

# **National and International Diversity: Challenges and Opportunities**



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для экономических специальностей

## **National and International Diversity: Challenges and Opportunities**

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Настоящее пособие адресовано студентам бакалавриата направления «Социология». Пособие содержит аутентичные тексты как общей, так и социологической направленности по теме «National and International Diversity: Challenges and Opportunities».

Тексты сопровождаются упражнениями и заданиями, направленными на развитие и совершенствование четырех основных навыков владения английским языком – чтения, говорения, слушания, письма. К пособию прилагается аудио-диск.

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## Оглавление

|   |     |
|---|-----|
| Предисловие.....                                | 4   |
| Part I  |     |
| 1. Countries and Peoples.....                   | 5   |
| 2. Lifestyles.....                              | 12  |
| 3. How to Behave Abroad.....                    | 16  |
| 4. National Character.....                      | 24  |
| 5. National Stereotypes.....                    | 30  |
| 6. Prejudice.....                               | 36  |
| 7. The Global City.....                         | 41  |
| 8. National Identity .....                      | 45  |
| Tapescripts.....                                | 53  |
| Part II   |     |
| 1. Understanding Race and Ethnicity.....        | 60  |
| 2. Ethnic Groups and Minorities in the USA..... | 64  |
| 3. Multicultural Britain.....                   | 70  |
| 4. Migration and the European Union.....        | 75  |
| 5. Racial and Interethnic Conflicts.....        | 81  |
| 6. Models of Ethnic Integration.....            | 89  |
| 7. Identity .....                               | 94  |
| 8. Communication and Culture.....               | 100 |
| Glossary.....                                   | 106 |
| References.....                                 | 108 |

## Предисловие

На современном этапе одной из ведущих задач обучения иностранному языку в вузе является формирование у студентов межкультурной компетенции, способности использовать иностранный язык как инструмент общения в диалоге культур. Достижению данной цели способствует первая часть пособия, содержащая тексты общего характера, знакомящие студентов с этническим составом и особенностями социокультурной жизни Великобритании и США, а также некоторых других стран мира.

Во второй части представлены профессионально-ориентированные тексты, затрагивающие острые вопросы взаимоотношений этносов, межнациональных конфликтов, а также этнической интеграции и этнической идентичности. Работа над этими темами способствует формированию активной жизненной и гражданской позиции студентов, их ценностных ориентаций, толерантности, позитивной этнической идентичности.

Основными критериями отбора текстов явились аутентичность, актуальность содержания, тематическая насыщенность лексикой, возможность применения активных методов обучения. В ходе работы над текстами происходит накопление и активизация лексического материала. Затем студенты находят соответствующую актуальную информацию, отражающую российские реалии (на русском и английском языках) и представляют ее в виде презентации, краткого сообщения, эссе. Приобретенные знания и лексический багаж создают необходимую основу для организации дискуссий, ролевых игр, анализа ситуаций по методу case study и т.п. Студенты в ходе дискуссии описывают свой личный опыт и выражают собственное мнение по обсуждаемой теме. Каждая тема в конечном итоге предполагает рассмотрение проблемы в применении к особенностям культур и взаимоотношений народов, проживающих в регионе – русских, удмуртов, татар и др.

На занятиях в качестве учебного материала предполагается использование актуальных материалов зарубежной и российской прессы, видео материалов из сети Интернет, а также статистических данных социологических исследований по проблемам миграции и межэтнических отношений как в России, так и в других странах.

В пособие включен глоссарий, содержащий толкование основных терминов и понятий, встречающихся в ходе работы над темами.

## Part I

### 1

## Countries and Peoples

1. Study the chart and learn the words describing nationalities. (**All nationality words have capital letters in English**).

| Country                   | Adjective      | Person                        | People                    | Language(s)                       |
|---------------------------|----------------|-------------------------------|---------------------------|-----------------------------------|
| Britain                   | British        | a Briton                      | the British               | English, Welsh, Gaelic            |
| England                   | English        | an Englishman (-woman)        | the English               | English                           |
| Scotland                  | Scottish Scots | a Scot<br>a Scotsman (-woman) | the Scots<br>the Scotsmen | English, Scottish Gaelic          |
| Wales                     | Welsh          | a Welshman (-woman)           | the Welsh                 | Welsh, English                    |
| Ireland                   | Irish          | an Irishman (-woman)          | the Irish<br>the Irishmen | Irish Gaelic, English             |
| The Netherlands (Holland) | Dutch          | a Dutchman (-woman)           | the Dutch                 | Dutch                             |
| Denmark                   | Danish         | a Dane                        | the Danes                 | Danish                            |
| Sweden                    | Swedish        | a Swede                       | the Swedes                | Swedish                           |
| Switzerland               | Swiss          | a Swiss                       | the Swiss                 | Italian, German, French, Romansch |
| Finland                   | Finnish        | a Finn                        | the Finns                 | Finnish                           |
| Egypt                     | Egyptian       | an Egyptian                   | the Egyptians             | Arabic                            |
| Czechia                   | Czech          | a Czech                       | the Czechs                | Czech(ish)                        |
| Cuba                      | Cuban          | a Cuban                       | the Cubans                | Spanish                           |
| Germany                   | German         | a German                      | the Germans               | German                            |
| Hungary                   | Hungarian      | a Hungarian                   | the Hungarians            | Hungarian                         |
| Afghanistan               | Afghani        | an Afghan                     | the Afghans               | Farsi, Pashto                     |

|   |            |                         |                           |  |
|---|------------|-------------------------|---------------------------|--|
| Poland  | Polish     | a Pole                  | the Poles                 | Polish   |
| Australia                                       | Australian | an Australian           | the<br>Australians        | English  |
| Austria   | Austrian   | an Austrian             | the Austrians             | German   |
| Canada  | Canadian   | a Canadian              | the Canadians             | French,<br>English   |
| Greece  | Greek      | a Greek                 | the Greeks                | Greek  |
| India   | Indian     | an Indian               | the Indians               | Hindi  |
| Italy   | Italian    | an Italian              | the Italians              | Italian  |
| Japan   | Japanese   | a Japanese              | the Japanese              | Japanese   |
| Norway  | Norwegian  | a Norwegian             | the<br>Norwegians         | Norwegian  |
| Spain   | Spanish    | a Spaniard              | the Spanish,<br>Spaniards | Spanish,<br>Basque,<br>Catalonian,<br>Castilian,<br>Galician |
| the United<br>States of<br>America<br>(the USA) | American   | an American             | the Americans             | English  |
| Russia  | Russian    | a Russian               | the Russians              | Russian  |
| Brazil  | Brazilian  | a Brazilian             | the Brazilians            | Portuguese   |
| Portugal  | Portuguese | a<br>Portuguese         | the<br>Portuguese         | Portuguese   |
| Mexico  | Mexican    | a Mexican               | the Mexicans              | Spanish  |
| China   | Chinese    | a Chinese               | the Chinese               | Chinese  |
| France  | French     | a Frenchman<br>(-woman) | the French                | French,<br>Breton,<br>Basque                                 |
| Belgium   | Belgian    | a Belgian               | the Belgians              | Flemish,<br>French   |
| Thailand  | Thai       | a Thai                  | the Thai                  | Thai   |
| Turkey  | Turkish    | a Turk                  | the Turks                 | Turkish  |

2. *Ask each other questions of different types. For example:* In which countries do they speak Portuguese? Where does a Dutchman live? Do the Irish speak English? Which nations speak Spanish? etc.

### ***Reading and speaking***

### **Vocabulary notes**

**a person** - человек

**people** - люди

**a people** - народ

**peoples** - народы

**country** – страна, родина, отечество; деревня, сельская местность; местность, территория; провинция; природа, ландшафт; жители страны, население

**nation** – народ, нация, народность; нация, государство, страна

**national** – гражданин, поданный, соотечественник; общенародный, всенародный, общенациональный, государственный, единый государственный, центральный, национальный (этнический)

**nationality** – национальность, национальная принадлежность; гражданство, подданство; национальные черты, национальный характер; нация, народ; национальное единство

**a state** – государство, штат; состояние; строение, структура; положение, ранг

**to refer (to)**– посылать, отсылать; обращаться; наводить справку, справляться; приписывать(чему-л.), объяснять (чем-л.); иметь отношение, относиться; ссылаться; говорить (о чем-л.), упоминать; относить (к классу, периоду и т.п.)

**complete** – полный, законченный; совершенный; заканчивать, завершать

**to exert** – осуществлять, прилагать усилия, оказывать влияние

**distinct** – отдельный, особый, индивидуальный, отличный от других; отчетливый, ясный, внятный, определенный

**race** – раса; род, племя, народ; происхождение; порода, сорт

**to reflect** – отражать(-ся), изображать, показывать; размышлять, раздумывать

**to blur** – делать неясным, затушевывать, стирать, сглаживать, смазывать

**identity** – тождественность, идентичность; подлинность; личность, индивидуальность; самосознание, самовосприятие

**loyalty**- верность, преданность, лояльность, привязанность

**regardless of** – вне зависимости от, безотносительно



1. *Read and translate the text.*

### **The Four Nations**

People often refer to Britain by another name. They call it 'England'. But this is not strictly correct: England is only one of the four nations of the British Isles (England, Scotland, Wales and Ireland). It cannot be denied that the dominant culture of Britain today is specifically English. The system of politics used in all four nations is of English origin, and English is the main language of all four nations. Many aspects of everyday life are organized according to English custom and practice. But the political unification of Britain was not achieved by mutual agreement. It happened because England was able to exert her economic and military power over the other three nations. It was a gradual process that took several hundred years.

At one time the four nations were distinct from each other in almost every aspect of life. In the first place, they were different racially. The people in Ireland, Wales and highland Scotland belonged to the Celtic race; those in England and lowland Scotland were mainly of Germanic origin. This difference was reflected in the languages they spoke. People in the Celtic areas spoke Celtic languages: Irish Gaelic, Scottish Gaelic and Welsh. People in the Germanic areas spoke Germanic dialects. The nations also tended to have different economic, social and legal systems.

Today these differences have become blurred. But they have not completely disappeared. Although there is only one government for the whole of Britain, and people have the same passport regardless of where in Britain they live, some aspects of government are organized separately (and sometimes differently) in the four parts of the United Kingdom. Moreover, Welsh, Scottish and Irish people feel their identity very strongly.

When you are talking to people from Britain, it is safest to use "Britain" when talking about where they live and "British" as the adjective to describe their nationality. This way you will be less likely to offend anyone.

2. *Answer the following questions.*

- 1) Why is it not correct to refer 'England' to the whole of Great Britain?
- 2) How was the political unification achieved?
- 3) In what aspects were the four nations distinct?
- 4) Do these differences still exist?
- 5) Why is it better to use "Britain" and "British" rather than "England" and "English"?

3. *Are these statements true or false?*

- a. It cannot be denied that the dominant culture of Britain today is specifically English
- b. The process of political unification of the four nations took several hundred years.
- c. The political unification was achieved by mutual agreement.
- d. All four nations belonged to the Celtic race.
- e. The differences between the four nations have completely disappeared.
- f. People have the same passport throughout the whole of United Kingdom.

4. *Translate the following sentences:*

1) Когда-то все четыре народа отличались друг от друга практически во всех областях жизни. 2) Различное происхождение народов отразилось в языках, на которых они говорили. 3) Сегодня различия между народами сгладились, но не исчезли. 4) Граждане страны имеют единый паспорт, независимо от региона проживания. 5) Россия – многонациональное государство. 6) В России живут люди более чем 180 национальностей. 7) Народы России говорят более чем на 100 языках и диалектах. 8) Официальным языком Российской Федерации является русский язык. 9) В национальных республиках существует два государственных языка. 10) В России единая экономическая, социальная и правовая системы.

**Discussion**

*Work in pairs.*

- Does everyone speak the same language in Russia?
- How many nationalities live in Russia?
- Is it correct to refer to all nations living in Russia as Russians?
- In what aspects are peoples of Russia different from each other: formal or informal?
- Are there any distinct national loyalties in Russia? If so, is the relationship between the nations similar to that between the nations in Britain? Do these loyalties cause problems?

## Role-play

- Choose any country of the world you are interested in or where you would like to live. Act as if you are from this country.

**A.** *In pairs interview each other and then introduce your partner to the rest of the class. Interviewers should ask for the following information:*

1. Name
2. Country of birth
3. Languages spoken
4. Length of time spent in present location
5. Other places lived
6. Academic major
7. Hobbies, interests

**B.** *Make formal introduction of yourself and your country. Briefly present and discuss the following information:*

1. Name of country, its location, capital, and your home
2. Population, ethnic group, language(s) spoken
3. Form of government
4. A custom unique to your country

## Presentation topics

- National symbols of England, Wales, Scotland, Northern Ireland.
- Symbols of national identity of peoples living in Russia.
- The ethnic makeup of Russia (Udmurtia).

## Writing

- Using a dictionary make up a chart for the nationalities of CIS and the region you live in.
- Imagine you are describing Russia to a foreign visitor. Which things unite and divide Russian people today? Write a short description which would help a foreign visitor to understand Russia.

## Listening and speaking

### People of mixed nationality

1. Listen to the following radio programme about two people of mixed nationality. Take notes about them under the headings below.

**boarding school** – школа-интернат

**bilingual** – человек, одинаково свободно говорящий на двух языках

**called us names** - обзывались

**opportunities** - возможности

**cosmopolitan** – космополитический, многонациональный

|                            | Amelia | Lionel |
|----------------------------|--------|--------|
| Nationality of parents     |        |        |
| Languages he/she can speak |        |        |
| Advantages                 |        |        |
| Problem                    |        |        |
| Life now                   |        |        |

2. Answer the questions.

1. Where did their parents meet?
2. Where did they live when they were children?
3. Who has visited or lived in the countries of both their parents?
4. Why did Lionel go to Dominica? Why didn't he stay there?
5. Why does Lionel think that he and his wife will feel comfortable in New York?
6. What might Amelia do next summer?
7. Who are they married to?

### Discussion

- Do you think that either Amelia or Lionel would prefer to be of one nationality? If not, why not?
- If you were of mixed nationality, which nationalities would you like to be? Why?
- Work with a partner and make a list of some advantages and disadvantages that might result from being of mixed nationality.

## 2

## Lifestyles

### *Reading and speaking*

#### Vocabulary notes

**disadvantages** - недостатки

**exhausting** – утомительный, изнуряющий

**glamorous** – обаятельный, очаровательный, роскошный, шикарный, блестящий

**although** – хотя; несмотря на; даже если

**to rent** – арендовать, сдавать в аренду

**celebs** - знаменитости

**pearls** – жемчужные украшения

**to sip** – пить маленькими глотками, потягивать

**pint** – кружка пива

**rooftop flat** – квартира, расположенная под самой крышей

**loft** – просторная квартира, расположенная в бывшем индустриальном здании

1. *Read the text. Work in two groups. Group A read about **Claire Turner**. Group B read about **Joss Langford**.*

#### Tales of two cities

Most of us have just one home, one job, one lifestyle. But in the 21<sup>st</sup> century, cheap travel and communication technology have made the world smaller and smaller, so that we can work and live almost anywhere. More and more people have two places they call 'home'. **Claire Turner** and **Joss Langford** talk about their two different lives.

#### Cambridge – Nuremberg

##### **Joss Langford, 29, snowboard designer**

'In Germany, I feel European. In England, I feel English', says Joss. Every two weeks, Joss leaves his farmhouse home near Cambridge for another farmhouse near Nuremberg. 'Both places are really flat', says Joss. It's a strange choice of landscape for a snowboard designer. 'I design in England, build in Germany, then drive to Switzerland to test the boards. The distance between my homes in England and Germany is almost 1,000km door-to-door.' He knows this because he sometimes drives. It makes a nice change from flying. Joss flew 100 times last year. He doesn't mind all the air travel, but there are disadvantages. 'It's exhausting, and I've always got a cold', he says. 'People think it's glamorous, but I don't fly first class.'

In each country he has a social life and a local pub. Although Joss speaks German, people in Nuremberg always want to practice their English.

In Cambridge, he lives with his partner, Kate. She travels a lot in her job, too. 'I call her before bedtime. Sometimes our planes cross in the skies.'

In Nuremberg, he rents a room with his colleague. 'There, I eat more meat and drink more beer. I watch TV because I don't have one at home. I know all the German celebs! I'm not lonely. I have a second home, not a hotel room. I have a German life in Germany, and an English life in England.'

## **Manchester – New York**

### ***Claire Turner, 33, gallery owner***

Claire holds up her hands to show her nails. 'Don't they look awful!' she cries. 'I so miss New York manicures'. That's not all Claire misses about her other life in the USA. For two years she has divided her life between her home town, Manchester, in the North of England, and Brooklyn, New York. She has an art gallery – and a home – in both places. She flies once a month at a time in each.

'I dress differently in New York: pearls, contact lenses, no jeans, and I wear my hair up. Americans love the English accent, so I feel I should act the part.' After work in New York, she may sip a glass of wine or fruit juice in a trendy bar, but after work in Manchester she goes to the local pub for a pint of beer. Her two homes are similar, though. 'In Brooklyn, I share a rooftop flat with an artist. I can actually see the sky!' She can see the same stars from her city-centre loft in Manchester.

Claire loves her transatlantic lifestyle. Her husband travels a lot in his job, too. They met in Manchester and married in New York. 'We're not always in the same country, but our lives are going in the same direction!'

## **2. Answer the questions.**

- 1) *Why is it easier for people to have different lives these days?*
- 2) *Which two countries does she/he live and work in?*
- 3) *What does she/he do?*
- 4) *How often and how does she/he travel?*
- 5) *What kind of house does she/he have in each country?*
- 6) *What kind of lifestyle does her/his partner have?*
- 7) *How does she/he live differently in each country?*
- 8) *Is there anything she/he misses or doesn't like?*
- 9) *What does she/he say about language?*

## **3. Find a partner from the other group. Tell each other about your person, using your answers to exercise 2 to help you.**

4. *Answer the questions with your partner.*

- 1) *What things do Claire and Joss have in common?*
- 2) *Who travels more?*
- 3) *Who enjoys their lifestyle more? Why?*

## **Discussion**

- Name things that are usually included in people's style of living.
- Whose lifestyle would you prefer, Claire's or Joss's?
- What famous Russians do you know who live in two countries?
- What do you like best about living in your country? What would you miss if you lived abroad?
- Which other country would you like to work and live in?

## **Writing**

- Prepare a short description of a country's lifestyle similar to those given below. Let the class guess which country you have described. Include some concrete facts or use national symbolic as prompts.  
For example:

*This European country has a population of 16,77 million. The people are very cosmopolitan. They travel a lot, learn foreign languages, and buy many things from other countries. The people have a high standard of living. The country has a large student population, and the highest percentage of single people.*

*This European country has a population of 63,23 million. It has the most marriages, but also the most divorces in Europe. They like food from many countries, but prefer their own national food. People from other countries generally don't like their food.*

- Write similar facts about Russia and compare your description of Russian lifestyle with those of your group-mates.

## ***Listening and speaking***

### **Living in Madrid**

1. *You will hear Kate Leigh, an English teacher in Madrid, comparing life in Madrid with life in London.*

**siesta** – полуденный отдых      **tapas** – острая закуска  
**flat rate fare** – фиксированная плата за проезд, единый тариф

2. *Are the following statements true or false?*

- a. In Madrid, people start work early.
- b. They finish work at eight in the evening.
- c. The shops close for several hours in the middle of the day.
- d. People always have a siesta.
- e. They don't eat much during the day.
- f. They have their main meal in the evening.
- g. Madrid is bigger than London.
- h. It has no traffic problems.
- i. The public transport system is good.

3. *Listen to the interview again, and make a note of some of the comparisons that Kate makes between Madrid and London. These headings will help:*

- The time of the day that things happen
- Food
- People
- Where people live
- Cost of living
- Shops
- Safety
- Driving
- Public transport
- Weather

## **Discussion**

*Work in pairs*

- Compare Madrid, or other town you have been to, and your town, using the above headings. Act out an interview.



*Reading and speaking***Vocabulary notes**

**guide** – проводник, гид, справочник, путеводитель, руководство

**to arrange a meeting** – договориться о встрече

**bang on time** – точно в назначенный час

**to allow** – здесь: сделать скидку, поправку, учесть, допустить

**to assume** – предполагать, допускать, считать само собой  
разумеющимся

**widespread** – распространенный, повсеместный

**to get down to work** – приняться за дело, приступить к работе

**to regard** – рассматривать, считать, относиться, расценивать

**to take it easy** – относиться проще; не усердствовать, работать с  
прохладцей

**feeling of ease** – ощущение непринужденности, легкости

**insult** - оскорбление

**to exceed** – превосходить, превышать

**seniority** – старшинство; трудовой стаж, выслуга лет; превосходство в  
положении

**to complete a business deal** – заключить соглашение, совершить сделку

**casual** – непринужденный; небрежный, поверхностный,  
легкомысленный; случайный; удобный, универсальный, повседневный  
(об одежде)

**offensive** – оскорбительный, обидный, неприятный, непристойный

**to match drink for drink** – не отказываться выпить

1. *Read and translate the text.*

**A World Guide to Good Manners**

How not to behave badly abroad

*by Norman Ramshaw*

Traveling to all corners of the world gets easier and easier. We live in a global village, but how well do we know and understand each other? Here is a simple test. Imagine you have arranged a meeting at four o'clock. What time should you expect your foreign business colleagues to arrive? If they are German, they'll be bang on time. If they are American, they'll probably be 15

minutes early. If they are British, they'll be 15 minutes late, and you should allow up to an hour for the Italians.

When the European community began to increase in size, several guide books appeared giving advice on international etiquette. At first many people thought this was a joke, especially the British, who seemed to assume that the widespread understanding of their language meant a corresponding understanding of English customs. Very soon they had to change their ideas, as they realized that they had a lot to learn about how to behave with their business friends.

For example:

The British are happy to have the business lunch and discuss business matters with a drink during the meal; in Mexico and Japan, many people prefer not to work while eating. Lunch is a time to relax and socialize, and the Japanese rarely drink alcohol at lunch time.

The Germans like to talk business before dinner; the French like to eat first and talk afterwards. They have to be well fed and watered before they discuss anything.

Taking off your jacket and rolling up your sleeves is a sign of getting down to work in Britain and Holland, but in Germany people regard it as taking it easy.

American executives sometimes signal their feelings of ease and importance in their offices by putting their feet on the desk whilst on the telephone. In Japan, people would be shocked. Showing the soles of your feet is the height of bad manners. It is a social insult only exceeded by blowing your nose in public.

The Japanese have perhaps the strictest rules of social and business behavior. Seniority is very important, and a younger man should never be sent to complete a business deal with an older Japanese man. The bow is a very important part of greeting someone. You should not expect the Japanese to shake hands. Bowing the head is a sign of respect and the first bow of the day should be lower than when you meet thereafter.

The Americans sometimes find it difficult to accept the more formal Japanese manners. They prefer to be casual and more informal, as illustrated by the universal "Have a nice day!" The British, of course, are cool and reserved. The great topic of conversation between strangers in Britain is the weather – unemotional and impersonal. In America the great topic between strangers is the search to find geographical link. 'Oh, really? You live in Ohio? I had an uncle who once worked there.'

When you meet someone for the first time, an American or Canadian shakes your hand firmly while looking you straight in the eyes. In many parts of Asia, there is no physical contact at all. In Thailand, the greeting is made by pressing both hands together at the chest and bowing your head slightly. Eye contact is avoided as a sign of respect.

Many countries have rules about what you should and shouldn't wear. In Asian and Muslim countries, you shouldn't reveal the body, especially women, who should wear long-sleeved blouses and skirts below the knee. In Japan, you should take off your shoes when entering a house or a restaurant. Remember to place them neatly together facing the door you came in. This is also true in China, Korea, Thailand, and Iran.

In most countries, an exchange of business cards is essential for all introductions. You should include your company name and your position. In Japan, you must present your card with both hands, with the writing facing the person you are giving it to.

Japanese business people consider it their professional duty to go out after work with colleagues to restaurants, bars, or nightclubs. If you are invited, you shouldn't refuse, if you don't feel like staying out late.

#### "WHEN IN ROME DO AS ROMANS DO."

- In France you shouldn't sit down in a café until you've shaken hands with everyone you know.
- In Afghanistan you should spend at least five minutes saying hello.
- In Pakistan you mustn't wink. It is offensive.
- In the Middle East you must never use the left hand for greeting, eating, drinking, or smoking. Also you should take care not to admire anything in your hosts' home. They will feel that they have to give it to you.
- In Russia you must match your hosts drink for drink or they will think you are unfriendly.
- In America you should eat hamburger with both hands and as quickly as possible. You shouldn't try to have a conversation until it is eaten.
- In Ireland, social events sometimes end with singing and dancing. You may be asked to sing.
- Most South Americans and Mexicans like to stand very close to the person they're talking to. You shouldn't back away.

2. *Answer the questions.*

- 1) Which nationalities are the most and least punctual?
- 2) Why did the British think that everyone understood their customs?
- 3) Which nationalities do not like to eat and do business at the same time?
- 4) 'They (the French) have to be well fed and watered.' What or who do you normally have to feed and water?
- 5) An American friend of yours is going to work in Japan. Give some advice about how he/she should and shouldn't behave.
- 6) Imagine you are at a party in (a) England (b) America. How could you begin a conversation with a stranger? Continue the conversations with your partner.
- 7) Which nationalities have rules of behavior about hands? What are the rules?
- 8) Why is it not a good idea to...
  - i. ... say that you absolutely love your Egyptian friend's vase.
  - ii. ... go to Russia if you don't drink alcohol.
  - iii. ... say 'Hi! See you later!' when you're introduced to someone in Afghanistan.
  - iv. ... discuss politics with your American friend in a McDonald's.

3. *Are these statements true or false for people in Russia?*

- a. When we meet someone for the first time, we shake hands.
- b. Friends kiss on both cheeks when they meet or when they say goodbye.
- c. We often invite people to our home for a meal.
- d. If you have arranged to do something with your friends, it's OK to be a little late.
- e. You shouldn't yawn in public.
- f. We call most people by their first name.
- g. When invited by friends to their house for a meal, we turn up empty-handed.
- h. We don't accept a gift when we have nothing to give in return.

4. *Translate the sentences.*

1) То, что мы живем в глобализированном обществе, не значит, что мы хорошо знаем и понимаем друг друга. 2) Британцы, по-видимому, считали, что знание английского языка подразумевает знание британской культуры. 3) Британцы с удовольствием обсуждают деловые вопросы во время ланча. 4) Некоторые образцы поведения американцев японцы сочли бы за оскорбление. 5) Старшинство по возрасту очень важно для японцев. 6) Американцам, с их непринужденным и неформальным стилем общения, иногда трудно принять официальные манеры их японских деловых партнеров. 7) Основная тема для разговора с малознакомым человеком в Британии – погода. 8) Различные справочники по международному этикету дают советы о том, как вести себя с зарубежными деловыми партнерами. 9) В западных странах принято пожимать руку в знак приветствия, в восточных – кланяться, сжав ладони на уровне груди. 10) В азиатских культурах избегание зрительного контакта является знаком уважения.

5. *In pairs compare the following customs with those in your country.*

| <b>Customs</b>  | <b>Usual in Britain</b> | <b>Usual in your country</b> |
|---|-------------------------|------------------------------|
| Take a present if you are invited to visit someone for dinner               | Yes                     |                              |
| Take a present of a bottle of wine for someone you do not know well         | Yes                     |                              |
| Say thank you when you leave the table after a friend has given you a meal  | Yes                     |                              |
| Write to say thank you when you get home after you have stayed with someone | Yes                     |                              |
| Arrive early for a party  | No                      |                              |
| Arrive at exactly the time you were invited                                 | Yes                     |                              |
| Arrive at a party one hour later than the time you were arrived             | no                      |                              |

6. *Read and reproduce the following introductions.*

1. **Professor.** Mr. Lustig, I would like to introduce you to Dr. Johns, director of the language institute. Dr. Johns, this is Mr. Lustig, the academic adviser from Barnum College.

**Mr. Lustig.** How do you do, Dr. Johns.

**Dr. Johns.** It's a pleasure to meet you, Mr. Lustig. I'm glad that we finally have the occasion to meet.

2. **Friend.** I'd like you to meet my sister, Nancy. Nancy, this is my friend, Jack.

**Nancy.** Hi, Jack. Nice to meet you.

**Jack.** Hi, Nancy.

3. **Sue.** It's nice to meet you. My friend told me about me about you. Have you lived in Seattle long?

**Mark.** No, only three months. How about you?

**Sue.** I moved here three years ago from California.

**Mark.** Oh, really! I'm from California too. Where did you live in California?

**Sue.** In Gilroy, not far from San Jose.

**Mark.** This is really a coincidence. I'm from Gilroy, too! I like telling people I'm from the garlic capital of the world. Did you usually go to the summer garlic festival?

**Sue.** I used to go every summer. How about you?

**Mark.** I went to most of them. I thought the one in 2005 was great. Did you go to that one?

4. **Anna.** ...Where in Poland are you from?

**Mr. Weiss.** From Krakow, in the south. Have you been there?

**Anna.** Yes, I have. It's a beautiful city.

**Mr. Weiss.** What about you? Do you live in Washington?

**Anna.** Yes, I do, but I was born in Chicago.

**Mr. Weiss.** Oh, my brother worked there a couple of years ago.

**Anna.** Your brother? Do you have a big family?

**Mr. Weiss.** No, just one brother. What about you? Do you have any brothers or sisters?

**Anna.** Yes, I have three sisters.

## **Role-play**

*Work In small groups. One of you is an exchange student from Russia. The others are students from a host American university. Act out the following situations:*

1. Your first meeting with your room-mates in a dormitory.
2. Your new American acquaintance introduces you to the teachers and group-mates.
3. You are at a party with other students from the university. You don't know anybody and you'd like to meet a few people and start a conversation.
4. You are in the school cafeteria eating lunch when another exchange student sits down near you. Introduce yourself and initiate a conversation.

## **Discussion**

*Work in groups.*

- Do you agree with the saying 'When in Rome, do as the Romans do'? Do you have a similar saying in your language?
- What are the 'rules' about greeting people in your country? When do you shake hands? When do you kiss? What about when you say goodbye?
- Think of one or two examples of bad manners in Russia. For example, in Britain it is considered impolite to ask people how much they earn.
- Have you ever been a guest in someone's home in a foreign country? When? Why? What was different?
- Have you had a foreign guest in your home? If yes, did he/she show the knowledge of Russian social etiquette?

## **Writing**

- Write about Russian social and business etiquette.
- What advice would you give somebody coming to live and work in Russia?

## Listening and speaking

### Come round to my place!

1. You will hear three people talking about inviting guests home for a meal. Listen and complete the chart.

**potluck** – обед в складчину

**starter**- закуска, салат

**show off** –красоваться, хвастаться

**skewers** - шампур

**tempura or sukiyaki** – рыба и овощи, запеченные в тесте

|                 | Sumie<br>Nagano, Japan | Kate<br>Bristol, England | Lucas<br>Porto Alegre,<br>Brazil |
|-----------------|------------------------|--------------------------|----------------------------------|
| Formal/informal |                        |                          |                                  |
| Day/time        |                        |                          |                                  |
| Preparations    |                        |                          |                                  |
| Gifts           |                        |                          |                                  |
| Food/drink      |                        |                          |                                  |

### 5. Answer the questions.

- 1) Is it acceptable to show off too much in Japan?
- 2) How do Japanese people see out their guests?
- 3) Do Bristolians like to have people over for lunch?
- 4) In what part of Brasil is 'Churrasco' popular?
- 5) What do people usually do at a 'Churrasco'?

## Discussion

*Work in small groups. Compare information.*

- What happens in your country? Is it usual to invite people to your home for a meal? What are such occasions like in your home?



## 4

## National Character

### *Reading and speaking*

### Vocabulary notes

**have a reputation for** – иметь репутацию

**disputing** - споры

**to indicate** – указывать на

**orderly** – организованный, спокойный

**concerned** – рассматриваемые, упомянутые

**Striking** – поразительный, удивительный

**courtesy** – учтивость, вежливость

**self-reliant** – уверенный в себе

**conventional** – стандартный, классический

**to signify** – показывать, обозначать

**renowned for** – известный чем-л.

**queue** - очередь

**to attach** – прилагать, приписывать

**rush** – мчаться, нестись

**gracious** – вежливый, любезный

**to praise** - хвалить

**leisurely** – досужий, неторопливый

**to conceal** - скрывать

**to remind** - напоминать

**to bother** – беспокоиться, утруждаться

1. *Read and translate the text.*

### English Character

Because English culture dominates the cultures of the other three nations of the British Isles, everyday habits, attitudes and values among the peoples of the four nations are very similar. However, they are not identical, which is reflected in certain stereotypes of national character which are well-known in Britain. For instance, the Irish are supposed to be great talkers, the Scots have a reputation for being careful with money, and the Welsh are renowned for their singing ability. These characteristics are, of course, only caricatures and are not reliable descriptions of individual people from these countries. Nevertheless, they indicate some slight differences in the value attached to certain kinds of behaviour in the countries concerned. What is often regarded as a typically British may in fact be only typically English.

One of the most striking features of English character is the self-discipline and courtesy of people of all classes. There is little noisy behavior, and practically no loud disputing in the street. People do not rush excitedly for seats in buses or trains, but take their seats in queues at bus stops in a quiet and orderly manner.

Englishmen are naturally polite and are never tired in saying "Thank you", "I'm sorry", "Beg your pardon". If you follow anyone who is entering a building or a room, he will hold a door open for you. Many foreigners have commented on a remarkable politeness of the English people.

English people don't like displaying their emotions even in dangerous and tragic situations, and ordinary people seem to remain good-tempered and cheerful under difficulties.

The Englishman does not like any boasting or showing off in manners, dress or speech. Sometimes he conceals his knowledge: a linguist, for example, may not mention his understanding of a foreigner's language.

The Englishman prefers his own house to an apartment in a block or flats, because he doesn't wish his doing to be overlooked by his neighbours. "An Englishman's house is his castle".

Many English men help their wives at home in many ways. They clean the windows on Saturday afternoon; they often wash up the dishes after supper in the evening.

Londoners like to get out of town on Sundays. The sea is not far – only fifty or sixty miles away and people like to go down to the sea in summer or somewhere to the country for skiing in winter.

If to talk about British characteristics in general, the British have few living folk traditions and are too individualistic to have the same everybody habits as each other. They are rather proud of being different as a nation too. For example, it is difficult to imagine that they will ever agree to change from driving on the left-hand side of the road to driving on the right.

The British are considered to be rather formal in their general behavior. This is not true. They observe formalities when playing a public role, but in everyday life being friendly often involves showing that you are not bothering with the formalities. In the last decades of the 20<sup>th</sup> century, the general amount of informality increased. At the same time, the traditional reserve has also been breaking down. More groups in society now kiss when meeting each other (women and women, and men and women, but still never men and men!).

2. *Answer the questions.*

- 1) Are attitudes and values among the peoples of the four nations identical?
- 2) What do stereotyped characteristics indicate?
- 3) What is typical of English people of all classes?
- 4) When do the Englishmen remain their reserve?
- 5) Why do English people prefer to live in their own house?
- 6) Do the British have many folk traditions today?
- 7) What are they proud of?
- 8) Are the British really as formal in their general behavior as considered?

3. *Complete the sentences.*

- 1) For instance, the Irish are supposed to be..., the Scots have a reputation for ... , and the Welsh are renowned ....
- 2) What is often regarded as a typically British may in fact be only typically ...
- 3) People do not rush excitedly for seats in buses or trains, but take their seats in queues at bus stops in a ...
- 4) The Englishman does not like any boasting or showing off in ..., ..., ...
- 5) The British are considered to be rather formal in their ...
- 6) Many foreigners have commented on a remarkable ...
- 7) They are rather proud of ...
- 8) Many English men help their wives at home ...

4. *Give a short summary of the text.*

5. *Read and translate the following text.*

**American Character**

The US is a huge nation and stereotypes have developed about the people of each region. For example, the New Englander is described as stern and self-reliant, the Southerner as gracious and leisurely and the Westerner as casual and friendly. Certainly the attitudes and styles of living of a farmer in Montana are very different from those of an office worker in New York City. However, it is still possible to make some general statements about American people.

American society seems to be much more informal than the British and, in some ways, is characterized by less social distinction. Students do not rise when a teacher enters the room. The respectful "Sir" is not always used in the northern and western parts of the country.

However, it is best to use a person's title when first meeting him/her, and then allow the person to tell you how he/she wishes to be called.

They use first names when calling each other, slap on the back, joke and are much freer in their speech which is more slangy than the conventional British English. You will often hear the word "Hi" (a form of greeting among friends) used instead of the usual "Hello" and "Howdy" instead of "How do you do?"

Those who don't easily show these signs of friendship are called "snooty" or "snobbish." In constant, people who show such simple signs of friendship, particularly to their own economic and social inferiors, are praised as "regular guys", or as "truly democratic". As a description of character, democratic is generally used to signify that a person of high social or economic status acts in such a way that his or her inferiors are not reminded of their inferiority.

Yet, in spite of all the informality, Americans, even in the way they address each other, show consciousness of social distinction. For example, one is likely to use somewhat more formal language when talking to superiors. While the informal "Hello" is an acceptable greeting from employee to employer, the employee is more apt to say "Hello, Mr. Ferguson," while the employer may reply "Hello, Jim." Southerners make a point of saying "Yes, sir," or "Yes, Ma'am" or "No, Ma'am," when talking to an older person or a person in a position of authority. While this is a good form all over the United States, "Yes, Mr. Weston" or "No, Mrs. Baker" is somewhat more common in a similar situation in the North or West. A teacher though friendly, pleasant and informal in class expects students to work hard, and he grades each student's work critically and carefully. He also expects to be treated with respect. While students are free to ask questions about statements made by the teacher, they are not expected to contradict him.

Although Americans are quite informal, it is best for a foreigner, in case of doubt, to be too formal rather than not formal enough. Consideration for others is the basis of courtesy.

6. *Make up 8 questions to the text and ask your partner to answer them.*
7. *Which key words can be used to describe the essence of English and American characters?*

8. *Make up sentences from these words:*
- People, make, it, statements, is, still, general, to, about, some, American, possible
  - British, conventional, their, than, more, speech, is, the, English, slangy
  - Is, described, the, as, gracious, casual, and, and, the, Westerner, leisurely, as, and, friendly, Southerner
  - Formal, one, somewhat, is, to, use, more, when, talking, example, likely, for, language, superiors, to
  - Students, to, pleasant, in, carefully, class, expects, hard, he, student's, critically, a, teacher, but, is, informal, and, work, each, and, and, grades, work

9. *Read and act out the joke.*

### **The American tourist in England**

He was an American tourist in London and had hired a guide to show him the city.

"How long did it take you to build this house?" he asked his guide as they passed a large hotel building.

"Why, about six months."

"Six months!" exclaimed the American tourist. "Why, it wouldn't take us more than six weeks to put up a building like that in New York."

They passed an office building which was quite new.

"And how long did it take to build that?"

"About four weeks," answered the guide.

"Four weeks?" said the American. "In New York we'd build a place like that in four days."

Nothing was said until they approached the Houses of Parliament.

"Well, that's not a bad-looking place. How long did it take you to build it?"

"Well, you may not believe me," answered the guide, "but that building wasn't there when I crossed the bridge last night."

### **Discussion**

- Assuming that there is such a thing as 'a national character', analyze the good and bad points of your own countrymen.

### **Writing**

- Write a short essay "Russian character", or, in case you are not a Russian, describe the character of your nationality.

## ***Listening and speaking***

### **America as seen by Britons/ England as seen by Americans**

1. *Listen to the interviews with people who lived and worked in other countries.*

#### ***1<sup>st</sup> interview***

**tremendously** –чрезвычайно

**pressures**- стрессы,  
напряжение

**horrendous** - ужасный

**subway** – метро

**speak one's mind** – говорить  
то, что думаешь

**unusable** - непригодный

**be aware**- знать, понимать

#### ***2<sup>nd</sup> interview***

**obviously** - очевидно

**overpowering** - подавляющий

**inquisitive** – любознательный

**admit** – допускать

**Inefficient** – неэффективный,  
нерациональный,  
малопродуктивный

**ridiculous** – нелепый,  
смехотворный

**excuse** – отговорка, предлог

2. *Listen to the interviews again and take notes under these headings:*

- Their general impressions of the country
- The people
- Shops
- Life styles

3. *Make a summary of each interview, using your notes.*

## **Discussion**

*Work in pairs*

- Basing on your summaries, compare the English and American character and lifestyle with those of Russians'.

### ***Speech patterns:***

- compared with/to, in comparison with, if you compare...with...;similar to, like, both, are alike, the same, much in common, similarly, likewise;
- in contrast to, unlike, on the contrary, the opposite is true, totally different, nothing in common, quite unlike

## 5

## National Stereotypes

### Reading and speaking

### Vocabulary notes

|  |   |
|--|---|
| <b>apt</b> – способный; склонный                         | <b>square</b> – старомодный, консервативный   |
| <b>windmill</b> - ветряные мельницы                      | <b>superficial</b> - поверхностный            |
| <b>amorous</b> - влюбчивый                               | <b>hedonistic</b> - жизнелюбивый              |
| <b>light-minded</b> - легкомысленный                     | <b>brilliant</b> – выдающийся, очень умный    |
| <b>gregarious</b> - общительный                          | <b>thrifty</b> - бережливый, экономный        |
| <b>boastful</b> - хвастливый                             | <b>to deem</b> - считать                      |
| <b>to tend</b> – иметь склонность                        | <b>to recognize</b> – узнавать, признавать    |
| <b>to attribute</b> - приписывать                        | <b>to establish</b> - устанавливать           |
| <b>to be reputed</b> – иметь репутацию                   | <b>suspicious</b> - подозрительность          |
| <b>haughty</b> – высокомерный                            | <b>withdrawn</b> - замкнутый                  |
| <b>steady</b> – уравновешенный, спокойный                | <b>good-tempered</b> – уживчивый, добродушный |
| <b>accurate</b> – точный                                 | <b>insular</b> – недалекий                    |
| <b>to oversimplify</b> – чрезмерно упрощать              | <b>considerable</b> - значительный            |
| <b>illiterate</b> - неграмотный                          | <b>lucidity</b> - понятливость                |
| <b>to cling</b> - цепляться                              | <b>vivacious</b> – жизнерадостный, живой      |
| <b>tenaciously</b> – стойко, упорно                      | <b>narrow - minded</b> - предвзятый           |
| <b>professional people</b> – дипломированные специалисты | <b>lousy</b> - отвратительный                 |

1. *Read and translate the text.*

### On National Stereotypes

Everyone, in every country, tends to have a stereotype (a standardized mental picture) of people in certain other countries. For example, if we think about the Dutch, we are apt to have a picture of windmills and of tidy women sweeping the streets. If we think about the Scots, we are apt to have a picture of men dressed in kilts and people who are thrifty. Almost every nation has a reputation of some kind. The French are supposed to be amorous, light-minded, fond of champagne; the Germans dull, formal, punctual, fond of

military uniforms and parades; the Americans boastful, energetic, gregarious and vulgar.

The British, like the people of every country, tend to be attributed with certain characteristics, which are supposedly typical. They are reputed to be cold, reserved, rather haughty people. They are considered steady, easy-going, and fond of sports.

While there may be some truth in these pictures, they certainly do not give an accurate impression of life in those countries. Perhaps, with thought, we can recognize that most of people's stereotypes of other nations come from storybooks or tourist guides or political propaganda. While some national stereotypes are harmless or favourable ("the Dutch are clean", etc.), history records that others have encouraged hatred, oppression, injustice, and war. The problem basically comes from man's need to generalize, to make some kind of order out of a universe which seems confusing and chaotic. But at the same time as man makes a general statement about a large group of people or things, he runs the risk of overgeneralizing or oversimplifying. Sociologists have established that the tendency to oversimplify exists more strongly among the young, the uneducated, and the illiterate.

However, almost all of us, regardless of our education, tend to create national stereotypes and cling tenaciously to our prejudices. To illustrate this point, we shall take a look at the findings of a survey carried out by the market research firm, Parkland Research Europe. This organization carried out a detailed study of European attitudes by questioning 185 business executives, lawyers, engineers, teachers and other professional people from seven European countries. These were: Germany; France; Britain; Switzerland; Italy; the Netherlands; Belgium. The resulting publication, *Guide to National Practices in Western Europe*, gave some idea of what Europeans think of each other. It revealed many widely-held stereotypes, but also came up with a few surprises. In the chart below, some of the data from this survey is summarized.

## GERMANS

Liked themselves best of all. Most Europeans agreed that the Germans had the highest proportion of good qualities. They considered themselves very tolerant, but nobody else did. They saw themselves as fashionable. Others found them 'square'.



## FRENCH

Not really admired by anyone except the Italians. Other Europeans found them conservative, withdrawn, chauvinistic, brilliant, superficial, hedonistic. Also, not very friendly. The French agreed on the last point!

## BRITISH

Mixed reactions. Some found them calm, reserved, open-minded, trustworthy; others deemed them hidebound, insular and superior. Everyone was unanimous that the British had an excellent sense of humor. The British most admired the Dutch.

## SWISS

Showed considerable lucidity and powers of self-analysis. Saw themselves as serious, trustworthy, but too money-minded and suspicious. Most Europeans agreed. The Swiss liked the Germans best.

## ITALIANS

Generally considered by everyone to be lazy and untrustworthy, and the Italians agreed. Most also found them to be vivacious, charming, hospitable and noisy. The Italians admired the French and the Dutch. Hardly anyone loved the Italians except the French.

## DUTCH

Most admired people in Europe — except by their neighbours — the Belgians. Everyone agreed that the Dutch are hard-working, thrifty, good-natured, tolerant and business-minded. The Netherlands, however, was not considered a good place to live in.

**BELGIANS** Least admired in this group. They see themselves as easy-going and diligent workers. Other Europeans consider them undisciplined and narrow-minded — and lousy drivers.

*2. Answer the questions.*

- 1) What kind of stereotypes are people apt to have when thinking of a) the Dutch, b) the Scots, c) the French, d) the Germans, e) the Americans, f) the English?
- 2) Where do most of people's stereotypes come from?
- 3) Why do people like to generalize?
- 4) Are national stereotypes harmless?
- 5) Among whom was the study of European attitudes carried out?

*3. Make up your own questions about the results of the research. For example:*

What do Europeans think about the Germans?

Are the French the most popular people in the group? etc.

*4. Rewrite each of the groups of sentences as one sentence. Use **and, but, because, so, while, though, or**. Make other changes if necessary.*

- 1) I have two Swiss people staying at my house. I do not consider them to be money-minded. I do not find them excessively serious.
- 2) Some Europeans consider the Italians to be dishonest. I recently visited Italy. I found them completely trustworthy.
- 3) The British have an excellent sense of humour. They are famous for this throughout the world.
- 4) I worked for a multinational based in Holland. I learned to admire the Dutch. I like their good nature and tolerance.
- 5) The Germans have a reputation for making good beer. The French are famous for their wine.

*5. Enjoy some bits of humorous story and comment on stereotypes of each country mentioned in it. Think about the title of the story.*

**broke into print** – напечатали, опубликовали, издали

**experiences** – приключения, переживания, впечатления, пережитое

**habitat** – среда обитания

**affair** – дело, занятие, связь

**bore (bear)** – зд.: нести, иметь

Upon their return from an elephant hunt in the African jungles, five sportsmen representing five different nations, broke into print with their experiences.

The Englishman called his book: "What the British Empire Has Done for the Elephant."

The German used this title: "The Elephant, His Habitat and Habits. His place in Germany's Commercial Expansion."

The Russian put it this way: "Two Years' Study of the Elephant – Is There Such an Animal?"

The Frenchman's idea was this: "The Elephant and His Love Affairs."

The American's story bore the title: "Bigger and Better Elephants."

## **Discussion**

- To what extent do you think there are national stereotypes? Are they fair? People are generally afraid of what is unfamiliar or different. Do you think this is why we have stereotyped images of other nationalities?
- Here are five subjects which are important to most human beings:

***money business family love education***

Choose two or three nationalities from the list and compare them in relation to these five topic areas. Work in pairs.

*The Russians; the Chinese; the Americans; the British; the Germans; the French; the Italians; the Japanese; the Tatars; the Udmurts; the Armenians; the Azerbaijani; the Uzbeks; the Bashkirs (any other nationality at option).*

### ***Suggested speech patterns:***

For the Russians, the most important thing is ... .

Then come ... and ... .

For the Americans, their ... comes first, followed by ... .

The next important thing for the Russians is ... .

The same is true for (of) the Americans.

To (on) the contrary, the Americans put bigger value upon...

Russians, by contrary, don't think much of...

## Writing

- Compose a chart showing which nationalities are represented in your region. When you have done this, interview at least 10 people and find out what stereotyped impressions he or she has of the nationalities appearing in your chart.
- Write a short report, summarizing the data in the chart in which you will present the various attitudes held by people around you. Comment on the impressions you have received.

### Useful vocabulary

**to carry out /to conduct** - проводить

**research on/into interethnic relations** – исследование межнациональных отношений

**a study of smth.** – исследование, изучение чего-л.

**a poll** – опрос; голосование

**a survey** – опрос; исследование

**to question** - опросить

**to interview** – проводить опрос

**a questionnaire** - анкета

**to fill in a questionnaire** – заполнить анкету

**to collect data / to gather data** – собрать данные

**to present (to report) the research findings** – представить данные, результаты

**the data gathered through research show (indicate) that...** - собранные в ходе исследования данные показывают, что...

**the findings (results) suggest (show, indicate, reveal) that** – результаты показывают, что...

### ***The suggested beginning of your report:***

I have carried out a (detailed) study of regional ethnic attitudes by questioning 10 people of different age, education, career and nationality. The data of this survey is summarized in the chart.

### ***The suggested conclusion:***

Interestingly/surprisingly/unexpectedly/expectedly, according to the results, the most admired in this group are .... They had the highest proportion of good qualities. The least admired people are...In my opinion, the results prove (reject, support) the fact (the idea) that there are national stereotypes in our region. ...

*Reading and speaking***Vocabulary notes**

**prejudice** - предубеждение, предрассудок, предвзятое мнение; вред, ущерб

**can't stand** – не переносить, не выносить, не мочь терпеть

**suck-up** – чванливый, заносчивый

**snobbish** - чванливый

**posh** – нормативное произношение, аристократический акцент

**bloody** – очень; чертовски

**violent** – вспыльчивый, буйный, жестокий

**interfere** – надоедать, докучать, вмешиваться

**a load** - горстка

**swill** – пить с жадностью, лакать

**worse off** – в более затруднительном положении

**tripe** - рубец

**black pudding** – кровяная колбаса

**equality** - равенство

**bumpkin**- мужлан

**genuine**- искренний; подлинный, настоящий

1. *Read and translate the text.*

**North and South**

In every country there are regional differences. People living in one region make jokes about the characteristics (real or imagined) of people living in another. Television is breaking down regional differences, but the jokes and comments continue. In Britain there are many jokes which begin 'There was an Englishman, an Irishman, a Scotsman and a Welshman, and ...'. In England itself there are myths about every region, but the broadest differences are those between the North and the South. There are real geographical and economic variations; the North can be characterized as more industrial, cooler, hillier and more working-class, the South as middle-class, more suburban, flatter and wealthier. There are also the often irrational things the English say about each other. Several people were asked to comment on the differences. Perhaps the most interesting comment was made by a woman from Lancashire (in the North), who said: 'Southerners? I can't stand them. They're stuck-up and snobbish. But at least they're not as

bad as bloody Yorkshiremen!' As Yorkshire is also in the North, it shows that the most violent prejudices are very localized.

Here are some of the comments we collected.

What some Northerners say:

'If you go into a pub in the South, everybody ignores you. The North is much more direct and friendly. We're real people.'

'You know the old saying ... people in the North earn the money, people in the South count it.'

'As you go North, the beer gets better.'

'I think there's more sense of community. Perhaps we interfere more — but we help each other too.'

'Southerners? They don't like getting their hands dirty. They stand around in wine bars, covered with talcum powder and after-shave, talking posh.'

'I was born in Manchester, but I live in the South. You know, I think things are better in the South for women. Northern men seem to want to get down the pub on their own and avoid women. Men in the South help more in the home — that's a statistic. Northern men are more...' more macho.'

'They think they're better than us — just because they talk posh. They're a load of snobs.'

'In Yorkshire we say what we mean. Southerners think we're bloody rude, but we're more blunt and honest. They smile in your face and stab you in the back.'

If you go to London, keep your hand on your wallet. They'd rob their own grandmothers.'

'Liverpudlians are the funniest people in the country. They've got this marvellous natural sense of humour.'

'The North may be dirtier — but don't forget "where there's muck there's brass".' (i.e. where there's dirt, there's money).

What some Southerners say:

'Actually some of my best friends are Northerners, but of course they're not typical Northerners, if you know what I mean.'

'The North? A load of men with heavy colds, standing round in pubs wearing cloth caps, swilling beer and playing darts.'

'They spend their money on beer and Bingo. We probably earn less, but we spend it on our houses. When they come down here, they think we're all rich. We're probably worse off than them.'

'I used to work in Yorkshire. They're all bloody rude, and bloody mean.'

'They live on sticky buns, tripe and black pudding. The food's much more varied down here.'

'I really think the North's more conservative... I'm not talking about politics, but their attitude to life. Things change more here.'

'They say we "talk posh" - we just speak better English, that's all.'

'There's more equality of the sexes in the South. Northerners treat women like doormats. Mind you, the women go round in curlers all day on Saturday - or they used to ten years ago.'

They've got a massive inferiority complex. They imagine that we're all either stockbrokers, or country bumpkins with straw in our mouths. The prejudice comes more from them. They don't see that we're just like them.'

'I'm a Southerner - but I do find the North much warmer... the people, that is, not the weather... and friendlier... more genuine, I think.'

2. *Answer the questions.*

- 1) What real differences exist between the North and the South of England?
- 2) Are prejudices always based on real things?
- 3) "...the most violent prejudices are very localized" What does this mean?
- 4) What are most prejudices about?
- 5) 'Actually some of my best friends are Northerners, but of course they're not typical Northerners, if you know what I mean.' Why did this person point out that they are not typical Northerners?

3. *Use the right word.*

***Down, massive, are, and, down, are, perhaps, itself, but, the.***

- 1) In every country there ... regional differences.
- 2) There are real geographical ... economic variations.
- 3) Television is breaking ... regional differences.
- 4) There ... also the often irrational things the English say about each other.
- 5) In England ... there are myths about every region.
- 6) ... the most interesting comment was made by a woman from Lancashire.
- 7) They've got a ... inferiority complex.
- 8) We probably earn less, ... we spend it on our houses.
- 9) 'There's more equality of ... sexes in the South.
- 10) Northern men seem to want to get ... the pub on their own and avoid women.

4. *Complete the sentences.*

- a. Television is breaking down regional differences, but the jokes and comments ....
- b. There are also the often irrational things the English say about ...
- c. The North is much more direct and ...

- d. You know, I think things are better in the South ...
  - e. Northerners treat women like ...
  - f. They don't see that we're just ...
  - g. They've got this marvellous natural sense....'
  - h. 'There's more equality of the sexes ...
  - i. They smile in your face and stab you ...'
  - j. People living in one region make jokes about the characteristics (real or imagined) of people living ...
5. *Basing on the comments from the text summarize the images of Northerners and Southerners.*

## Discussion

*Work in pairs*

- What is prejudice?
- Which nationalities or regional groups do people make jokes about in your country?
- What kind of regional prejudices do you have in your country? Do you think there's any truth in them?
- Are there prejudices about different towns?
- What do people in towns say about people in the country? What do people in the country say about people in towns? [Town/Country prejudices are very similar all over the world.]
- Prejudice can be: *national; religious; regional; racial; social; sexual; political; based on appearance; based on intelligence or ability.* Can you think of any other types of prejudice? Can you think of examples of each type of prejudice?
- What prejudices do you have? For example:
  - ❖ *Would you give a job to a man with an earring/a woman with pink hair/a man with very long hair/a woman in very modern clothes? Why/Why not?*
  - ❖ *What would you/your family think about you marrying a foreigner/a person of a different race or religion/ someone much poorer/richer than you?*
  - ❖ *Do you think someone's clothes/ appearance tells you anything about them? What?*



## ***Listening and speaking***

### **Stereotype and Reality**

1. *Listen to six people of different nationality speaking English and try to identify where they come from.*

**dispersed** - разбросанный

**rebellious** - непокорный

**annoying** - раздражающий

**arrogant** - высокомерный

**dour** - мрачный, суровый

**gorgeous** - великолепный

**hypocritical** - лицемерный

**well-deserved** - заслуженный

**yobbish** - хулиганский

**offspring** – отпрыск, потомок

2. *What do they say about their country and/or nationality?*

### **Discussion**

*Work in small groups.*

- Choose a few nationalities that you know. First describe them in stereotypical fashion:
  - *The British have a reputation for being cold and reserved, and they're always talking about the weather because it's so awful.*
  - *English food is considered to be dreadful - completely tasteless.*
- Then discuss how much your experience of them fits the stereotype:
  - *Actually most of my English friends are very outgoing. They..*
  - *Well, what I found when I was in England was ... and the weather was ...*

### ***Useful phrases***

They are supposed to be\have...

They have a reputation for...

They give the impression of being....

I'd always thought of them as being...

Actually, I have found that...

It's just a myth because...

Judging from the people I've met...

### **Writing**

- Write about the existing Russian stereotype among foreigners.

*Reading and speaking***Vocabulary notes**

**diverse** – разнообразный, многообразный, многонациональный

**bank holiday** – официальный праздник

**to afford** – позволить себе

**to be accepted** – быть принятым

**to stick together** – держаться вместе

1. *Read and translate the text.*

**London: the world in one city**

*Leo Benedictus spent months interviewing the immigrant communities that give the city of London its vitality and, more importantly, its food!*

New York and Toronto may think they are more cosmopolitan, but London in the 21<sup>st</sup> century is certainly the most diverse city ever. This is one of the reasons why it was chosen to host the 2012 Olympic Games. More than 300 languages are spoken by the people of London, and it has 50 nationalities with populations of more than 10,000.

Why is this? Firstly, London is a place of business. Londoners have the fewest bank holidays in Europe and work the longest hours. People come for jobs and money. But that is not why they stay. Language is one reason. Fluency in English is a great gift for their children. Another surprising reason is the character of the London people. They are not as friendly as some other nationalities. But this has advantages – people leave you alone, and you are free to live your own life. Finally, the most delicious reason is – food. You can have dinner in more than 70 different nationalities of restaurant any night of the week. Londoners' enthusiasm for foreign food creates thousands of jobs for new communities.

All Londoners, old and new, have the same principles. They work hard, love their children, and move out of the city centre as soon as they can afford it!

**1 Posh Daddy from Nigeria**

Posh Daddy is the manager of the Big Choice Barber's on Peckham High Street. It is a West Indian and African hairdresser's. These two black communities haven't always got on well together. "When I first came here, we just wanted to be accepted by the West Indian community, but they weren't very friendly," he says. "Now it is getting better. These days most of my West Indian brothers in the barber's like eating African food like me, pepper soup and *kuku paka*, which is chicken with coconut – very hot and spicy."

## **2 Staff in the kitchen of the Asadal**

‘This restaurant was a little bit of Korea brought into a very English town,’ says Young-il Park, the manager of the Asadal restaurant in New Malden. The Asadal is famous for its *kimchi* – salty, spicy chili peppers and vegetables. Young-il’s father opened the Asadal in 1991 – the first Korean restaurant in the town. Young-il was the only Korean in his school. ‘The thing I noticed most was that people stared’, he says. ‘Now you see a lot of Koreans here.’

## **3 The staff in the Yasar Halim Bakery**

Yasar Halim, a Turkish grocer’s and baker’s, is known all over London. It was open in Green Lanes in 1981 by Mr Halim, a Turkish Cypriot. At that time, no one was selling food from his homeland. Now his shop is famous for its *baklava*, a sweet cake made with nuts and honey. The shop is very busy, and the staff working here – both Turkish and Greek Cypriots – look like they’re having a great time together. In their homeland of Cyprus, there are still problems between the two communities. But in this area of London, they live together as good neighbours.

## **4 Portuguese football fans in the FC Porto Fan Club in Stockwell**

‘Football is a passion for us,’ says Jose Antonio Costa, the president of the Porto Fan Club which meets in Stockwell. ‘Many people come for friendship – you know, in a foreign country, you feel more comfortable with your own people.’

Eric Santos, the owner of Santo’s café near the club, says, ‘People come for my wife’s *bacalhau* – salted cod, made with potatoes and onions. Delicious!

There is quite a big Portuguese-speaking community here, from Portugal, Brazil and Madeira, but they do not always stick together. ‘Everyone looks after their own interests.’ The Portuguese and the Madeirans. In particular, are very separate groups in London, because Madeira wants independence from Portugal.

## **2. Are these statements true or false?**

- 1 London is more cosmopolitan than Totonto.
- 2 New York is the most diverse city ever.
- 3 Londoners don’t work as hard as people in other cities.
- 4 Immigrants want their children to learn English.
- 5 Londoners are the friendliest people in the world.
- 6 Londoners only like eating English food.
- 7 Most Londoners want to leave the city eventually.

3. *Answer the questions.*

- 1) Why do so many nationalities choose to live in London?
- 2) What nationality are the people from the article? What do they do?
- 3) Are/were there any problems between nationalities?
- 4) What food is mentioned? What it's called? What it's like?

4. *Use the following expressions in your own sentences.*

- a) to have the same principles.
- b) to get on well together
- c) to feel more comfortable with your own people
- d) to live together as good neighbours
- e) to stick together
- f) to look after one's own interests
- g) to be accepted by the community
- h) to want independence from ...
- i) very separate groups
- j) problems between the communities

5. *Work in pairs. Make up questions to one of the characters which were supposedly asked by Leo Benedictus. Act out the interview.*

### **Discussion**

*Work in small groups. Compare information.*

- What is the capital city of your country? How big is it? Is it old or modern? Is it very cosmopolitan? Which nationalities live there? Are there any problems between communities living in the capital?
- Are there any groups of foreigners living in your town? Where do they come from? What do they find different? Do they mix with other groups, or keep themselves apart?
- Do you agree that immigrants to a foreign country should adapt to all the local habits? Or should the country change some of its rules to accommodate immigrants' views.

### **Writing**

- Find and present the statistics on the number of immigrants in your region.

## ***Listening and speaking***

### **Martinique meets Paris**

1. *You will hear an interview with Marc Marie-Rose from Martinique. Now he works in Paris.*

**the domestic market** – внутренний рынок

**the headquarters** – главный офис

**approach** - подход

**actually** – на самом деле, по настоящему, в действительности

**to promote** – пропагандировать, продвигать, повышать, стимулировать

2. *Answer the questions.*

- 1) When did he join the company?
- 2) Why did he choose telecoms?
- 3) How many countries has he visited? Name some of them.
- 4) Where does he travel every month?

3. *Listen once again and make notes on the following:*

- Difference between life in Paris and Martinique: attitude to time, approach to life, socializing
- Musical interests

### **Discussion**

- Is working in an international environment important for you? Why? Why not?
- What are the advantages and disadvantages of working in a foreign country?
- As a future sociologist, what kind of international career might expect you?
- What personality qualities and professional skills are necessary for working overseas?
- If you have to make a choice, what country will you choose to work in?

*Reading and speaking***Vocabulary notes**

**loyalty** – верность, преданность, приверженность

**exile** - изгнанник

**a matter of emotional attachment**

– вопрос эмоциональной привязанности

**foster a consciousness** – лелеять сознание, мысль

**national anthem** – национальный гимн

**self-consciously** – осознанно, сознательно

**preserve** - сохранить

**resent** – обижаться, возмущаться, негодовать

**hostility** - враждебность

**ignorance** - невежество

1. *Read and translate the 1<sup>st</sup> part of the text.*

**Ethnic identity: the native British**

National ('ethnic') loyalties can be strong among the people in Britain whose ancestors were not English. For some people living in England who call themselves Scottish, Welsh or Irish, this loyalty is little more than a matter of emotional attachment. But for others it goes a bit further and they may even join one of the sporting and social clubs for 'exiles' from these nations. These clubs promote national folk music, organize parties on special national days and foster a consciousness of doing things differently from the English. For people living in Scotland, Wales and Northern Ireland, the way that ethnic identity commonly expresses itself varies. In Scotland several important aspects of public life are organized separately, and differently, from the rest of Britain – notably, education, law and religion. The Scottish way of speaking English is also very distinctive – it cannot usually be understood by people who are not Scottish.

A large majority of people in Wales probably do not consider themselves to be especially Welsh at all. The organization of public life is similar to that in England. In the nineteenth century large numbers of Scottish, Irish and English people went to find work there, and today many English people still make homes in Wales or have holiday houses there. As a result, a feeling of loyalty to Wales is regional rather than nationalistic. One single highly-important symbol of Welsh identity is the Welsh language.

Everybody in Wales can speak English, but it is not everybody's first language. For about 20% of population the mother tongue is Welsh. For these people Welsh identity obviously means more than just living in the Region known as Wales. All children learn Welsh at school, there are many local newspapers in Welsh, there is a Welsh television channel and nearly all public notices and signs are written in both Welsh and English.

As for English identity, most people who describe themselves as English usually make no distinction in their minds between 'English' and 'British'. For example, there are national Scottish, Welsh and Irish anthems, but the English one is just "God Save the Queen" – the same as the British national anthem.

In Northern Ireland, ethnicity, family, politics and religion are all inter-related. Northern Ireland is a highly polarized society where most people are born into, and stay in, one or other of the two communities for the whole of their lives.

On one side of the divide are people whose ancestors came from lowland Scotland or England. They are self-consciously Protestant and want Northern Ireland to remain in the UK. On the other side are people whose ancestors were native Irish. They are self-consciously Catholic and would like Northern Ireland to become part of the Irish Republic. Although the communities live side-by-side, their lives are almost entirely segregated. They live in different housing estates, listen to different radio and television programmes, register with different doctors, read different newspapers. Their children go to different schools, so that those who go on to university often find themselves mixing with people from the other community for the first time in their lives. In this atmosphere, marrying a member of the other community is traditionally regarded with horror. It should be noted, that the extremes of these hard-line attitudes are gradually softening and they apply to a much lesser extent among the middle-classes.

## *2. Answer the questions.*

- 1) Where do people have the strongest national loyalty: England, Wales or Scotland?
- 2) How do they express their ethnic identity?
- 3) What is special about Northern Ireland?
- 4) What is the reason for such a situation?
- 5) Is the situation there changing?

### 3. Give English equivalents for:

Пропагандировать этническую музыку; а именно; этническая идентичность выражается по-разному; особенный, отличительный; крайне важный; родной язык; не проводить разграничения; взаимосвязаны; полностью изолированы друг от друга; недвижимость; общаться; восприниматься; в гораздо меньшей степени.

### 4. Finish the sentences.

1) National ('ethnic') loyalties can be ... among the people in Britain whose ancestors were not English. 2) For people living in Scotland, Wales and Northern Ireland, the way that ... commonly expresses itself varies. 3) As a result, a feeling of loyalty to Wales is ... rather than nationalistic. 4) One single highly important ... of Welsh identity is the Welsh language. 5) As for English identity, most people who describe themselves as English usually ... .... in their minds between 'English' and 'British'. 6) They are self-consciously Protestant and want Northern Ireland ... in the UK. 7) Although the communities live ..., their lives are almost entirely segregated.

### 5. Read and translate the rest of the text.

#### **Ethnic identity: the non-native British**

About 6% of the total British population is non-whites. For them, ethnic identity is more than a question of deciding which sports team to support. Most non-whites, although themselves born in Britain, have parents who were born outside it. The great wave of immigration from the Caribbean and south Asia took place between 1950 and 1965. These immigrants, especially those from south Asia, brought with them different languages, different religions (Hindu and Muslim) and everyday habits and attitudes that were sometimes radically different from traditional British ones. As they usually married among themselves, these habits and customs have, to some extent, been preserved.

For some young people brought up in Britain, this mixed cultural background can create problems. For example, many young Asians resent the fact that their parents expect to have more control over them than most white or black parents expect to have over their children. Nevertheless, they cannot avoid these experiences, which therefore make up part of their identity.

As well as this 'given' identity, non-white people in Britain often take pride in their cultural roots. This pride seems to be *increasing* as their cultural



practices, their everyday habits and attitudes, gradually become less distinctive. Most of the country's non-whites are British citizens. Pride can decrease as a defensive reaction to racial discrimination. There is quite a lot of this in Britain. There are tens of thousands of racially motivated attacks on people every year, including murders. All in all, however, overt racism is not as common as it is in many other parts of Europe.

### **Being British**

How important is it to British people that they are British? Do they feel they belong to Britain? Perhaps because of the long tradition of a clear separation between the individual and the state, British people, although many of them feel proud to be British, are not normally actively patriotic. They are individualistic and do not like to feel they are personally representing their country.

In the days of empire, the British had a rather patronizing attitude towards foreigners and foreign ways. Foreigners were considered amusing, even interesting, but not really to be taken seriously. These days, many foreign ways of doing things are admired and there is a greater openness to foreign influences.

The modern British are not really chauvinistic. Open hostility to people from other countries is very rare. If there is any chauvinism at all, it expresses itself through ignorance. Most British people know remarkably little about Europe and who lives there. The popular image of Europe seems to be that it is something to do with French. The British continue to be very bad about learning other peoples' languages. The British do not refuse to speak other languages. They are just lazy.

6. *Put 10 questions on the text and ask them your partner.*

7. *Write a 300- word summary of the whole text using the following:*

National ('ethnic') loyalties; ethnic identity; a matter of emotional attachment; the mother tongue; consider themselves; describe themselves; radically different from traditional British attitudes; mixed cultural background; cultural practices; less distinctive; take pride in their cultural roots; defensive reaction; racial discrimination; feel proud to be British; actively patriotic; a greater openness to foreign influences.

## **Discussion**

- *Read the following extract from the article and answer the questions that follow.*

### **Vocabulary notes**

**to rally** – собираться, спланировать, объединяться

**under intense strain** – под сильным сомнением, под угрозой, под давлением

**to shatter** - расшатывать

**devolved** - автономный

**grip** - контроль

**to unfold** - развертываться

**this is the case** – это действительно так

**to split** – раздваиваться, разрываться

**margin** - разница

### **Identity crisis: are we becoming a disunited kingdom?**

*Surveys suggest notions of Britishness are changing. **The Guardian** invites readers to share their views on national identity.*

So what makes us? We share the same islands, but we aren't all British. We call ourselves Scots, Irish, Welsh, English and often, but decreasingly, British. Every four years, we rally to the union flag for the Olympics, but when it comes to rugby and football, the divisions open up.

There is much shared culture, whether on pop music, clothing, fish and chips, curries and Marmite, comedians and Coronation Street. But now, for the first time in several centuries, that notion of Britishness is under intense strain. Alex Salmond, the first minister of Scotland, will soon lead the country into a referendum that could prompt Scotland to declare independence, a move that would shatter a 304-year-old political union.

Regardless of the Scottish referendum, the UK has four separate governments and now the three devolved administrations, in Scotland, Wales and Northern Ireland, are winning greater economic and legal powers, cutting London's grip on the country. And in each part of the UK, notions of nationhood and Britishness are changing and, arguably, the links are weakening.

Because of this unfolding political situation, the Guardian invites readers to enter the debate about national identity and air your attitudes on Britishness. We will be asking if the country is more and more becoming a "disunited kingdom".

There is much to suggest this is the case. John Curtice, from the Scottish Centre for Social Research, is co-author of the Scottish Social attitudes survey. He said: "The crucial thing to realise is that in Scotland, British is now very definitely a secondary identity; that's undoubtedly true to a far greater extent than it is in Wales." In England there are plenty of people who, if asked whether they're British or English, will say 'what's the difference?'.

Comparing all the latest social attitudes surveys gives us this contrast: if voters are forced to choose, 52% of English voters choose British first compared to 19% of Scots, and 30% of Welsh.

Intriguingly, the latest evidence from Wales suggests that devolution may be making the Welsh feel more British. That is one reading of a new study of 3,029 voters by the Economic and Social Research Council. Its results find that 16% of Welsh voters now feel "British not Welsh", compared to 9% in 2007 and in 2003. Meanwhile, only 19% felt "Welsh not British", a fall from 24% in 2007, with 30% feeling equally Welsh and British.

In Northern Ireland, identity can be far more complex; loyalty to a larger nation splits between those feeling British and Irish, mostly down religious or ethnic lines. The 2010 Northern Ireland Life and Times the equivalent of the British Social Attitudes survey, have shown that 37% see themselves as British, 26% Irish and 29% Northern Irish. But asked the multiple-choice question, 58% of voters in Northern Ireland in 2007 saw themselves, to varying degrees, as both British and Irish. In 1998, 51% of those given a straight choice said they were British. It is 37% now.

In England last year, 52% described themselves as British and just 34% as English in a straight choice between the two. That is the widest margin since 1997.

Behind such figures emotions run deep. Yet, is national identity in the UK purely a personal badge to be worn with pride at sporting events – or could it fundamentally change the nature of British (and Northern Irish) state. You tell us ...

- Comment on the title of the article.
- Can you imagine Great Britain (the UK) without Scotland? Will it be the same country?

- How sharp is the split along ethnic lines between peoples in Russia?
- Are there any nations (republics) in Russia that claim independence?
- What implications for Russia and its people can have movement for independence of some nations?
- Read and translate the extract and do the task that follows.

### **What does it mean to be British – and does it still matter?**

*It is a summer for celebrating Britishness, but in many ways our identity has never been more complex. In the wake of the Queen's diamond jubilee and before the Olympics, we asked five young people to debate the issue.*

*The Observer, Sunday 17 June 2012*

*Discussing what it means to be British, businesswoman Shazia Awan; Countryside Alliance campaigner David Taylor; Labour activist Rowenna Davis; green campaigner Charlie Woodworth; and web company founder Rajeeb Dey.*

**Charlie Woodworth:** I would never really think of myself as British so much as English. I don't feel like I relate particularly to anything around the diamond jubilee or the Olympics..... In terms of being English, *it's the* nation and the state that I belong to. And I guess my sense of national identity probably comes out when I feel my country or my nation is being criticized. But I'm not a flag-waving, patriotic English person.

**David Taylor :** My mother's Scottish, my father's half-Welsh, so I can't really say I'm fully English but I am British. I'm a bit of everything. I'm a hybrid. And it's not until you go to a different country and look at the way they do things that we say, 'Oh, we do that differently'. So I think being British or being English is what we do naturally.

**Shazia Awan:** I'm very proud to be British. I consider it an absolute honour and a privilege to be born in a western society where we've got democracy, human rights, the right to vote, rights for women, parliament. We have politicians, with all, who battle what they feel are injustices. As a society we have become ungrateful. We've got the NHS, we've got an education system and we're actually quite a caring, accepting, tolerant nation. There are a lot of negative associations about British identity. But as soon as you step outside Britain, people would love to have a passport that said 'British citizen'. My passport says British, born in Wales, which, you know, is how I see myself essentially. I've met asylum seekers who have left home, country,

everything, in the hope that there's something better in Britain. You've got people that say, 'I don't see myself as British' and I think, well, you should be jolly well ashamed of yourself.

**Rowenna Davis:** I was one of those teenagers who have dramatic political revelations and I decided when I was about 15 that you can feel English or British but the one that really should trump everything was your humanity and that was the bond that should really hold us together. And if we could just hold on to that as the strongest bond, then we could get rid of inequality and wars. And now I've changed. I recently watched Britain In A Day: it gave hundreds of cameras to people and made them film their days and talk. And I was incredibly moved by the fact that we share this time and this place, this tiny island together on this corner of the globe and every day we struggle together. We get up. We eat at the same times. We sleep at the same times. We share our sunsets. We share our institutions. That kind of common emotional bond is a reason to care about each other. It's a reason to pay our taxes at a time when things are really difficult. There's something about the way we live this life together that is quite British. It is about tolerance, this quiet struggle, about not giving up. It's the kind of awkwardness, it's the humour, it's the gentleness, and I'm proud of it.

**Rajeeb Dey:** I see myself as a British Asian. To be British is very much about being a melting pot of different cultures and backgrounds. That's what I do love about Britain, the fact that there's people from so many different backgrounds who can share their own cultures, their backgrounds, their attitudes, and we live in a tolerant society where that is accepted and celebrated. And also what I like is the opportunity Britain gives you. So through the education system or the welfare system and healthcare and the NHS, people are generally given a basic level playing field to operate from and then it's up to you through your skills and your ambitions to make the most of that.

## Writing

- Using the vocabulary from the article write an essay: **“What does it mean – to be Russian?”**

# Tapescripts

## Tapescript 1

### People of mixed nationality.

**P=Presenter**

**A=Amelia**

**L=Lionel**

**P** 'This week in The London Programme - People of mixed nationality.

In the streets of London there are people from all parts of the world. They live side by side. Sometimes they marry and have children. Many Londoners have parents of a different nationality. Is this good or bad, easy or difficult for these children? Today two people of mixed nationality tell us their stories. First Amelia de Melo, a textile designer.'

**A** My father is half Malaysian, half Portuguese. My mother is Polish ... erm... her family came to England when she was five, just before the war. She met father when they were both students in London. When I was a young child, ...er ... I grew up in both London and Malaysia, and we always spoke English at home. It's my first language ... er... but my mother taught me Polish, so sometimes I spoke Polish with her. And we often had Polish food, and I learnt Polish dancing – my aunts in Poland sent me wonderful, colorful costumes to dance in. I love them. But I loved Malaysian things too. Have you ever tried Malaysian food? It's delicious. I often cook it for myself. I often think ... I think that if I had just one nationality, life would be quite boring. I like the mix of cultures. I only ever had one problem that I can remember. It was when I was sent to boarding school. I was twelve, and ... er... some girls joked about the shape of my eyes. I cried and cried. I hated my eyes! But now... now I like my eyes very much. I like to look a bit different!

Last year I got married – to an Englishman. We live in London but we often visit my parents in Malaysia. I've never been to Poland, but we might go this summer. I'd love to meet my Polish relatives.

**P** And now we meet Lionel Varley, who's an architect.

**L** My mother's French and my father's from Dominica in the Indies. They met and married in London, but they moved to Bristol....er... my father was a dentist there. They...er... that is my parents – always spoke both English and French at home, so my brother and I are bilingual. It's really useful to have two languages. We (that's me and my brother) used to spend every school holiday with our French grandmother in France. I love French food. We used to eat mainly French food at home in Bristol too...er...I think we didn't eat West Indian food because where we lived there were no other West Indians and you couldn't buy that type of food.

I can remember one problem – a sad time for me. It was when I first started school. I was five and everyone in the school was white, except for one Chinese boy and me, and the others called us names. I was too young to understand why, but then I made some friends, and they forgot about my color.

My father used to talk a lot of about Dominica and the West Indies. His stories were full of flowers and sunshine. So when I was sixteen, I went there. It was interesting, very interesting...er...but I didn't feel at home, so I came back to England and studied architecture. If I lived there (in Dominica) I don't think I would have the same opportunities. Next year I'm going to move to New York. It's even more cosmopolitan than London. I know that I'll feel very comfortable there, and my wife too. She's Italian – Russian.

**P** Thank you, Lionel and thank you, Amelia. Thank you for telling us your stories.

## Living in Madrid

**I = Interviewer**

**K = Kate Leigh**

**I** Kate, you've lived in Spain for a long time now, haven't you?

**K** Mm. About eight years.

**I** So you know it well enough to compare living in Spain and living in London?

**K** Well, I can compare living in Madrid with living in London ...

**I** Ah, yes, all right...

**K** ... not quite the same thing.

**I** So what are the main differences?

**K** I think the first one is the time of day that things happen. People get up later, and start work later. I start at ten, and lunchtime is much longer. Everything closes for about three hours. Then, at five, people go back to work.

**I** And what time do they finish?

**K** About seven or eight. Then they go out, and they go to bed incredibly late - about one or two in the morning.

**I** Do they have a siesta?

**K** No, not in Madrid. Well, only in summer, because in summer work hours change because it's so hot. Everyone works from eight thirty to three, then has lunch, then a siesta, and then goes out.

**I** So office hours change?

**K** Everything changes, on the first of June.

**I** For how long?

**K** Until the fifteenth of September.

**I** How did you find the differences of time when you first went out?

**K** Very difficult, because I was hungry all the time! I wanted to eat at about eight o'clock, but eating is very different in Spain. People eat all day. They have snacks in the morning, maybe an omelette and a beer, and then have their main meal at lunchtime, and then *tapas*, which are lots of little dishes, in the evening.

**I** So that's what you do now?

**K** Oh, yes. I like it. The Spanish think that the English eat very little!

**I** And what about the people?

**K** Well, this is the second big difference. People live in the streets, they live much more outdoors, so you see them more, and it's easier to get to know them.

**I** So you think it's true that the English are cold?

**K** No, but they live differently. Madrid is a lot smaller than London, and people live in the centre. It's not like London where people live in houses in the suburbs. In Madrid people live in flats in the centre, so it's natural to be out on the streets most of the time.

**I** And how do you find living in Madrid?

**K** I think it's nicer. It's a lot cheaper, and shops are open longer. I find it safer. I can be out in the streets at all hours, and there's never any problem. The family is still very important. I think people are more caring to other people, if you see what I mean.

**I** Mm. Anything else about the people?

**K** Er... They are terrible drivers! There are a lot more accidents - road accidents. And this is strange, because the public transport system is very good and very cheap, but people like to use *their* car.

**I** There's an Underground, isn't there?

**K** Mm, with a flat rate fare, so you get ten tickets for about two pounds.

**I** That's very good. Are you thinking of coming back to England?

**K** Er ... sometime, but not yet! The weather's much better, and I like living in a southern European atmosphere!

### **Come round to my place!**

#### **Sumie**

My name is Sumie. I come from Nagano, Japan. In my country we usually invite guests home at the weekend for dinner, at about 7 o'clock in the evening. Before they come, we must tidy the front garden and clean the entrance hall. Then we must spray it all with water to show that we welcome our guests with cleanliness. The guests usually bring a gift, and when they give you the gift they say, 'I'm sorry this is such a small gift,' but in fact they have chosen it very carefully.

When the meal is ready the hostess says, 'We have nothing special for you today, but you are welcome to come this way'. You can see that in Japan you should try to be modest and you should not show off too much. If you don't understand our culture, you may think this is very strange. When we have foreign guests, we try to serve traditional Japanese meals like sushi, tempura, or sukiyaki, but when we have Japanese guests, we serve all kinds of food such as spaghetti, Chinese food, or steaks. When guests leave, the host and hostess see them out of the house and wait until their car turns the corner of the street; they wait until they can't see them any more.

#### **Kate**

My name is Kate and I'm from Bristol in England. We like to have people over for lunch and they usually get here around noon. We often have people over to eat, but sometimes when we invite a lot of people over, for a family gathering for example, we have what's called a 'potluck lunch'.

A potluck is an informal occasion, so people dress casually. If the weather is nice we'll have it outside in the garden. What makes it fun is that everyone who comes has to bring a dish of food. They're given a choice: starter, main course, salad or vegetable, or dessert. As the host, I know how many of each kind of dish the guests will bring, but not exactly what the foods will be. That's why it's called 'potluck' - it's a surprise, having a dinner party and not knowing what you're going to feed the guests! All I have to do is make one dish myself and get cups, glasses, and knives and forks together, and supply the drinks. As the guests arrive, they put their dish on the table, and people help themselves. Some guests might bring a bottle of wine or flowers as a gift but I don't expect anything. It's a fun, relaxed way of getting together with friends or family.

#### **Lucas**

My name is Lucas and I'm from Porto Alegre which is in the southern part of Brazil. We like to invite our friends over at weekends, on a Friday or a Saturday night for a 'Churrasco', or Brazilian barbecue. These are very popular in this part of Brazil.

People come about 8.00 in the evening and stay to midnight or even later - sometimes until 2.00 in the morning, whenever people start getting sleepy. People stay a long time; there is no set time for dinner to end. We'll sit around and play cards or just talk. It's very informal. If people want to bring something, I'll tell them to bring something for the meal like a bottle of wine or something for dessert.

Ah, but what about the food? At a 'Churrasco', we cook different kinds of meat on long metal skewers over an open flame. We have all kinds of meat: beef, pork, and maybe Brazilian sausage. Sometimes chicken too. Then we cut off slices of meat from the skewers to serve the guests. It's really delicious. We usually have potato salad or rice as side dishes. After the meal we drink coffee or espresso.



*Bob and Sheila spent two years living in New York because of Bob's work as a banker. Neither of them had lived in a big city before. They now live back in England in a small village outside London.*

**I = Interviewer   S = Sheila   B = Bob**

**I** How long did you live in the States?

**B** We were there for two and half years, in New York.

**I** And did you enjoy it?

**S** Oh, tremendously. We had a wonderful time.

**B** Yes, what I liked best was that I could work and still lead a normal life. I mean, the shops are open till 10 o'clock.

**I** All shops?

**S** Yes, everything, food shops, chemists...

**B** There's a huge department store called Gimbles on 86<sup>th</sup> Street that was open till 9.00.

**S** And some supermarkets are open twenty-four hours a day. Most shops don't open as early as in England, well they don't open until about uhm..10 or 11 in the morning.

**B** Yes, that's right.

**S** Because they all work much later. And everything's open on Sundays

**B** And the holiday's, the public holidays are much shorter than here, and in the States only the banks are shut. Everything else stays open, so it makes life much easier. You could do what you liked when you liked.

**S** And it was easier with the children, because I could wait till you got back and we did the shopping together, didn't we?

**B** Yes.

**I** I see, um....do you think New York is as cosmopolitan as London?

**S** Oh yes, but it's not as mixed. Nationalities stay in their own areas; like there's the Ukrainian section, the Russian section . . . . the German section. We were in German Town, York Town, which is called German Town. And there was a row of German shops, all German-speaking.

**B** Yes.

**S** But you didn't find that anywhere else. And the Ukrainians were down on 14th and 2nd, and the Spanish kept to Spanish Harlem.

**S** I think the major difference was the height of the place. Everything was up. We lived on the twenty-ninth floor.

**B** And I worked on the sixty-third floor.

**S** But I like heights. And of course everything is faster. And the people are much ruder. Which means of course that we're much ruder ourselves now we're back in Britain.

**I** Oh. in what ways?

**B** Well, pushing in the street.

**S** Oh. I don't!

**B** Fights about getting on the bus. No good old British queues.

**I** But are all Americans like that?

**S** Oh, yes. Well, all New Yorkers anyway. Not so much in other places. When we went to California it was very different. There weren't the same pressures at all, were there?

**B** I think we were aware that New York is quite a dangerous place. We never had any problems at all, but when there was a crime, it was horrendous.

**S** Oh yes, the subways are unusable. They're dirty, uncomfortable.

**I** Did you make many friends?

**S** Well, that's what's interesting really. We made more friends there than we have after two years of living here. I think Americans are more open, they, you know, they speak their minds, so if they

don't like something, they actually tell you directly. Not like the British, who might think one thing and say another. So I suppose you could say that the English are rudier than the Americans.

**B** Or that they're less honest.

**S** Mmm. Yes.

**B** Something else. We're actually moving from here back into London to try to find the things we liked in New York, but I don't suppose we'll find them.

### England as seen by Americans

*Terry Tomsha talks about her experience of living and working in England, where she has been for the past eleven years.*

**I = Interviewer    T = Terry**

**I** So, Terry. You've been in this country for quite a long time now.

**T** Mmm.

**I** What differences do you notice between the two countries?

**T** Obviously the biggest difference is the people. The average Englishman is . . . mm cold and not very open.

**I** Oh.

**T** In the States it's very different. We start conversations with people in the street, in the subway; we're a lot more enthusiastic and spontaneous than people here. You know, when I first came, I couldn't understand why I was getting so little reaction from people, but now I see that they thought I was overpowering and that I was trying to be too friendly too soon.

**I** But, tell me, does the Englishman improve as you get to know him?

**T** Oh, yes.

**I** Oh good.

**T** Once you have made a friend, it's a friend for life, but it takes a very long time. I'll tell you something that I think is very important. An Englishman in America is respected. Everyone wants to talk to him. We're inquisitive, we love his accent and his country. An American though in England is thought to be a little inferior because of his behaviour and his language. One thing I've learned - it's funny now, but it wasn't at the time - I couldn't understand why when I was talking to someone he would move away, you know, move backwards, and I thought 'Do I smell? Am I boring him?' The reason was, you see, Americans stand closer when they're talking. Again, English people like a certain distance.

**I** That's true. What about your impressions of living here? How does that compare with the States?

**T** Well, mmm ... I think life's a lot easier in the States. It's easier to make money and it's easier to spend it. Shops are open all the time over there. Here you've got to race to reach the supermarket by 5.30. Generally though I find life more inefficient here. If you need an electrician, it takes days to get one, he doesn't do the job very well, the system is so old that he can't get the parts to repair it, and he doesn't care. This leads to another very important point. Americans work a lot harder than you do. To the English their private lives are important, their holidays are important, their gardens are important, their animals are important, but an American wouldn't admit that. For us, our work is the most important thing in our lives. You know, holidays seem to be longer here, people make the most ridiculous excuses not to go to work - 'My dog's got a cold', I heard the other day.

**I** Oh, come on.

**T** You have tea breaks that get longer and longer. In that respect we're quite like the Japanese. Our jobs come first, but there are all sorts of services to make life easier around our jobs.

**I** Well, I take it you have a pretty negative opinion of England.

**T** You would think so from this interview, wouldn't you? No, in fact I really love it here. I go home once a year and really look forward to coming back here. This is my home now. I find life safer, more relaxed, and much more enjoyable. Maybe I've gotten into English habits! England doesn't

have the dramatic beauty of the States, but oh, it is very pretty and charming in a way that I find comforting.

## Tapescript 5

### Stereotype and Reality

#### 1 Eric:

Many people think of my country as a great big, frozen land of ice, up north, with Eskimos and red-coated policemen but it's obviously a very different country from that, eh. It's a bilingual country, 40% of the population has French as a mother tongue and it has a very dispersed population, but 90% of it lives in a small ribbon of land just 90 kilometres from the US border, eh. In fact probably one of the biggest concerns we have is the effect of US domination on our unique culture, because of TV, sports and such like. I think many of us have an inferiority complex relative to the US. Here in Europe, a lot of the time people think we're American, it's annoying.

#### 2 Mary:

So our stereotype is that we're miserable, mean and dour and unhappy with our lot and that we're a proud people, maybe quite nationalistic, especially in sport - we'll support *any* team that's playing against England. Maybe there's an element of truth in all of this. I mean you do meet people who are mean but far more you meet people who are generous. I saw a guy collapse in the street and folk were running out the shops and bringing him a chair, and a glass of water and things and d'you know if somebody collapses in London, folk'll step over them, assume they're drunk or whatever. Oh, and as for whether people are miserable, well I remember standing at a bus stop and it was a gorgeous sunny day, real blue sky, you know you don't see many days like that here, not very often. And I said to the woman next to me 'Isn't it a gorgeous day?' And she said 'Aye, but we'll pay for it!' And I thought how can you be so pessimistic when it's such a gorgeous day.

#### 3 Julia:

Ah well, I think we have a very, erm, well-deserved reputation for being loud, we are certainly very loud, erm, everywhere, it doesn't matter where we are, we just talk all at the same time and quite loud. And we're also very disorganised, erm, people believe that we are, and another thing that is well-deserved. Erm, what else, we're very lazy, erm, I don't think that is true, erm, we used to sleep our siestas er, but I think we're a bit more European now and we all have the same sort of timetables. Erm, and then well, we're sociable and outgoing, erm, we're always with other people, we're rar... rarely on our own, erm, we tend to do lots of things at the same time, and, that's also because, there are so many places and they open until late, erm, it's a bit more relaxed atmosphere than in England.

#### 4 Zoltan:

Most foreigners seem to think that all our dishes are spicy and really hot, which is not exactly true ... er ... we use quite a lot of paprika but it's not hot at all especially not when it's compared to Asian dishes for example. And also the other thing that people think of is ... er ... horses and ... er ... the great plains ... one in five live in Budapest which is a big city, and quite a lot of people live in smaller towns and smaller cities and not on the great plains at all and many ... would not have seen a horse in their whole lives.

#### 5 Rosemary:

Erm ... I think that there is a stereotype in the eyes of a lot of British. I think they consider them loud, they consider them in many cases arrogant. Remember they lost the rev. .., the revolutionary war, and they still have this attitude of being, 'we once ruled you'. And although that was two hundred years ago, I think there is still this attitude that they are the rebellious children, or the rebe... rebellious offspring of Great Britain. And -erm, I think it's, it's very silly as an attitude because I think there are, yes there are a lot, who are extremely narrow, they don't see beyond their border, they are very arrogant, but there are also an incredible amount who are very aware of what's goes on in the rest of the world.

## **6 Tristan:**

We're generally perceived as being quite cold and .., *er* ... really quite uptight as well and I know this from my own experience ... erm ... that they're perceived also as being somewhat hypocritical - two-faced, now I don't think that was in relation to me, I hope not anyway and I think now they also come across as incredibly yobbish, sort of heavy drinking, potentially violent, which is .. erm not entirely my experience.

## **Tapescript 6**

### **Martinique meets Paris**

INTERVIEWER: So how long have you worked for your company?

MARC: Since 1998.

INTERVIEWER: And why telecoms?

MARC: The main reason was to work in an international environment. And over the last five years I've visited many many countries...like Hong Kong, Israel, Ireland, Italy, Colombia, Chile, Singapore ...I was also in Miami in the sun, as well, so around 12 different countries over the world ...across all continents. In fact, I've been working in the domestic market, at the headquarters, for one year now. But I travel every month to Italy.

INTERVIEWER: So, Marc, with all this travel, where do you say you're from: Paris, Europe, Martinique?

MARC: I'd say that I'm from somewhere over the Atlantic, you know. I'd say that ... I have a mixture of cultures, like everybody. I still have some West Indian feelings, hot temperatures are very important for me. On the other hand, I have moved or changed a lot, say, with the concept, my attitude ... to time. When I first came to France, it was very strange for me to notice a train left on time...within one minute, or a few seconds. Caribbean people, like some southern countries, are more, let's say, relaxed about time. Time is really of less importance. But, on the other hand, people in the Caribbean have a very different approach to life, more positive, more taking time to actually enjoy life...more so than the Europeans.

INTERVIEWER: So is your lifestyle very different?

MARC: Absolutely. In France I was surprised to see sunlight at 9 or 10 pm, it was very very strange...very, very, very ... because in tropical countries ... the sunset is around ...five-thirty...six-thirty at the maximum. And the night comes very suddenly, you have only, may be, half an hour's time...but in France at night you can go out for a walk, see friends...there are a lot of things to do...it's good for my social life.

INTERVIEWER: Do you still keep a contact with Martinique culture?

MARC: I love Creole jazz. In fact, in my spare time I work with an organization that promotes Caribbean jazz in France. I try to because the job can be very stressful. So I love jazz and I very often go jazz clubs. We've got a lot of jazz clubs in Paris.

INTERVIEWER: And do you organize concerts and things like that?

MARC: Yes, exactly. We organize every year a Creole jazz festival in Paris in Jazz clubs, yes. We've been doing that for...for...ten years, roughly.

## Part II

### 1 Understanding Race and Ethnicity

#### 1. *Read and translate the text.*

Within sociology, the terms race, ethnicity, minority, and dominant group all have very specific and different meanings. To understand the sociological perspective on race and ethnicity, it is important to understand the meanings of these concepts.

‘Ethnicity’ is a concept that is completely social in meaning. **Ethnicity** refers to the cultural practices and outlooks of a given community of people that set them apart from others. In fact, ethnicity is an attribute possessed by all members of a population, yet in practice ethnicity is most often associated with minority groups within a population.

An ethnic group is a social category of people who share a common culture, such as a common language, a common religion, or common norms, customs, practices, and history. Ethnic groups have a consciousness of their common cultural bond. An ethnic group does not exist simply because of the common national or cultural origins of the group, however. They develop because of their unique historical and social experiences, which become the basis for the group’s ethnic identity. For example, prior to immigration to the United States, Italians did not think of themselves as a distinct group with common interests and experiences. However, the process of immigration and the experiences they faced as a group in the United States, including discrimination, created a new identity for the group. Some examples of ethnic groups include Italian Americans, Polish Americans, Mexican Americans, Arab Americans, and Irish Americans. Ethnic groups are also found in other societies, such as the Pashtuns in Afghanistan or the Shiites in Iraq, whose ethnicity is based on religious differences.

Like ethnicity, race is primarily, though not exclusively, a socially constructed category. **A race** is a group that is treated as distinct in society based on certain characteristics. Because of their biological or cultural characteristics, which are labeled as inferior by powerful groups in society, a race is often singled out for differential and unfair treatment. It is not the biological characteristics that define racial groups, but how groups have been treated historically and socially. Society assigns people to racial categories (White, Black, etc.) not because of science or fact, but because of opinion and social experience. In other words, how racial groups are defined is a social process; it is socially constructed. **Racism** means falsely ascribing

inherited characteristics of personality or behavior to individuals of a particular physical appearance. **A racist** is someone who believes that a biological explanation can be given for characteristics of inferiority supposedly possessed by people of one physical stock or another. **Institutional racism** refers to patterns of discrimination based on ethnicity that have become structured into existing social institutions. **New racism** describes racist attitudes that are expressed through notions of cultural difference, rather than biological inferiority.

A minority group is any distinct group in society that shares common group characteristics and is forced to occupy low status in society because of prejudice and discrimination. A group may be classified as a minority on the basis of ethnicity, race, sexual preference, age, or class status. It is important to note that a minority group is not necessarily the minority in terms of numbers, but it is a group that holds low status in relation to other groups in society (regardless of the size). The group that assigns a racial or ethnic group to subordinate status in society is called the dominant group.

## *2. Answer the questions.*

- 1) What does the term “ethnicity” refer to?
- 2) What is an ethnic group?
- 3) What is the basis of ethnic group identity?
- 4) Can ethnicity be based on religious differences?
- 5) Do biological characteristics define a racial group?
- 6) How does society assign people to racial categories?
- 7) What does racism mean?
- 8) Who is a racist?
- 9) What does new racism describe?
- 10) On what bases may a group be classified as a minority?

## *3. Give Russian equivalents for:*

The sociological perspective; to set smb. apart from others; to have a consciousness of common cultural bond; the common national or cultural origins of the group; a distinct group; a socially constructed category; labeled as inferior; singled out for differential and unfair treatment; to assign people to racial categories; falsely ascribing; characteristics of inferiority; physical stock; patterns of discrimination; racist attitudes; forced to occupy low status; in relation to other groups; in terms of numbers; regardless of the size.

#### 4. Complete the sentences.

1) 'Ethnicity' is a concept that is completely ... . 2) In practice ethnicity is most often associated with minority groups ... . 3) Ethnic groups have a consciousness of their common ... . 4) The process of immigration and the experiences they faced as a group in the United States, including discrimination, created ... . 5) It is not the biological characteristics that define racial groups, but how groups have been treated ... . 6) A group may be classified as a minority on the basis of ethnicity, race, sexual preference, age, ... . 7) Racism means falsely ascribing inherited characteristics of personality or behavior to individuals of a particular.... 8) The group that assigns a racial or ethnic group to subordinate status in society is called ... .

5. Give a short summary of the text including the definitions of the main terms.

6. Read and translate the text.

### **Sociological Theories of Race and Ethnicity**

Race and ethnicity are important concepts in the field of sociology and are ones that are studied a great deal. Race plays a large role in everyday human interactions and sociologists want to study how, why, and what the outcomes are of these interactions.

Sociologists look at many questions related to race and ethnicity, including:

What is race? What is ethnicity? Why does society treat racial and ethnic groups differently, and why is there social inequality between these groups? How are these divisions and inequalities able to persist so stubbornly, and how extensive are they?

There are several sociological theories about why prejudice, discrimination, and racism exist. Current sociological theories focus mainly on explaining the existence of racism, particular institutional racism. The three major sociological perspectives (functionalist theory, symbolic interaction theory, and conflict theory) each have their own explanations to the existence of racism.

*Functionalist theorists* argue that in order for race and ethnic relations to be functional and contribute to the harmonious conduct and stability of society, racial and ethnic minorities must assimilate into that society.

Assimilation is a process in which a minority becomes absorbed into the dominant society – socially, economically, and culturally.

*Symbolic interaction theorists* look at two issues in relation to race and ethnicity. First, they look at the role of social interaction and how it reduces racial and ethnic hostility. Second, they look at how race and ethnicity are socially constructed. In essence, symbolic interactionists ask the question, “What happens when two people of different race or ethnicity come in contact with one another and how can such inter-racial or interethnic contact reduce hostility and conflict?”

*Conflict theories* are concerned with the links between racism and prejudice on the one hand, and relationships of power and inequality on the other. Early conflict approaches to racism were heavily influenced by Marxist ideas. The basic argument made by conflict theorists *is* that class-based conflict is an inherent and fundamental part of society. These theorists thus argue that racial and ethnic conflict is tied to class conflict and that in order to reduce racial and ethnic conflict, class conflict must first be reduced. Later neo-Marxist scholars suggested that racism was not the product of economic forces alone. It is a complex and multifaceted phenomenon involving the interplay of ethnic minority and working-class identities and beliefs. Racism is much more than simply a set of oppressive ideas enacted against the non-white population by powerful elites.

*7. Put 8 comprehension questions on the text and ask them your partner.*

## **Discussion**

- Do you agree that many popular beliefs about race are mythical?
- Should the concept of race be discarded in sociology?
- How might an unprejudiced person find himself or herself acting in a discriminatory way?

## **Presentation topics**

- The difference between race and ethnicity
- Ethnicity and nationality
- Is race real?
- Race and intelligence
- Race (ethnicity) and health



## 2 Ethnic Groups and Minorities in the USA

### 1. *Read and translate the text.*

The United States is a country of many ethnic groups made up of people who share one or more characteristics which differ them from other groups. They may share specific racial or physical traits, speak their own language or practice a distinctive religion. They are usually bound to one another by common traditions and values, and by their own folklore and music. Some of their activities may be determined by unique institutions, such as a complex family structure or the social practices within their communities.

The Harvard Encyclopedia of American Ethnic Groups lists 106 major groups in the United States today, including Native Americans, Albanians, Afro-Americans, Arabs, Burmese, Chinese, Eskimos, Filipinos, Greeks, Irish, Italians, Jews, Mexicans, Puerto Ricans, and Swiss. In fact, there are really more. For example, there are more than 170 Native American tribes. For the sake of simplicity, the Encyclopedia treats them as one. In the same way, Syrians, Jordanians, Egyptians and Palestinians are all counted as Arabs.

Most members of ethnic groups long established in the States have lost much of the distinctiveness of their culture. Third generation of Germans, for example, may only speak English and think of themselves as “plain” Americans. Third generation Chinese, however, often retain their language and many cultural and family traditions. They usually define themselves as Chinese-Americans. Members of most ethnic groups are full participants in the broad tapestry of American life, even if they keep alive many of their old traditions. The Irish, the Danes, the Germans, the Italians, the Jews, the Mormons and the Catholics, for example, have moved into almost all social, economic and political sectors.

Some ethnic groups, however, suffer disadvantages which continue to keep them from freely participating in some areas of American professional and cultural life. Poverty and all the deprivation that goes with it often make it more difficult for Afro-Americans and Puerto-Ricans to acquire the social and educational skills needed to enter more desirable and more highly paid occupations. Racial prejudice and discrimination against people with different colour skin has often meant that many members of these groups have been forced to live and work in narrow sectors of American life. Recent Hispanic immigrants, such as Mexicans and Puerto-Ricans, also have encountered discrimination based on their ethnicity.

Those ethnic groups which suffer systematic economic and social disadvantages are called minority groups. About one of every five Americans

is a member of such a group. In the past, many minority groups overcame the barriers that confronted them. The Irish, the Germans, the Catholics, and the Jews all faced hostility and discrimination which severely restricted their opportunities for decades. Over time they largely overcame those barriers and became fully integrated into national life. There are many signs today that other minorities are following the same path. This is also encouraged with the help of an official policy of political correctness.

New waves of immigrants have recently begun to arrive from Korea, the Philippines, Haiti, Southeast Asia and Eastern Europe. These groups, following the pattern set by earlier waves of immigrants from China and Japan, are establishing themselves in small businesses, working tirelessly, and investing all of their efforts and money to ensure that their children receive the education and learn the skills necessary to build a prosperous and satisfying life.

## *2. Answer the questions.*

- 1) What do people belonging to an ethnic group share?
- 2) What sort of disadvantages do some ethnic groups suffer today?
- 3) What groups are called minority groups?
- 4) What barriers keep some ethnic people from realizing the opportunities in life?
- 5) Where do some new waves of immigration come from and what are their plans?

## *3. Give English equivalents for:*

Исповедовать религию, отличную от других; быть связанными общими традициями и ценностями; коренные жители Америки (индейцы); рассматривать как единое целое; утратить многое из своих культурных особенностей; обычные Американцы; широкий спектр американской жизни; бедность и сопутствующие ей лишения; испаноязычные иммигранты; постоянно испытывать трудности экономического и социального характера; сталкиваться с враждебностью; ограничивать чьи-либо возможности; следовать образцу.

#### *4. Give Russian equivalents for:*

To share specific racial or physical traits; to be determined by unique institutions; for the sake of simplicity; to retain language and traditions; full participants in the broad tapestry of American life; to acquire the social and educational skills; to enter highly paid occupations; to be forced to live and work in narrow sectors of American life; to encounter discrimination based on ethnicity; to overcome barriers that confronted them; to become fully integrated into national life; to follow the same path; to establish themselves in small businesses; to build a prosperous and satisfying life.

### **Discussion**

- What do you know about 'political correctness'? In groups do the brainstorming work and write all the associations that come into your mind when you hear the collocation 'political correctness' and organize the vocabulary into a mind map.
- Are there different ethnic groups in Russia? Where do they come from? Where do they live? How do they differ from the majority of people in your country with respect to customs, religion, clothing, food, music, etc.?

#### *5. Read and translate the text.*

### **Nation of Immigrants**

The United States is a country of immigrants. Since its early days, the country has admitted more than 50 million newcomers, a larger number of immigrants than any country in history. Most people came, and still come today, for wealth, land, and freedom.

In the past, the majority of Americans considered themselves WASPs – white Anglo-Saxon Protestant. Many immigrants tried to preserve the traditions, religion, and language of their particular culture, but if they did not want to feel separate from the dominant WASP culture, they learned English and adopted English customs.

Today America is again faced with an assimilation problem. The majority of the newest immigrants come from Mexico, Latin America, or Asia. Among these newcomers, the Asians seem most willing to assimilate. They encourage their children to speak accentless English and play American games. Mexican-Americans, now comprising about one-fifth of California's

total population, are not so easily assimilated. They generally have a strong sense of their own culture and often marry among themselves.

Since the 1960s, with changes in the ethnic composition, American's attitudes towards ethnic and religious differences have altered. Pressure on immigrants to Americanize and altogether forget their background has relaxed. High political offices are held by non-whites and non-Protestants. Americans are aware that the national ethnic, religious identity – WASP – which once unified the country under certain shared values, has disappeared. In a country where currently 6 per cent of the population is foreign-born, where more than 10 per cent speaks a language other than English at home, diversity is a major characteristic. The well-known picture of America as a melting pot where all groups come together, creating a new, distinct American type, is not an adequate metaphor. On the whole, a more accurate picture of American society today, one that conveys its astonishing variety of cultures, each preserving its own distinctiveness, is vegetable soup.

Americans continue to debate the issue of immigration. Many Americans fear that immigrants may lower the quality of life in America by taking away American's jobs and by importing the same social and economic ills that exist in the countries they left. Further more, they argue that tightening restrictions is a necessary measure to preserve America's national identity. On the other hand, many Americans more optimistically emphasize the cultural wealth and diversity which immigrants have been bringing to the nation since its conception.

*6. Put 10 questions on the text and ask them the class.*

*7. Write a 100-word summary of the text.*

## **Discussion**

*Work In groups.*

- Study the case and do the task that follows.

### **Case study A NEWSWEEK POLL ON IMMIGRATION**

*The Gallup Organization interviewed 751 adults by telephone. 'Don't knows' not shown.*

**1** Do you think the number of immigrants now entering the US from each of the following areas is too many, too few or about right?

|                    | Too Many   | Too Few    | About Right |
|--------------------|------------|------------|-------------|
| European countries | <b>26%</b> | <b>11%</b> | <b>50%</b>  |
| Latin America      | <b>53%</b> | <b>5%</b>  | <b>30%</b>  |
| African countries  | <b>31%</b> | <b>12%</b> | <b>37%</b>  |
| Asian countries    | <b>49%</b> | <b>6%</b>  | <b>33%</b>  |

**2** Do you feel that English only should be used in all public schools, public signs, government forms and official messages in the United States. Or do you support the use of a second language in some areas to help immigrants participate in education, business, public affairs and daily life?

**English only 47%**

**Second language 49%**

**3** Some people say the government should make it much more difficult for illegal aliens to get work in the US by penalizing companies that knowingly hire them. Others oppose such a penalty because it would restrict US businesses too much and limit opportunities for legal immigrants – especially Hispanics. Which view comes close to your own?

**Penalize companies 61%**

**Oppose penalties 28%**

**4** Some people propose that the federal government issue identity cards to all citizens and legal immigrants to distinguish them from those who are in the country illegally. Others oppose this plan on the grounds that it would give the federal government too much knowledge and control over all Americans. Which view comes closest to your own?

**Issue ID Card 42%**

**Oppose ID Card 52%**

**5** Some people say there are too many illegal immigrants living in this country for the authorities to arrest and deport them. They feel we should have an amnesty to let most of aliens to live here legally. Others say the government should do everything it can to arrest those living in this country illegally. Which comes closer to your view?

**Amnesty for Those Here 34%**

**Arrest and Deport 55%**

## 6 Do you agree or disagree with the following statements?

|   | Agree      | Disagree   |
|---|------------|------------|
| Immigrants take jobs from US workers  | <b>61%</b> | <b>36%</b> |
| Many immigrants work hard – often taking jobs that Americans don't want       | <b>80%</b> | <b>17%</b> |
| Many immigrants wind up on welfare and raise taxes for Americans              | <b>59%</b> | <b>33%</b> |
| Immigrants help improve our culture with their different cultures and talents | <b>61%</b> | <b>35%</b> |

- Determine whether the statements are true or false and correct the false ones with reference to the information given in the Newsweek poll.
1. About half the Americans surveyed believe that too many Asians immigrate into the US.
  2. Most Americans believe that the fastest way of being integrated into American life is speaking only English.
  3. A vast majority of Americans believe that firms which hire illegal aliens should be penalized.
  4. Most Americans feel that the government would have too much control over them if identity cards were introduced.
  5. Most Americans would not like to see illegal immigrants return to their countries.
  6. There is almost unanimous agreement that illegal immigrants are hard-working people.
  7. About a third of all Americans agree that many immigrants are a social and economic burden for society.
  8. The notion that the culture of immigrants enriches the American culture is not shared by most people surveyed.

## Writing

- Find and analyze the data on Russians' attitude to immigrants.

1. *Read and translate the text.*

Many states in the world today are characterized by multiethnic populations. Some states are ethnically diverse as a result of long histories of changing borders, occupations by foreign powers and regional migration. Other societies have become multiethnic more rapidly, as a result of deliberate policies encouraging migration, by way of colonial and imperial legacies.

Immediately after the Second World War, Britain looked like a prosperous and friendly country for an immigrant worker. All Commonwealth citizens were free to enter the country and look for work, which was plentiful. The influx of immigrants was aided by the adoption of the 1948 British Nationality Act, which granted favourable immigration rights to citizens of Commonwealth countries. However, since the Immigration Act of 1962, successive governments have introduced regulations to restrict the number of immigrants.

It is difficult to get statistics on race, but the following patterns are clear. The percentage of non-whites in Britain increased quite rapidly between 1945 and the end of the 1970s and the 2001 Census will show that it had reached 10 per cent by then. In addition, the number of people seeking political asylum reached 70,000 a year in 2001.

By now, most members of ethnic minority groups were born in the UK. This can be seen clearly by looking at the age structure of ethnic minority populations. Within the British Indian population, for example, more than 96 per cent of those aged 16 and under were born in Britain, while only 1 per cent of those aged 35 or more were born here. This marks an important shift from an 'immigration population' to a non-white British population with full citizenship rights.

Ethnic minorities are concentrated in the cities. They do not live in the inner city by choice; they moved there because such areas were least favoured by the white population and empty properties became available as whites moved out.

Black and Asian people in Britain are disadvantaged as a whole in comparison with the white population. The percentage of members of ethnic minorities who are unemployed, or in low-grade jobs, is higher than in the population as a whole. However, certain ethnic groups find greater occupational success than others. For example, African Asian men are as

likely as their white counterparts to work as professionals, managers or employers, while Chinese women are twice as likely as white women to do so.

However, individuals from ethnic minority backgrounds are still faced with prejudice and racism in areas such as employment, income, housing and crime.

Racial discrimination and poor living conditions have contributed to racial violence, especially in the day-to-day form of relations between young blacks and the police, or in the more extreme form of inner-city riots. This is despite the Race Relations Act (1976), which was designed to promote equality of opportunity for people of all races.

## *2. Answer the questions.*

- 1) What proportion of the British population is non-white, and where do their families come from?
- 2) Where do most non-whites live in Britain?
- 3) Is the percentage of members of ethnic minorities who are unemployed, or in low-grade jobs, the same as in the population as a whole?
- 4) What contributes to racial violence?
- 5) What was the Race Relations Act designed for?

## *3. Combine the following words into sentences:*

- a. Multiethnic, today, states, world, by, are, in, characterized, populations, many, the.
- b. But, difficult, to, it, the, get, race, patterns, clear, statistics, on, are, is, following.
- c. Of, groups, the, now, members, in, ethnic, born, by, UK, most, minority, were.
- d. And, people, population, Britain, Asian, as, comparison, a, with, black, are, in,, disadvantaged, in, whole, the, white.
- e. Certain, however, groups, greater, success, ethnic, others, occupational, than, find.
- f. Ethnic, however, from, minority, are, still, individuals, with, prejudice, and, in, such, employment, as, income, crime, housing, and, faced, areas, racism, backgrounds.



4. *Rearrange the following sentences so that they logically summarize the text.*

- a) All Commonwealth citizens were free to enter the country and look for work, which was plentiful.
- b) Black and Asian people in Britain are disadvantaged as a whole in comparison with the white population.
- c) Many states in the world today are characterized by multiethnic populations.
- d) This marks an important shift from an 'immigration population' to a non-white British population with full citizenship rights.
- e) However, individuals from ethnic minority backgrounds are still faced with prejudice and racism in areas such as employment, income, housing and crime, which contributes to racial violence.
- f) By now, most members of ethnic minority groups were born in the UK.
- g) Some states are ethnically diverse as a result of long histories of changing borders, other societies have become multiethnic more rapidly, as a result of deliberate policies encouraging migration.
- h) Immediately after the Second World War Britain looked like a prosperous and friendly country for an immigrant worker.

5. *Learn and reproduce the summary from Exercise 4.*

6. *Read and translate the text.*

### ***A mixed population***

During the last thirty years Britain has undergone a sometimes painful education about people, race, colour, prejudice and different cultural values. The experience of living in a multi-racial society has undoubtedly changed people's attitudes. Racial prejudice still exists and occasionally flares into violence, but somehow we have become a society of mixed races.

If you discuss the need for national groups to preserve their identity by protecting themselves against immigrants you will find most of your British friends bewildered by what they will interpret as 'racism'. However, the desire to preserve operates in both directions. We are already asking how far the immigrant groups should try to assimilate and how far they should try to preserve their own traditions. The first language of the Asian population is not English. Should the first priority be to teach them good English, or to help them protect their native languages? How far should English schools adapt to

the immigrants and their children and how far should the children be expected to take for granted a white British way of life? Here is a Muslim boy from Bradford reflecting on the problem.

“To be a strict Muslim in Britain can at times be awkward but by no means impossible. But to be a strict Muslim and at the same time accepted by society is not so easy. Integration of any minority can be difficult, but the recent Gulf conflict has not made things easy for Muslims in Britain...The west at the moment needs an enemy, as the old favourites such as communism have gone... Of course it's very easy to blame the West, but do the Muslim communities want integration? Unfortunately my experience suggests that some communities do not. They are quite happy to live their lives doing business with fellow Muslims. This negative attitude is just as dangerous as any racism, for in itself it's a form of racism.

It's important wherever integration does occur that the culture and way of life does not change much. Politically, I'm British, but my religion, culture and way of life, although influenced by the British way of life comes from my Muslim background. I have friends of various backgrounds, and continue with life normally (at least, what I perceive as normal). But friends of mine who were brought up in a Muslim community all their life have friends only of Muslim background and have in no way experienced other cultures. If this continues, integration will never come about.

The only way to reduce racism is to increase awareness, to educate people. Simple as it sounds, we're failing...”

This boy has no doubt that integration is desirable, but that it must be done without cutting people off from what is familiar to them. Variety of experience is the best way of education. Since variety includes strangeness it is regarded with suspicion by people on all sides. But fortunately many more, white and black, are learning to enjoy the distinctive pleasures of each other's culture and way of life. They are trying the balancing trick of preserving both difference and harmony. As you walk about the streets and talk to people, you will be able to judge how well they have succeeded.

*(from **Understanding Britain** by Karen Hewitt)*

### *7. Give Russian equivalents for:*

To preserve one's identity; the first priority; to protect one's native language; to adapt to the immigrants; to take for granted a white British way of life; to be accepted by society; to want integration; integration does occur; to be brought up in a Muslim community; to have friends of various backgrounds; to reduce racism; to increase awareness; to educate people; to cut people off from what is familiar to them; to be regarded with suspicion; to enjoy the distinctive pleasures of each other's culture and way of life; to preserve both difference and harmony.

### *8. Give English equivalents for:*

Пройти болезненный путь знакомства с различными культурными ценностями; изменить отношение людей; разгореться во вспышки насилия; защитить себя от иммигрантов; привести в недоумение; действовать в обоих направлениях; сохранить традиции; научить хорошо говорить по-английски; размышлять над проблемой; затруднительно; обвинять Западные страны; отрицательное отношение; воспринимать; не иметь опыта общения с представителями других культур; интеграции не произойдет; уменьшить проявления расизма; восприниматься всеми сторонами; сохранить равновесие; судить; преуспеть.

## **Discussion**

### *Work in groups*

- The first language of the immigrants from former Soviet republics is not Russian. Should the first priority be to teach them good Russian?
- How far should Russian schools adapt to the immigrants and their children?
- How far should the immigrants be expected to take for granted a Russian way of life?
- Some countries have decided to ban the wearing of headscarves by Muslim women in public places, including schools. Do you think this is a good idea or a bad idea?
- Should all citizens of national republics in Russia speak titular language?
- Discuss some ways and means for any new ethnic group to become fully integrated into national life.

## 4

## Migration and the European Union

### 1. *Read and translate the text.*

Citizens of countries in the European Union now have the right to work in any other EU country. Professionals with highly developed skills and qualifications have joined the ranks of asylum-seekers and economic migrants as the largest groups of European migrants. Migration into the EU from non-EU countries has become one of the most pressing issues on the political agenda in a number of European states. The members of Schengen agreement allow free entry into the country from neighbouring member states. Illegal immigrants able to gain access to a Schengen state can move throughout the entire Schengen zone. Some illegals enter the EU legally as students or visitors and overstay their visas, but a growing number of illegal immigrants are smuggled across borders. It is estimated that 400,000 people are smuggled into the EU annually.

Since most EU states have now tightened the borders and limited legal immigration to cases of family reunification, an application for asylum has become one of the remaining channels through which non-EU citizens can gain permission to settle in the EU. An asylum-seeker is a person who requests refuge in a foreign country due to a fear of persecution in his or her country of origin. The right to apply for asylum is accepted as a universal one, yet critics charge that asylum applicants are treated no better than criminals – forced to live in overcrowded prison-like detention centres while their applications are processed. Lengthy backlogs of cases have built up in many countries, including the UK, where more than 100,000 asylum-seekers were awaiting decisions on their applications in early 2000.

Because the EU is home to some of the highest wages, welfare services and standards of living in the world, some “economic migrants” not in fear of persecution but detention centres, and who cannot gain entry by other means, may seek to do so by applying for asylum. Strict policies on asylum have led many to speak of fortress Europe – protected zone which acts collectively to protect its assets and high standard of living against an “assault” by migrants from other parts of the world who seek to share in its prosperity.

Many West European countries have witnessed campaigns for migrants to be returned to their countries of origin, and threats of deportation should they be unemployed or commit an offence.

Moral panics portraying migrants as criminals and dependent on the welfare state are prompting a further tightening of immigration policies in many countries. The racism associated with anti-immigration sentiment has produced some explosive incidents in Europe in the 1990s. In the newly unified Germany hundreds of attacks on foreigners – and on Turkish workers, some of whom had been in the country for more than twenty years – took place in 1991 and 1992. Violent attacks on Roma (gypsy) populations in many countries of central and eastern Europe have become more frequent.

2. *Make 10 questions to cover the content of the text and ask them your classmates.*

3. *Translate into English:*

Одна из самых актуальных проблем на политической повестке; перемещаться по всей Шенгенской зоне; нелегальные иммигранты; просрочить визу; тайно провозить; центр временного пребывания мигрантов; огромное число нерассмотренных заявлений; система социального обеспечения; быть местом проведения кампаний за возвращение иммигрантов в страну выезда; изображать иммигрантов как преступников и иждивенцев социального государства; анти-иммигрантские настроения; участились грубые нападения на цыганское население.

4. *Make up sentences with these expressions.*

joined the ranks of asylum-seekers and economic migrants To allow free entry; to gain access to; to tighten the borders; to limit legal immigration; to gain permission to settle in the EU; a fear of persecution; detention centres; to gain entry; welfare services; to protect its assets and high standard of living; to seek to share in its prosperity; threats of deportation; to commit an offence; dependent on the welfare state; to prompt a further tightening of immigration policies; explosive incidents; to witness campaigns for; threats of deportation; commit an offence; to be dependent on the welfare state.

5. *Give a short summary of the text.*

## 6. *Translate into Russian and learn the vocabulary:*

To gain the right to visa-free travel; temporary restrictions; to apply for work permits; to drop/ lift immigration restrictions; to be entitled to claim the same benefits; beholden to; to deter; skilled migrants; to impose restrictions; under various schemes; unrestricted access; in common with all people; social security benefits; to come into force; jobseeker's allowance; out-of-work benefits; benefit scroungers; low taxes for high earners; the low cost of living; to build financial security and professional confidence; low-income migration.

### **Discussion**

- Work in three groups. Study the case and do the task that follows.

### **Case study: Bulgarian and Romanian immigration**

*As of 1 January 2014, Bulgarians and Romanians have gained the same rights to work in the UK as other EU citizens.*

### **What's happening?**

Bulgarians and Romanians gained the right to visa-free travel to the UK in 2007, when their countries joined the EU. But there were temporary restrictions on the kind of jobs they could take. Employers had to apply for work permits and migrants for an "accession worker card". Low-skilled workers were restricted to existing quota schemes in the agricultural and food processing sectors.

These restrictions were dropped on 1 January, having been extended to the maximum period of seven years. Bulgarians and Romanians will be entitled to claim the same benefits and NHS care as other EU citizens. However, the government has rushed through legislation to toughen the rules around migrants claiming benefits.

### **What is the government worried about?**

Public concern over immigration is running high and ministers want to demonstrate that Britain is not a "soft touch" or beholden to Brussels. At the same time, they do not want to deter skilled migrants who can help the economy. David Cameron says he wants to make sure people come to the UK "for the right reasons", not just to claim benefits. But MPs, with more than 60 of them backing a campaign to extend the restrictions for a further five years, say the British economy has not sufficiently recovered from the 2008

recession to cope with the change and it will put pressure on public services and reduce job opportunities for British workers.

Apart from Britain, eight countries imposed restrictions of some kind on Romanians and Bulgarians. These all expired on 1 January 2014.

### **How many Romanians and Bulgarians do ministers think will move to the UK?**

Pressure group Migration Watch has predicted 50,000 could come to the UK every year until 2019. It says many of the two million Romanians and Bulgarians currently working in Spain and Italy could be tempted to come to the UK - the "most lucrative destination" for EU migrants. The Bulgarian ambassador has previously estimated that only about 8,000 Bulgarians a year would come to the UK.

In 2004, only the UK, Ireland and Sweden opened their doors to Eastern European workers. Many Bulgarians and Romanians have already come to work in the UK since 2007 under various schemes.

### **So how many Romanians and Bulgarians are living in the UK at the moment?**

In July 2012 there were 94,000 Romanian-born people and 47,000 Bulgarian-born people living in the UK, according to the Office for National Statistics.

### **What benefits can Romanians and Bulgarians claim on arrival in the UK?**

Romanians and Bulgarians will not have unrestricted access to UK social security benefits and tax credits, in common with all people coming to the UK from the European Economic Area - the EU member states plus Iceland, Liechtenstein and Norway. Under new tighter rules that came into force on 1 January, all EU migrants will have to wait three months before they can claim jobseeker's allowance and other out-of-work benefits. The government says they will then face a more robust residence test before any claim is approved. This will include questions about their efforts to find work and English language skills. If you pass the test, you can claim housing benefit, council tax benefit, access to local authority housing, income support, jobseeker's allowance and employment and support allowance. Under these tightened rules, EU migrants also face having out-of-work benefits cut after six months unless they can confirm they are genuinely seeking work.

## **What do Romania and Bulgaria think?**

They have reacted with anger and dismay, particularly at media portrayals of their citizens as benefit scroungers or criminals. Officials say most are hard-working and want to contribute to British society. They also insist that most Bulgarians and Romanians who want to be in the UK are already in the country and the predicted "flood" on 1 January will not happen. Most Romanians would prefer to live in Spain or Italy, where they find it easier to learn the language, embassy officials say.

## **Romanians and Bulgarians in the UK react to immigration furore**

Guardian readers from Romania and Bulgaria with experience of working in the UK react to the media reports of the recent lifting of immigration restrictions.

Despite the rhetoric, a poll suggests Britons are, on the whole, happy to welcome migrants from Romania and Bulgaria to the UK. We asked for experiences of Romanians and Bulgarians who have come to Britain in search of work to gain a better understanding of what it's really been like.

### **1 "I always go back to Bulgaria in the end"**

*I'm in my 30s and am a top-rate IT consultant. I have been in a few European countries to work, Britain included. However I always go back to Bulgaria in the end and prefer to stay here when not on on-site work elsewhere for three main reasons: very low taxes for high earners, the low cost of living, and an already established social circle of contacts.*

*Many professionals go to Britain and the western EU not to stay but to build financial security and professional confidence. Some of my friends return like me, some stay for now but very few view themselves as "there to stay".*

*I know there is also some low-income migration but in the long term they can hardly compete with Asian/African/Middle East migrants. They either move up to skilled labor or eventually go back. A probable exception to this is the Roma minority — they are socially isolated anywhere they go, so Bulgaria is as foreign to them as Britain.*

*Overall Bulgarians are very loud to complain about being the poorest country in the EU and having the worst politicians. But if you look at the big picture, it's a country of medium wealth and good long-term economic prospects where politicians are just as incompetent and irrelevant as pretty much anywhere else'.*



## 2 "UK is my second country"

*'I moved to the UK in 2010 because it was hard for me to find a job to pay for my studies in Romania. Now I am a degree in Economics Science and I tried to apply for a good job (as receptionist and secretary) but always I received the same answer: Sorry but you are Romanian and we can't employ you.*

*I miss Romania every second of my life because here is my family and part of my life but the UK is giving me the chance for a better future. I am working hard and pay 20% tax for someone else's benefits, and I receive lots of bad insults and all these messages from news about Romania.*

*It's very hard to be a foreigner in UK, but I will try my best to show everyone that a Romanian can be human and not the worst person in the world!'*

- Role-play: speak either on behalf of a) British government; b) British people; c) Romanians and Bulgarians.
- Speak as yourself: should you be able to live and work anywhere in the world?
- How is immigration handled in Russia? Are there any major restrictions?
- What do you know about the immigrants' motives for leaving their mother countries and what are their expectations about living in Russia?

## Presentation topics

- Present the statistical information on immigration to Russia.
- Speak on British /American/ other country's immigration policies.
- Speak on Russian immigration policies.

## Writing

- Write an essay of about 300 words about your attitude to emigration. What country would you choose to emigrate to? Why? If you cannot imagine yourself emigrating, explain, why.

## 5

## Racial and Interethnic Conflicts

1. *Read and translate the following article.*

### **Racist violence migrates to the country**

Racism and xenophobic violence is flourishing in towns and villages across Britain – while inner city areas that were once hotbeds of racial violence are now more "at ease" with diversity, according to a new report.

Researchers at the Institute of Race Relations (IRR) analysed 660 racist attacks across Britain last year and found growing evidence to suggest that violence against minorities has shifted to rural areas and towns.

The IRR said hatred and bigotry had spread in less than a generation thanks to a broad spread of asylum seekers, migrant workers, overseas students and the movement of settled ethnic minority families. Prejudice was also being fanned, they concluded, by mainstream political parties competing with one another over which could cut immigration the fastest.

They added: "... ethnic minorities in a whole host of cities, towns and areas, not traditionally associated with such violence, now appear to be experiencing it. These are areas which have traditionally been very white and are not affluent. In some cases, core industries have gone and a whole generation of young people are without a future."

The authors found asylum seekers, newly-arrived migrant workers and people who look Muslim are most at risk of attack, while trades that isolate individuals, such as cab driving, serving in takeaways and staffing small shops were found to be the most dangerous. IRR researchers say at least 89 identifiably racist murders have taken place in Britain since Stephen Lawrence was killed while waiting for a bus in Eltham, south London, in 1993 – an average of five a year. Of the victims, 39 were Asian, 25 were black, four were white British and three were white eastern Europeans.

Lee Bridges, who analysed official crime statistics for the report, found that while racist attacks had decreased in London over the past decade, they have dramatically risen in proportion elsewhere.

In 1999/2000, London recorded 23,401 racist incidents, 49 per cent of the national total. By 2007/8 that number had dropped to 9,866, a 58 per cent reduction. Last year, Greater Manchester, West Midlands, West Yorkshire, Thames Valley and Lancashire accounted for 28 per cent of the national total, a 103 per cent increase on 10 years ago.

*The Independent, Saturday 26 June 2010*

2. *Give Russian equivalents for:*

xenophobic violence; to flourish; inner city areas; hotbeds of racial violence; 'at ease' with diversity; racist attacks; newly-arrived migrant workers; growing evidence to suggest; bigotry; a broad spread; asylum seekers; settled ethnic minority families; to fan prejudice; to experience violence; to cut immigration; most at risk of attack; identifiably racist murders; proportion; dramatically; to rise; to increase; to decrease; to drop; racist incidents; to account for; the national total.

3. *Give the main idea of the article and support it with statistical data.*

4. *Read and translate the following article.*

**Ethnic tensions targeting migrant workers rising in Russia**  
***Increase in hate crimes***

Mukhamad Amin Madzhumder, the head of the Russian Federation of Migrants, warned Monday of an increase in hate crimes against the migrants, who are mainly Muslim. "The nationalists are pursuing their political goals. This is clearly very dangerous," he said. "We are warning migrants to be careful for now."

The disorder was triggered by the killing of an ethnic Russian, Yegor Shcherbakov, 25, who was fatally stabbed in front of his girlfriend Oct. 10. Police said Wednesday that they had detained a 30-year-old native of Azerbaijan. The suspect was delivered to Moscow in a helicopter from the small town where he had sought to hide out near the Russian capital. His arrest was the main item on evening news bulletins.

The riot in south Moscow followed a similar attack in southern Russia this summer, when residents of a small town blocked a highway and demanded the authorities expel Chechens living there after a 16-year-old Chechen was charged with killing an off-duty soldier in a brawl.

These two disturbances were the most serious race-related turbulence in Russia since late 2010, when about 5,000 people rioted in Moscow after an ethnic Russian soccer fan was killed by a group of youths from the North Caucasus region. Then-President Dmitry Medvedev called the violence "a threat to the very stability of Russia."

But ethnic tension has been brewing for decades. The collapse of the Soviet Union in 1991 saw an increase in ethnic hostilities between ethnic

Russians and mainly Muslim residents of the North Caucasus region, as well as the large numbers of migrant workers who poured into the country in the past decade from impoverished former Soviet republics in Central Asia such as Tajikistan and Uzbekistan.

Russia increasingly relies on cheap labor carried out by Muslim migrants, who have played a key role in construction for the 2014 Winter Olympic Games in Sochi. But the large influx of migrants, many of whom speak little Russian, into the country's nationalistic heartland has stoked social unrest.

After the United States, Russia has the second highest number of foreign migrants in the world. There are officially 11 million foreigners in the country, but Russia's lack of visa requirements with former Soviet states makes it difficult to keep track of arrivals. Migration officials estimate there are 3 million illegal immigrants in Russia.

"People are simply tired of living in fear," said Dmitry Dyomushkin, a nationalist leader who took part in talks with police during the rioting in Moscow. "They can't even go out into the streets anymore."

But migrants also have faced horrific assaults. The most gruesome attack was in 2008 when nationalists beheaded a man from Tajikistan. This year also has seen a rise in aggressive raids by far-right vigilante groups on residential buildings they believe are home to illegal migrants. Human rights workers say such groups have the tacit approval of the police. In opinion polls, about 60 percent of Russians regularly indicate they agree with the nationalist slogan "Russia for the Russians."

Mr. Putin has in the past described himself as a "Russian nationalist" and last year he pledged to crack down on "aggressive, provocative and disrespectful" migrants who dishonor "the customs of the Russian people." However, he also warned against promoting the creation of a "mono-ethnic, national Russian state," calling it "the shortest path to both the destruction of the Russian people and Russia's sovereignty." Mr. Putin consistently has refused to introduce visas for citizens of former Soviet republics, despite the fact that 84 percent of Russians say they would welcome such a move.

"A visa regime would mean that we are pushing former Soviet republics away," Mr. Putin said last month. "But we need to bring them closer."

*The Washington Times, October 17, 2013*

5. *Translate and learn the following expressions:*

An increase in hate crimes against the migrants; pursuing their political goals; the disorder was triggered by; demanded the authorities expel Chechens; disturbances; race-related turbulence; a threat to the very stability of Russia; ethnic tension has been brewing for decades; an increase in ethnic hostilities; poured into the country; impoverished former Soviet republics; to rely on cheap labor; the large influx of migrants; stoked social unrest; to keep track of arrivals; faced horrific assaults; a rise in aggressive raids; the tacit approval of the police; to crack down on “aggressive, provocative and disrespectful” migrants; dishonor “the customs of the Russian people.”; to introduce visas for citizens of former Soviet republics; pushing former Soviet republics away; to bring them closer.”

6. *Make up 10 sentences with the expressions from exercise 2.*

7. *Read and translate the following extract paying attention to the italicized words.*

### **Xenophobia and racism flourish in Russia**

Moscow has several million migrants who come from the mainly Muslim North Caucasus, which is inside Russia, and from the countries of the former Soviet Union. Nearly one-fifth of Russia's 143 million people are Muslims, and the country *prides itself on being home to over 100 nationalities*.

But in Moscow and other big cities, *racial tensions often cause violence*. In December, ethnic Russian football *fans rampaged* in Moscow and *attacked anyone with non-Slavic features*.

Workers of Asian appearance from countries like Uzbekistan and Tajikistan *complain of frequent racist abuse and attacks*. Russia has only a small community of black Africans, but they also *face racist attacks*. Sova, a rights group that documents *racial violence*, said that at least 37 people were killed in *hate crimes* last year in Russia.

*The Independent , Friday 22 April 2011*

## Discussion

- Work in groups. Study the cases and give your comments. Then answer the questions that follow

### **1 Case Study: Indian sailor died after attack by gang of 20 youths**

*Gregory Fernandes, a 32-year-old sailor from Goa in India, was walking back to the cargo ship he worked on in Fawley, Hampshire when he and a friend were set upon by a 20-strong gang of youths. It was October 2007. Mr Fernandes was his family's breadwinner. A passerby broke up the fight and drove Mr Fernandes to his cargo ship, but he dropped dead from a heart attack.*

*Police concluded that the attack, which took place in a normally quiet backwater of Hampshire, had clear racist overtones. The gang had been shouting "Paki" during the assault. In January 2008, the Fernandes family expressed concern at the police investigation and the failure to charge anyone in connection with his death. Three young boys were later charged with his murder. At their trial in February 2009, the three admitted lesser charges of manslaughter. In March 2009, Stephen Pritchard, 18, Daniel Rogers, 18, and Chay Fields, 16, were sentenced to six-and-a-half years. A 15-year-old boy admitted GBH on Mr Fernandes' friend and was given a 12-month detention and training order. Another 15-year-old who admitted assault was given an 18-month supervision order.*

set upon by – подвергнуться нападению

a 20-strong gang – группа из 20 человек

broke up the fight – разнял дерущихся

backwater – закоулки, глушь, захолустье

racist overtones – расистские нотки, намеки, подтекст

assault - словесное оскорбление и угроза физическим насилием

expressed concern – выразили озабоченность

to charge – обвинить

trial – судебный процесс

to admit – сознаться

lesser charges – менее серьезное обвинение

manslaughter - непредумышленное убийство

sentenced to – приговорен к

GBH – grievous bodily harm– тяжкое телесное повреждение

12-month detention and training order – год в исправительном учреждении

supervision – нахождение под надзором

## **2 Case Study: Russian nationalists rally 'against tolerance' and immigrants in Moscow**

*The Independent Monday 04 November 2013*

*Several thousand nationalists rallied in Moscow on Monday, protesting against the migrants they accuse of pushing up the crime rate and taking their jobs.*

*The protest took place on Unity Day, a national holiday established in 2005 to replace commemorations of the Bolshevik Revolution.*

*Many demonstrators carried Russian imperial flags. One group displayed a banner reading "Young People Against Tolerance".*

*Animosity against migrants from the former Soviet Central Asian republics and non-Slavs from the largely Muslim Russian Caucasus region is strong among nationalists. Migrants are widely employed in construction and low-paid jobs that Russians are not eager to do.*

## **3 Case study: Armenian student killed in Moscow race attack**

*The Guardian, Monday 24 April 2006*

*An ethnic Armenian teenager was stabbed to death in a metro station in central Moscow on Saturday night - the latest attack in a growing wave of racist violence in Russia.*

*At least six immigrants have been killed so far this month, and many more have been wounded.*

*Media reports said that a man in black clothing with a shaven head had stabbed the victim several times at Pushkin Square station, not far from the Kremlin, before fleeing.*

*Vagan Abramyan, 17, a student, died on the spot.*

*A friend who was with him at the time was badly wounded in the attack.*

## **4 Case study: Police capture Azerbaijani suspected of Moscow murder**

*BBC news*

*15 October 2013*

*Russian police have captured an Azerbaijani man suspected of murdering a young Russian, whose death led to riots targeting migrants in Moscow.*

*Police in Moscow have named Azerbaijani man Orkhan Zeynalov as the suspected murderer of a young Russian whose death sparked major riots targeting migrants. Yegor Shcherbakov, 25, was stabbed to death in front of his girlfriend as the couple were returning home in the Biryulyovo district on*

*Thursday. Ill-feeling has risen towards Moscow's Muslim migrants, thousands of whom gathered for street prayers on Tuesday. On Sunday, in response to Shcherbakov's murder, protesters shouting Russian nationalist slogans attacked businesses in Biryulyovo which employed migrant workers from the Caucasus and Central Asia. Riot police arrested hundreds of protesters while at least 1,200 people were detained in a follow-up raid on suspected illegal migrants in Biryulyovo. District police chief Gennady Kaverin has been sacked. No details were given. An estimated 103,000 Muslims attended mass street prayers outside a mosque in Moscow on Tuesday to celebrate the Islamic feast of Eid al-Adha, police told Russian media. The prayers apparently passed off without incident. Such huge gatherings have become a tradition in recent years in a city with few mosques and a large, often transient, Muslim population.*

- What is your attitude to hate crimes?
- What do you think of the slogan “Russia for Russians”?
- What do you feel about being a Russian?
- Is patriotism compatible with diversity?
- How is nationalism expressed politically and culturally? Is there a language or set of symbols that express nationalism?
- Nationalism – 1. The desire for political independence of your own nation; 2. Love of your nation, sometimes associated with the belief that your nation is better than any other. How do you understand the following expressions:
  - aggressive nationalism
  - extreme nationalism
  - militant nationalism
  - popular nationalism
  - radical nationalism
  - black nationalism
  - cultural nationalism
  - political nationalism
  - racial nationalism
- In what countries of the world can we observe the rise or revival of nationalism?
- In your view, does immigration strengthen or weaken Russian national identity?
- Have you ever witnessed racist attitudes or behaviours amongst students, including name calling, comments, jokes, stereotyping?



- Is there a tendency in Russia to use asylum seekers and immigrants as scapegoats for a wide range of problems in society?
- Do you agree or disagree with the following statements? Give your reasons.
  - Russians have generally positive views of immigration.
  - Russians have generally negative views of immigration.
  - Russian attitudes about immigration are predominantly based on economic factors.
  - Russian attitudes about immigration are predominantly based on cultural factors.
  - Immigrants integrate well into Russian society.
  - Many immigrants hold social/cultural values which are incompatible with modern Russian society.
  - Immigrants generally help to fill jobs where there are shortages of workers.
  - Immigrants take jobs away from native-born citizens.
  - Immigrants bring down the wages of Russia-born citizens.
  - Immigrants are a burden on social services like schools and hospitals.
- Prepare and carry out a debate on the motion “Russia should strictly prohibit all illegal immigration”

### **Presentation topic “Hate crimes in modern Russia”**

- Statistics
- Reasons
- What to do?

### **Writing**

- Watch a video on YouTube about Russian skinheads and neo-Nazis. Describe your thoughts and feelings aroused by what you have seen.

*1. Read and translate the text.*

In our globalizing world, many societies are becoming ethnically diverse for the first time; in others existing patterns of multiethnicity are being transformed or intensified. In all societies, however, individuals are coming into regular contact with people who think differently, look different and live differently from themselves. These interactions are happening in person, as a result of global migration, as well as through the images that are transmitted through the media and internet.

One of the main challenges facing our globalizing world is how to generate a society that is more cosmopolitan in nature. How can be ethnic diversity accommodated? Within multiethnic societies what should be the relation between ethnic minority groups and the majority population? There are three primary models of ethnic integration: assimilation, 'the melting pot' and pluralism.

The first avenue is assimilation. An assimilationist approach demands that immigrants change their language, dress, lifestyles and cultural outlooks as part of integrating into a new social order. In the United States, which was formed as a "nation of immigrants", generations of immigrants were pressured to become "assimilated" in this way, and many of their children became more or less completely "American" as a result. Most official policies in the UK have been aimed at assimilating immigrants into British society.

A second model is that of the melting pot. Rather than the traditions of the immigrants being dissolved, they become blended to form new, evolving cultural patterns. Differing cultural values and norms are "brought in" to a society from the outside, and diversity is created as ethnic groups adapt to the wider social environments in which they find themselves.

Many have believed that the melting pot model is the most desirable outcome of ethnic diversity. Traditions and customs of immigrant populations are not abandoned, but contribute to and a constantly transforming social milieu. Hybrid forms of cuisine, fashion, music and architecture are manifestations of the melting pot approach. To a limited degree, this model is an accurate expression of aspects of American cultural development. Although the "Anglo" culture has remained the pre-dominant one, its character in some part reflects the impact of the many different groups that now compose the American population.

The third model is that of cultural pluralism. In this view, the most appropriate course is to foster the development of a genuinely plural society,

in which numerous different subcultures are equally recognized. A pluralist approach regards ethnic minority groups as equal stakeholders in society, meaning that they enjoy the same rights as the majority population. Ethnic differences are respected and celebrated as vital components of larger national life. The United States and other Western countries are pluralistic in many senses, but ethnic differences have for the most part been associated with inequalities rather than equal but independent membership in the national community. In Britain and elsewhere in Europe the leaders of most ethnic

minority groups have increasingly emphasized the path of pluralism. To achieve "distinct but equal" status will demand major struggles, and as yet this is a very distant option. Ethnic minorities are still perceived by many people as a threat: a threat to their job, their safety and the "national culture". The scapegoating of ethnic minorities is a persistent tendency. Ethnic minorities in most countries face a future of continued discrimination, in a social climate characterized by tension and anxiety.

Multiculturalism, as a term, first came into vogue in the 1960s to counter "biculturalism." It has to a considerable extent replaced the term "cultural pluralism". Its use has spread from Canada to many countries. The term is used in at least 3 senses: to refer to a society that is characterized by ethnic or cultural heterogeneity; to refer to an ideal of equality and mutual respect among a population's ethnic or cultural groups; and to refer to government policy. When the Multiculturalism Policy of Canada was proclaimed in 1971, Canada became the first country in the world to officially implement a legislative framework for multiculturalism.

## *2. Answer the questions.*

- 1) *What is one of the main challenges of the modern world?*
- 2) *What does an assimilationist approach consist in?*
- 3) *How does the model of the melting pot differ?*
- 4) *What is cultural pluralism?*
- 5) *Which integration model is on the rise today?*

## *3. Give Russian equivalents for the following:*

to accommodate ethnic diversity; cultural outlooks; pressured to become "assimilated"; aimed at; to dissolve the traditions; to blend traditions to form new, evolving cultural patterns; the most desirable outcome; to abandon

traditions and customs; to transform social milieu; manifestations of the melting pot approach; equal stakeholders in society; to achieve “distinct but equal” status; to foster the development; to demand major struggles; scapegoating; persistent tendency; tension and anxiety; a distant option.

#### *4. Render the following in English.*

1. Люди регулярно вступают в контакт с теми, кто выглядит, думает и живет иначе. 2. Название «плавильный котёл» точно выражает модель развития американской культуры. 3. Несмотря на преобладание англосаксонской культуры, американское общество отражает влияние многих этнических групп, составляющих его. 4. Культурный плюрализм содействует развитию подлинно многонационального общества. 5. Этнические различия являются важной составляющей жизни всего общества. 7. Этнические меньшинства все еще воспринимаются многими как угроза «национальной» культуре. 8. В 1960-е в моду вошел термин «мультикультурализм», заменив выражение «культурный плюрализм».

#### *5. Give a 150-word summary of the text.*

### **Discussion**

- Work in groups. Read the cases and give your comments. Then answer the questions that follow.

#### **1 Case study: Discussing what it means to be British, businesswoman Shazia Awan; labour activist Rowenna Davis and web company founder Rajeeb Dey.**

*The Observer, Sunday 17 June 2012*

***We've got the naturalisation test; in 2006 we had the duty to integrate. What's the balance between integration and holding fast to your own customs and traditions?***

**Shazia Awan** To speak the English language, that's key. Growing up with Asian parents from East Africa who came to this country, built up their businesses, sold them, created wealth, created jobs – I spoke English at school and Welsh, but at home I've never spoken a word of English. I spoke Punjabi and Urdu because our languages were important to us. But integration is very important. Only in Britain can an Asian Muslim woman live

next door to a Jew opposite a black atheist alongside a Catholic lesbian, as I have on my street.

***But are the keys here affluence and education? If you go to parts of the East End, where some white working class communities feel that they are in a minority and there is resentment, how do you handle that?***

**Shazia Awan** That is very difficult. We had a family wedding, and one of my close friends – she's very white, very blonde – wanted to wear a sari. And I said 'Fine, I'll take you to Newham', and I made a mistake, because I could obviously understand the Punjabi and the Urdu that was being spoken and they were being very, very derogatory about my friend. Maybe this is an issue of lack of education. It was a real eye-opener for me.

**Rowenna Davis** I had a similar case. I was sitting in the House of Lords and I was talking to one of the security guards: he said, 'I live in East London, I bloody hate the Bengalis round there'. I said 'Why is that?' and he said 'Cos they won't come to the pub and have a drink with me, and I can't date their women'. It wasn't a racial hatred at all, it was almost a feeling of being shut out from that. I've got, in Peckham, one white working class estate that I do a lot of work on, and you could never call them racist because they have more brown babies than any of the middle class areas, but they feel that there isn't any shared space or desire to integrate. That has got to be a two-way street, right?

***How do you encourage that two-way thing?***

**Rajeeb Dey** It is about providing opportunities for different communities to meet. It's about providing that level of basic education. But when we're talking about integration, I don't feel that it should be that you must learn everything about Britishness and pass a test. I think the language, yes fine, but we also need to appreciate that these people are contributing to society and the fact that our most popular dish is a curry is an example of that. So I think it's about also celebrating what they can bring to develop and enrich culture rather than saying that this is it and you must conform to this way of *life*.

## **2. Case study: Social networks and social exclusion**

Daniel Alexandrov, Vlada Baranova, Valeria Ivaniushina  
MIGRANT CHILDREN IN RUSSIA. / MIGRATION, ETHNICITY AND  
SEGREGATION IN ST. PETERSBURG

'Ethnic majority students disregard ethnicity in forging friendships. Migrant minority teenagers, to the contrary, given a choice prefer to make friends with other migrant minority children. And as our interviews with the students and

teachers show, migrant minority children in schools do not always find friends among children from the same ethnic groups: for instance, Azerbaijanis can form friendships with Armenians or Kyrgyz – depending on the ethnic groups present in the class.

This preference may be explained by minority children's wish to find friends with a similar experience of migration and of living in different culture/language.

Besides, external categorization – the appraisals by teachers and local children – may contribute to the forging of new, supra-ethnic identities (“from Caucasus”, “migrants”, etc.) among migrant children. Still, there is no evidence for social exclusion of ethnic minority children in school networks.’

- Are there many or few people from black, Asian and other minority ethnic backgrounds in your region?
- Do you think that any of the different groups of people are disliked by other groups of people in your region?
- Which groups of people are most disliked and why?
- In Britain people of all ages use racist terminology to describe “Paki Shops” and “Chinki restaurants”; there may be situations when a white child shouts “Here comes the Taliban” as an Asian girl enters the room. Racist terminology is used as an insult between white pupils, for example; “Haven’t you got that Paki in goal?” One school teacher explained: “Surely, using the term “Paki” is just a shortening of the word, like using “Marksy’s” instead of Marks and Spencers.” One of the students said “Chinki is not a racist term, if I called them “slanty-eyed yellow men” that would be racist” at which the majority of the group had laughed.
- Give similar examples of using such kind of terminology to refer to ethnic minorities in Russia.
- Do you think it is okay to dislike or call people names because they happen to be a different colour, religion or from another country than you?
- To what extent do you think immigrants of different ethnic backgrounds should be integrated into society? How do ethnic minorities themselves feel about this issue?

## **Writing**

- Describe positive examples of ethnic integration in your region.

1. *Read and translate the text.*

The concept of identity in sociology is a multifaceted one, and can be approached in a number of ways. Broadly speaking, identity relates to the understandings people hold about who they are and what is meaningful to them. Some of the main sources of identity include gender, sexual orientation, nationality or ethnicity, and social class.

There are two types of identity often spoken of by sociologists: *social identity and self-identity (or personal identity)*. These forms of identity are closely related to one another. **Social identity** refers to the characteristics that are attributed to an individual by others. They place that person in relation to other individuals who share the same attributes. Examples of social identities might include student, mother, lawyer, Catholic, homeless, Asian, married and so forth. A person can simultaneously be a mother, an engineer, Muslim and a city councilor. Multiple social identities reflect the many dimensions of people's lives. They mark ways that individuals are "the same" as others.

**Self-identity**, on the contrary, sets us apart as distinct individuals. Self-identity refers to the process of self-development through which we formulate a unique sense of ourselves and our relationship to the world around us. The social world confronts us with an array of choices about who to be, how to live and what to do. The decisions we take in our everyday lives – about what to wear, how to behave and to spend our time – help to make us who we are. The modern world forces us to find ourselves. Through our capacity as self-conscious, self-aware human beings, we constantly create and recreate our identities.

2. *Give Russian equivalents for the following:*

Multifaceted concept; can be approached; to hold understanding; meaningful; simultaneously; multiple social identities; to share attributes; social identity; self-identity; dimensions of life; to mark the ways; to set apart; a unique sense of ourselves; an array of choices; capacity; self-conscious, self-aware human beings; to create and recreate our identities.

3. *Use the vocabulary from exercise 2 in the summary of the text.*

#### 4. Read and translate the text.

### Identity and Ethnicity

**Ethnic identity:** The extent to which one identifies with a particular ethnic group(s). Refers to one's sense of belonging to an ethnic group and the part of one's thinking, perceptions, feelings, and behavior that is due to ethnic group membership. The ethnic group tends to be one in which the individual claims heritage (Phinney, 1996). Ethnic identity is separate from one's personal identity as an individual, although the two may reciprocally influence each other. 4 major components of ethnic identity:

- ☐ *Ethnic awareness* (understanding of one's own and other groups)
- ☐ *Ethnic self-identification* (label used for one's own group)
- ☐ *Ethnic attitudes* (feelings about own and other groups)
- ☐ *Ethnic behaviors* (behavior patterns specific to an ethnic group)

**Reference group identity:** Identifying oneself by aspects of groups to which one aspires to belong (professional groups, etc.). Identity with such a group is a legitimate substitution for persons for whom ethnicity is not salient. Ethnic groups may also serve as a reference group, especially when members of the desirable group hold power and prestige within society.

How does a sense of ethnic identity emerge? Erickson (1964) has noted that "true identity depends on the support that the young receive from the collective sense of identity characterizing the social groups significant to [them]: [their] class, [their] nation, [their] culture". Being a member of a particular ethnic group holds important identity implications. Young children are certainly aware of differences in ethnicity and culture. But it is during adolescence, with capacities for reflecting on the past and on the future, that one may develop a greater interest in one's own ethnic background. And it is during adolescence that one may have wider experiences within multicultural groups and experience ethnic discrimination. (over three fourths of subjects in Chavira and Phinney's [1991] study of Hispanic adolescents reported experiencing discrimination, and nearly 90% believed society held negative stereotypes of Hispanics). Experiences of discrimination complicate efforts by adolescents to develop a strong sense of cultural pride and belonging. Spenser and Dornbusch (1990) have noted how adolescent awareness of negative appraisals their cultural group can negatively influence the adolescent's life choices and plans for the future.



In studies with adolescents from various ethnic backgrounds, Phinney has proposed a three-stage developmental process: unexamined ethnic identity, ethnic identity search, and achieved ethnic identity. These stages of ethnic identity development have correlated positively with measures of ego identity-status development. The stages are also found among adolescents of many cultural minority groups.

How do adolescents of mixed minority and majority group parentage experience the identity formation process? In a study including small samples of Asian, Asian/White, and White college students, the Asian/White group rated race as significantly less important to their sense of identity than did the Asian group. Results from Identity Status Interview did not find significant differences in identity status distribution across the three ethnic groups. From qualitative accounts, Grove (1991) suggests that being partially White allowed those in the Asian/White group to question their Asian identity from a “safe place”. In fact, being of mixed racial origins was often regarded positively by these students. Because they were not easily stereotyped by physical appearance, Asian/White students often reported feeling freer to choose their own ethnic identity commitments.

Some specific interventions need to be provided to assist in promoting a sense of identity achievement, ethnic group pride, keep minority youth in school and academically oriented, because lack of education ensures future socioeconomic disadvantages for these teens. Also important are affirming constructive social networks and support systems for minority families and promoting the teaching of native languages in schools in an atmosphere of biculturalism. Additional suggestions are offering special training for teachers of ethnic minority students and offering a media-focused cultural emphasis that affirms ethnic Identity and group pride for all youths.

##### 5. *Answer the questions.*

- 1) What does ethnic identity refer to?
- 2) What are the major components of ethnic identity?
- 3) Of what other facets is individual's identity composed?
- 4) What groups can serve as reference ones?
- 5) When does a sense of ethnic identity emerge?
- 6) What complicates developing by adolescents a sense of cultural pride and belonging?
- 7) What can negatively influence the adolescent's life choices and plans for the future?

- 8) '...being partially White allowed those in the Asian/White group to question their Asian identity from a "safe place".' What does this mean?
- 9) Why is it important to keep minority youth in school?
- 10) Is it important to affirm ethnic identity and group pride for only ethnic minority students or for all youth?

6. *Give Russian equivalents for the following expressions.*

To identify with a particular ethnic group(s); one's sense of belonging to an ethnic group; ethnic group membership; to claim heritage; ethnic attitudes; ethnic behaviors; social/cultural background; to aspire to belong; legitimate substitution; ethnicity is not salient; to hold power and prestige within society; the collective sense of identity; to hold important identity implications; to be aware of differences in ethnicity and culture; capacities for reflecting on the past and on the future.

7. *Translate into English using the vocabulary from the text.*

1) Личная и этническая идентичности отделены друг от друга, но взаимно влияют друг на друга. 2) Развитие этнического самосознания проходит несколько этапов. 3) Этническое осознание и этническая самоидентификация – это два этапа развития этнического самосознания. 4) Человек – разностороннее, многогранное существо. 5) Референтная группа, к которой стремится принадлежать подросток – это группа значимых для него людей. 6) В подростковом возрасте, вместе с умением размышлять о прошлом и будущем, приходит интерес к этническому происхождению. 7) Подростки из семей национальных меньшинств чаще сталкиваются с дискриминацией. 8) Общественные предрассудки в отношении какой-либо этнической группы затрудняют стремление подростков к развитию в себе гордости за свою культуру и за принадлежность к ней. 9) Необходимо принимать конкретные меры, способствующие развитию у подростков этнического самосознания и гордости за свой народ. 10) Необходимо через средства массовой информации пропагандировать своеобразие культур и способствовать формированию у молодежи этнического самосознания и национальной гордости.

8. *Translate the text, paying attention to the italicized words and expressions.*

“I believe that for minority youths, the need *to discover* their *ethnic identity* is a crucial *prerequisite* for discovering and *developing* their *personal identity*.”

(*Sophia, a 19-year-old university student*).

Thinking about one's *ethnic origins* is not often a *key identity quest* among Caucasian North American adolescents; because cultural values for these adolescents in the home are generally similar to *mainstream values* for these adolescents, *concerns with one's ethnic identity* often do not arise (Rotheram-Borus, 1993). However, for many adolescents of cultural minority groups, *ethnic identity concerns* become central to the *identity formation process*, as illustrated in the quotation cited above. In a study of *ethnic identity search* among college students, the researchers found that *ethnic identity exploration* was significantly higher among the three ethnic minority groups (Asian American, Black, And Mexican Americans) than the comparison White majority group. Also, all minority groups rated ethnicity as significantly more important to *overall identity* compared with White college students. *Self-esteem* was also related to the ethnicity in a higher degree among minority group students.

Growing up as an ethnic minority group member within a larger culture complicates the identity-formation process for many adolescents by the availability of varied role models holding possibly *conflicting cultural values*.

Ethnic identity emerges as adolescents *experience a sense of difference*. As a result, youths often *immerse themselves in their own ethnic group values* and *reject the mainstream culture*. Optimally, however, adolescents learn *to integrate their own personal and cultural identities*, achieving a *sense of tolerance for and consideration of all people*.

Steps *to enhance ethnic identity* might include finding methods to keep ethnic minority group adolescents involved with school and having schools that, in turn, *promote an atmosphere of biculturalism*.

9. *Learn the italicized vocabulary from the text and be ready to use them in the discussion.*

## ***Discussion***

- Work in groups. Comment on the cases, then answer the questions.

### **1 Case study: 18-year-old female university student**

When my family first migrated here, our parents separated us from the majority culture largely because they know so little about it. Physical appearance for us was always a barrier, too. Our mother strictly forbade us girls ever to date a “European boy”, and with us living at home, she was easily able to do this. But last year I left home for university, and that was a year full of experimentation and exploration. I was curious to discover what I was doing here, and who I really was. I wanted my own set of morals and beliefs. Questions like “Where am I going?” and “Who will I become?” are still unanswered, but I feel certain that I will one day find some answers. I think feeling comfortable with my ethnic identity is a prerequisite to discovering my personal identity.

### **2 Case study: 19-year-old female university student**

As a child, I was pretty insulated within the Chinese culture. But as I grew older, many of my Chinese peers went through an assimilation stage. They dressed and spoke as they perceived the majority to do – all because they wanted to be accepted. Physical appearance was a barrier; they felt like outcasts simply because they are not comfortable with themselves being Chinese. They tried to assimilate into the European culture, norms, and standards, but unsuccessfully, for their parents, like my own, were constant reminders of their ethnicity.

### **3 Case study: businesswoman Shazia Awan**

I was born in Caerphilly and grew up in Wales and it was very much that Little Britain notion of being the only Asian in the village. There comes a point as a child when you realise you are very different. You're forced to define your identity. If we look at the census that's a self-definition of identity: do I tick 'Welsh'? Do I tick 'other'? Do I tick 'mixed'?

- Is a sense of ethnic identity critical to one's ego identity?
- How does growing up as an ethnic minority group member within a larger culture complicate the identity-formation process?
- Does immigration change one's sense of identity?
- Do you know anyone from a cultural minority group? Do you think he/she achieved a sense of ethnic identity?
- Do concerns with their ethnic identity arise among ethnic Russian adolescents?

*1. Read and translate the text.*

Suppose you are planning to visit a part of the world about which you know very little – except that it is quite different from your own country. From the moment you arrive, your cultural and personal background will influence everything what you do and do not do. Most of the people you meet will be similarly influenced by their own backgrounds, culturally, socially, and personally.

“Intercultural communication” is communication between members of different countries. This definition is simple, but the process is *complex*. Intercultural communication involves differing perceptions, attitudes, and interpretations. We know that even two people from the same culture can have communication problems. People can unintentionally hurt each other by something they say or do. Isn’t it logical, then, that communication problems can be compounded among people who do not have the benefit of shared experiences (i.e., language and culture)?

Cultures do not communicate; individuals do. Everyone has a unique style of communication, but cultures determine a general style for their members. We are not always aware of the subtle influences of our culture. Likewise, we may not perceive that others are influenced by their cultures as well.

Difficulties in intercultural communication arise when there is little or no awareness of divergent cultural values and beliefs. In cross-cultural interaction, speakers sometimes assume that what they believe is right, because they have grown up thinking their way is the best. This ethnocentric assumption can result in negative judgments about other cultures. Another manifestation of ethnocentric attitudes is that people become critical of individuals from different cultures.

Sometimes negative reactions do not result from actual interaction but rather from the fixed, preconceived beliefs we have about other people. These overgeneralized beliefs or “stereotypes” frequently shape people’s perceptions of each other.

Stereotypes originate and develop from numerous sources such as jokes, textbooks, movies, and television. Movies about Indians portray them as wild and ‘primitive’. A child who knows about the American Indian only through watching these movies will have a distorted and false image of this

group of people. Stereotypes perpetuate inaccuracies about religious, racial, and cultural groups.

Stereotypical beliefs prevent us from seeing people as individuals with unique characteristics. Negative stereotypes lead to prejudice: suspicion, intolerance, or hatred of other cultural groups.

Cultural conflicts occur as a result of misinterpretations, ethnocentrism, stereotypes, and prejudice. Preventing these conflicts is possible with increased awareness of our own attitudes as well sensitivity to cross-cultural differences. Developing intercultural sensitivity does not mean that we need to lose our cultural identities – but rather that we recognize cultural influences within ourselves and within others.

Individuals experience the adjustment to a new culture in different ways. When visitors have close relatives in the new culture or speak the foreign language fluently, they may not experience all the effects of culture shock or mental isolation. An exile or refugee would adjust differently from someone who voluntarily traveled to a new country.

Day-to-day living in another culture is undoubtedly an educational experience. While traveling, and living abroad people learn second languages, observe different customs and encounter new values. Many people who have lived in other countries gain insight into their own society. When facing different values, beliefs, and behavior, they develop a deeper understanding of themselves and of the society that helped to shape their characters. The striking contrasts of a second culture provide a mirror in which one's own culture is reflected.

## *2. Answer the questions.*

- 1) What is intercultural communication?*
- 2) What does intercultural communication involve?*
- 3) When do difficulties in intercultural communication arise?*
- 4) How does ethnocentrism manifest itself?*
- 5) Where do stereotypes originate from?*
- 6) What does intercultural sensitivity mean?*
- 7) Why might exiles or refugees adjust to a new culture differently from those who voluntarily live in a foreign country?*
- 8) Why is living in another culture an educational experience?*

3. Match the words on the left with their definitions on the right.

- |                    |  |
|--------------------|--|
| 1. ethnocentric    | a. judgment or opinion formed before facts are known                               |
| 2. overgeneralized | b. characteristic of the earliest ages; not 'civilized'                            |
| 3. stereotypes     | c. having the emotional attitude that one's ethnic group is superior to all others |
| 4. primitive       | d. fixed notions about groups and ideas, often allowing for no individuality       |
| 5. image           | e. visual or mental impression   |
| 6. prejudice       | f. overstated; exaggerated   |
| 7. exile           | g. noticeable, remarkable  |
| 8. refugee         | h. bringing face to face; confronting  |
| 9. voluntarily     | i. one who flees to a foreign country to escape danger                             |
| 10. facing         | j. in a manner brought about by one's own free choice                              |
| 11. striking       | k. one who is forced to leave one's country  |

4. Complete the sentences

1. Most of the people you meet will be similarly influenced by their own backgrounds, culturally, socially, ... .
2. Even two people from the same culture can have communication ... .
3. Everyone has a unique style of communication, but cultures determine a general style ... .
4. This ethnocentric assumption can result in negative judgments about ... .
5. Stereotypical beliefs prevent us from seeing people as individuals with ... .
6. Cultural conflicts occur as a result of misinterpretations, ethnocentrism, stereotypes, ... .
7. Preventing these conflicts is possible with increased awareness of our own attitudes as well sensitivity to ... .
8. When visitors have close relatives in the new culture or speak the foreign language fluently, they may not experience all the effects of culture shock or ... .
9. While traveling, and living abroad people learn second languages, observe different customs and encounter ... .

10. The striking contrasts of a second culture provide a mirror in which one's own culture is ... .

*5. The following statements are not true. Correct them.*

- a) Most of the people you meet will not be influenced by their own backgrounds, culturally, socially, and personally.
- b) Two people from the same culture never have communication problems.
- c) We are always aware of the subtle influences of our culture.
- d) Difficulties in intercultural communication do not arise when there is little or no awareness of divergent cultural values and beliefs.
- e) Overgeneralized beliefs or "stereotypes" rarely shape people's perceptions of each other.
- f) A child who knows about the American Indian through watching movies will have true image of this group of people.
- g) Developing intercultural sensitivity means that we need to lose our cultural identities.
- h) An exile or refugee would adjust similarly to someone who voluntarily traveled to a new country.
- i) Few people who have lived in other countries gain insight into their own society.
- j) When facing different values, beliefs, and behavior, people only develop a deeper understanding of other cultures and societies.

*6. Retell the text using the following vocabulary:*

Awareness of divergent cultural values and beliefs; cross-cultural interaction; ethnocentric assumption; fixed, preconceived beliefs; to shape people's perceptions of each other; a distorted and false image; stereotypes perpetuate inaccuracies; to experience the adjustment to a new culture; to gain insight into their own society; stereotypes originate and develop from; unique characteristics; intercultural conflicts occur; misinterpretations; to prevent conflicts; observe different customs; encounter new values; to develop intercultural sensitivity; experience all the effects of culture shock; develop a deeper understanding of a society.



## Discussion

- The ability to observe as objectively as possible can help understand a culture. There are two kinds of observations: descriptive and judgmental. For example:

*Descriptive* – Many children in the US move away from their parents at about age 18 or 19.

*Judgmental* – Many children in the US don't like their parents, so they move away at about age 18 or 19.

- *Work in small groups and together make a list of three to five observations of a second culture. Include observations on family, nonverbal and verbal communication, food, dress, education, friendships, and so on.*
  - *Write the observations on the board or read them to the whole class.*
  - *Decide with the class which observations are descriptive and which are judgmental.*
  - *Individually or in small groups reword the judgmental observations to make them descriptive observations.*
- In your opinion, what areas of culture create the most serious problems in intercultural communication?
  - What kinds of cultural conflicts exist in heterogeneous society? How are they similar to cultural conflicts between people from different countries?
  - What is the difference between having pride in one's identity and being ethnocentric?
  - Can you think of cases where stereotypes have turned into prejudice or hatred?
  - Do people usually change because of their experiences in foreign countries? If so, how?
  - What problems might someone expect when returning home after a long absence?

## Role –Play

- In pairs make two lists showing cultural areas of Russia and another country that are common and areas that contrast. Write a role-play or a dialogue between two people from different countries encountering an "area of contrast." The role-plays or dialogues can be serious or humorous. Perform your dialogue/role-play in front of the class. Have the class members identify the specific "area of contrast."

## **Presentation topics**

- Your stay in another country
- Culture shock
- The best way to prepare for life in another culture

## **Writing**

- See one of the movies from the list. Write a discursive essay describing your personal response to the events and characters of the movie. Focus on thoughts and feelings aroused by the theme of cross-cultural relations.

## **Race relations movies**

- 1 **Skin** (2008)
- 2 **Crisis at Central High** (1980)
- 3 **Broken Cameras** (2011)
- 4 **The Infidel** (2009)
- 5 **The Letter: An American Town and the "Somali Invasion"** (2003)
- 6 **A Day Without a Mexican** (2004)
- 7 **Crazy/beautiful** (2001)
- 8 **I Love You, I Love You Not** (1997)
- 9 **Hiroshima Maiden** (1988)
- 10 **Go In Peace Jamil** (2008)
- 11 **American East** (2007)
- 12 **Why Am I Doing This?** (2009)
- 13 **American Promise** (2013)

## Glossary

**Assimilation** - the acceptance of a minority group by a majority population, in which the group takes on the values and norms of the dominant culture.

**Bias** - an inclination of temperament or outlook to present or hold a partial perspective and a refusal to even consider the possible merits of alternative points of view. People may be biased toward or against an individual, a race, a religion, a social class, or a political party. Biased means one-sided, lacking a neutral viewpoint, not having an open mind. Bias can come in many forms and is often considered to be synonymous with prejudice and bigotry.

**Bigotry** - the state of mind of a bigot: someone who, as a result of their prejudices, treats or views other people with fear, distrust, hatred, contempt, or intolerance on the basis of a person's opinion, ethnicity, race, religion, national origin, gender, gender identity, sexual orientation, socioeconomic status or other characteristics.

**Culture** – a group of people who share a background because of their common language, knowledge, beliefs, views, values, and behaviours.

**Cultural pattern** – a cluster of interrelated cultural orientations; made up of cultural behaviours which are influenced by values shared by a cultural group

**Cultural pluralism** - the coexistence of several subcultures within a given society on equal terms.

**Discrimination** - activities that deny to the members of a particular group resources or rewards which can be obtained by others.

**Diversity** – the state of being different or of unlikeness.

**Dominant culture** – the one that represents the majority or the largest number of people.

**Emigration** - the movement of people out of one country in order to settle in another.

**Ethnicity** - cultural values and norms which distinguish the members of a given group from others. **An ethnic group** is one whose members share a distinct awareness of a common cultural identity, separating them from other groups around them.

**Ethnic** - a term used by Anthony Smith to describe a group that shares ideas of common ancestry, a common cultural identity and a link with a specific homeland.

**Ethnocentrism** - understanding the ideas or practices of another culture in terms of those of one's own culture. Ethnocentric judgments fail to recognize the true qualities of other cultures. **An ethnocentric** individual is someone who is unable, or unwilling, to look at other cultures in their own terms.

**Genocide** - the systematic, planned destruction of a racial, political or cultural group.

**Globalization** - growing interdependence between different peoples, regions and countries in the world as social and economic relationships come to stretch worldwide.

**Heterogeneous society** – one in which members of the society come from diverse cultural groups.

**Homogeneous society** – one in which the majority of the members share the same cultural beliefs, attitudes, and values.

**Identity** - the distinctive characteristics of a person's character or the character of a group which relate to who they are and what is meaningful to them. Some of the main sources of identity include gender, sexual orientation, nationality or ethnicity, and social class.

**Immigration** - the movement of people into one country from another for the purpose of settlement.

**Melting pot** - the idea that ethnic differences can be combined to create new patterns of behavior drawing on diverse cultural sources.

**Multiculturalism** - the phenomenon of multiple groups of cultures existing within one society, largely due to the arrival of immigrant communities. Multiculturalism occurs naturally when a society is willing to accept the culture of immigrants (with, ideally, immigrants *also* willing to accept the culture of the land to which they have come).

**Nationalism** – a set of beliefs and symbols expressing identification with a given national community.

**New migration** – a term referring to changes in patterns of migration in Europe in the years following 1989. The 'new migration' has been influenced by the end of the Cold War and the fall of the Berlin Wall, the prolonged ethnic conflict in the former Yugoslavia, and the process of European integration, altering the dynamics between traditional 'countries of origin' and 'countries of destination'.

**Prejudice** – the holding of preconceived ideas about an individual or group, ideas that are resistant to change even in the face of new information.

**Racialization** – the process by which understandings of race are used to classify individuals or groups of people.

**Scapegoating** – blaming an individual or group for wrongs that were not of their doing.

**Stereotype** – a fixed and inflexible characterization of a group of people.

**Tolerance** - a fair, objective, and permissive attitude toward those whose opinions, practices, race, religion, nationality, etc., differ from one's own; freedom from bigotry.

**Xenophobia** - deep-rooted, irrational hatred towards foreigners.

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