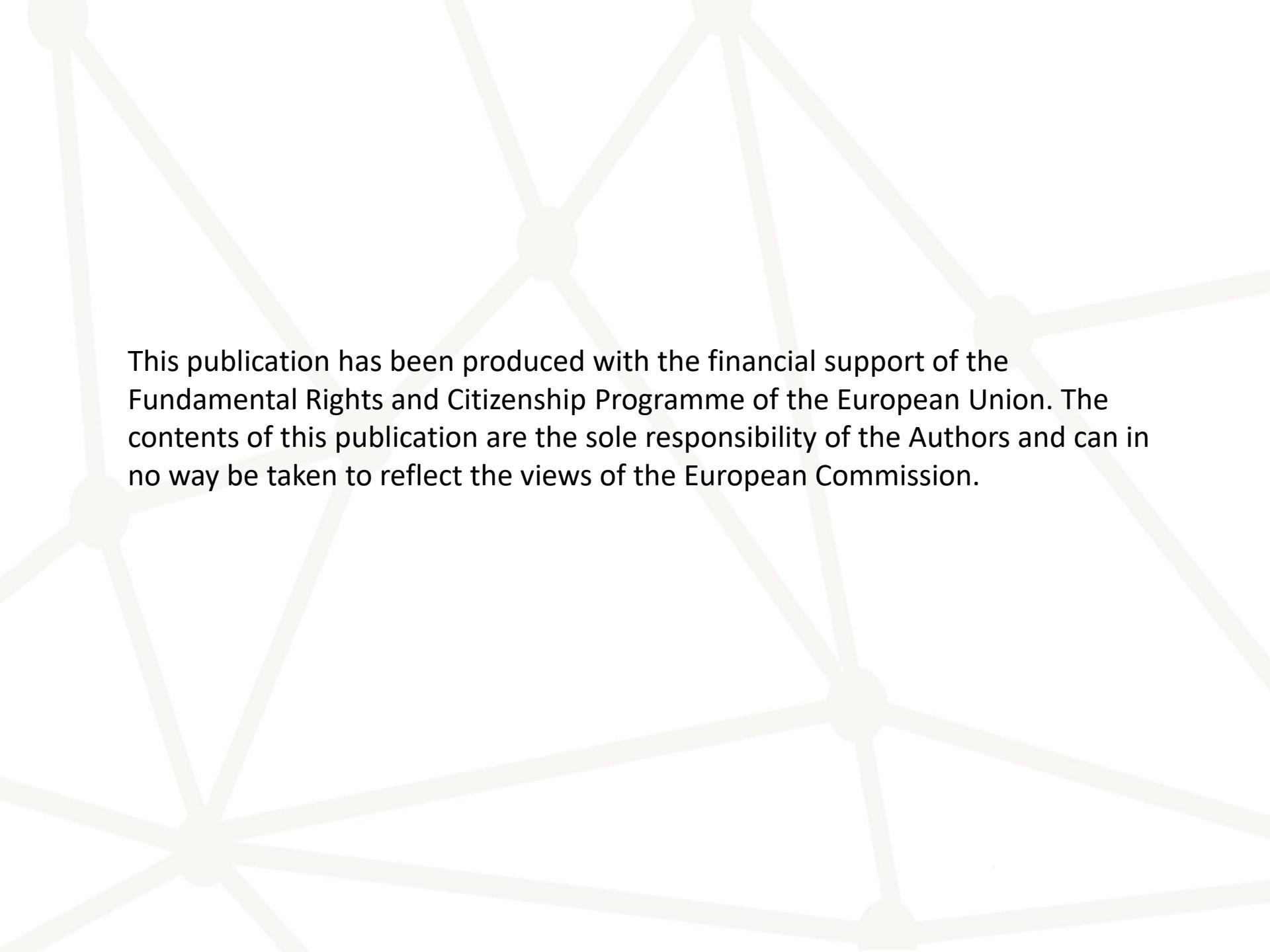
remedy???

- be responsive to how people choose to define themselves;
- do not mention the color of skin;
- use their place of origin or the place with which they identify. Instead of Murzyn - Congolese, Zambian, Sudanese;
- concentrate on what kind of a person the migrant is, e.g.: she is a journalist and a teacher;
- terms acceptable for migrants from Africa: Afrykanin, Afroamerykanin, Afropolak (Afrikaner, Afroamericaner, Afropole);

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Thank you for your attention



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