Understanding Race, Ethnicity and Migration

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Учебно-методическое пособие

Пособие предназначено для студентов бакалавриата второго года обучения направления «Социология», магистрантов и аспирантов соответствующего профиля, а также для тех, кто по роду своей деятельности связан с межэтническими и межкультурными отношениями.

Пособие содержит аутентичные тексты как общей, так и социологической направленности в рамках предложенной тематики: Race, Ethnicity and Migration. Тексты сопровождаются упражнениями и заданиями, направленными на развитие и совершенствование навыков чтения, говорения и письма, а также реферирования и перевода оригинальной специализированной литературы.

Оглавление

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 способствуют тексты, знакомящие студентов с этническим составом и особенностями обществ Великобритании и США. Профессионально-ориентированные тексты затрагивают 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.

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. Race, Ethnicity, Migration

Unit 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

Unit 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 and 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 1060s, 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. Furthermore, 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	26%	11%	50%
Latin America	53%	5%	30%
African countries	31%	12%	37%
Asian countries	49%	6%	33%

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 thr 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	**61%**	**36%**
Many immigrants work hard – often taking jobs that Americans don't want	**80%**	**17%**
Many immigrants wind up on welfare and raise taxes for Americans	**59%**	**33%**
Immigrants help improve our culture with their different cultures and talents	**61%**	**35%**

- 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.

Unit 3

Multicultural Britain

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

17

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.

Unit 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.

Unit 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 is 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

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1 <u>Case Study:</u> <u>Indian sailor died after attack by gang of 20 youths</u>

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 Abramyants, 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.

Unit 6
Models of Ethnic Integration

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 multi-ethnicity 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 «кульутрный 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.

Unit 7

Identity

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 ethic 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 отдельны 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 realize 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?

Unit 8

Communication and Culture

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

o *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.*

o *Write the observations on the board or read them to the whole class.*

o *Decide with the class which observations are descriptive and which are judgmental.*

o *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)

Part II. Texts for summarizing

Text 1
Read the text and write a short summary.

Education and ethnicity

Sociologists have carried out a good deal of research into the educational fortunes of ethnic minorities in Britain. Governments have also sponsored a series of investigations, including Education for all, the report of the Swan Committee. The Swann Report found significant differences in average levels of educational success between groups from different backgrounds. Children from West Indian families tended to fare worst at school, as measured by formal academic attainments. They have improved from ten years earlier, however. Asian children were equal to white children, in spite of the fact that on average the families from which they came were economically worse off than white families (Swann committee 1985).

Subsequent research indicates that the picture has shifted, however. Trevor Jones (1993) carried out research which indicated that children from all minority group backgrounds were more likely to continue on in full-time education from sixteen to nineteen than were white children. Only 37 per cent of white children stayed on in education in 1988-90, compared to 43 per cent from West-Indian backgrounds, 50 per cent of South Asians and 77 percent of Chinese.

In spite of this apparently positive picture, Jones suggested something of a negative reason. Many members of ethnic minority groups might stay on in education because of the problem of finding a job.

On the whole, members of ethnic minority groups are not under-represented in British higher education. In 19998, 13 per cent of students under the age of twenty who were enrolled in higher education were from ethnic minority backgrounds. Among the overall population of the same age, ethnic minorities comprise only 9 per cent of the population. Young people from Indian and Chinese backgrounds are more likely to carry on in higher education, while black Caribbean men and women and Bangladeshi and Pakistani women remain under-represented (HMSO 2000).

Text 2
Read the text and write a short summary.

Immigration and ethnic relations on the continent

Like Britain, most other European countries have been profoundly transformed by migration during the twentieth century. Large-scale migrations took place in Europe during the first two decades after World War Two. The Mediterranean countries provided the nations in the north and west with cheap labour. Migrants moving from areas like Turkey, North Africa, Greece and Southern Spain and Italy were for a period actively encouraged by host countries facing acute shortages of labour. Switzerland, Germany, Belgium and Sweden all have considerable populations of migrant workers. At the same time, countries that used to be colonial powers experienced an influx of immigrants from their former colonies: this applied primarily to France (Algerians) and the Netherlands (Indonesians), as well as the UK.

Labour migration into and within Western Europe slowed down appreciably two decades ago, as the boom turned into a recession. But since the fall of the Berlin Wall in 1989 and the transformations occurring in the countries of Eastern Europe and the former Soviet Union, Europe has witnessed the birth of what has been termed the new migration. This "new migration" has been marked by two main events. First, the opening of borders between East and West led to the migration of some 5 million people in Europe between 1989 and 1994. Second, war and ethnic strife in the former Yugoslavia has resulted in a surge of approximately 5 million refugees into other regions of Europe. The geographical patterns of European migration have also shifted, with the lines between countries of origin and countries of destination becoming increasingly blurred. Countries in Southern and central Europe have become destinations for many migrants, a notable departure from earlier immigration trends.

Another feature of the "new migration" is that of ethnic "unmixing". In the former Soviet Union, the former Yugoslavia, and in some Central European states, shifting borders, changing political regimes or the outbreak of conflict have led to migrations on the principle of "ethnic affinity". A clear illustration of this can be seen in the case of the thousands of ethnic Russians who found themselves living in newly independent countries – such as Latvia, Kazakhstan and Ukraine – following the break-up of the Soviet Union. Many

of them are choosing to migrate back to Russia as part of a process of ethnic unmixing.

Text 3
Read the text and write a short summary.

Refugees, asylum-seekers and economic migrants

With the tightening of EU borders, submitting 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 the policies aimed at reviewing asylum cases have become highly controversial in many EU states. 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.

EU governments, however, stress the need to prevent "bogus" applications for asylum while protecting the rights of those with a genuine and well-founded fear of persecution in their country of origin. 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 seeking a better life, 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. Robin Cohen (1994) uses the phrase "frontiers of identity" to refer to the way that public debates promote a particular vision of national heritage and throw up barriers against people who are "foreign" or "different".

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 then 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.

Text 4
Read the text and write a short summary.

Models of ethnic integration

The first avenue is assimilation, meaning that immigrants abandon their original customs and practices, moulding their behaviour to the values and norms of the majority. 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 subjected to pressure 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 in favour of those dominant among the pre-existing population, they become blended to form new, evolving cultural patterns. Not only are differing cultural values and norms "brought in" to a society from the outside, but diversity is also 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-eminent 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 the equal validity of numerous different subcultures is 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. With the young in Western Europe quite often still holding similar prejudices to those of older generations, ethnic minorities in most countries face a future of continued discrimination, in a social climate characterized by tension and anxiety.

Text 5
Read the text and write a short summary.

Dimensions of globalization

You have probably heard many references to globalization, even if you are not entirely sure what it means. The concept of globalization is one that has become widely used in debates in politics, business and the media over the past few years. A decade ago, the term "globalization" was relatively unknown. Today it seems to be on the tip of everyone's tongue. Globalization refers to the fact that we all increasingly live in "one world", so that individuals, groups and nations become more interdependent.

Globalization is often portrayed solely as an economic phenomenon. Much is made of the role of transnational corporations (TNCs) whose massive operations stretch across national borders, influencing global production processes and the international distribution of labour. Others point to the electronic integration of global financial markets and the enormous volume of global capital flows. Still others focus on the unprecedented scope of world trade, involving a much broader range of goods and services than ever before.

Although economic forces are an integral part of globalization, it would be wrong to suggest they alone produce it. Globalization is created by the coming together of political, social, cultural and economic factors. It has been driven forward above all by the development of information and communication technologies that have intensified the speed and scope of interaction between people all over the world. As a simple example, think of the last football world cup, held in France. Because of global television links, some matches were watched by over 2 billion people across the world.

Text 6
Read the text and write a short summary.

The violent price of inequality
Wednesday, 21 May 2008

When you need an explanation of xenophobic or tribal violence in Africa look to the money. The shocking wave of violence against foreigners in South Africa which has seen more than 20 people killed, hundreds injured and 10,000 fleeing their burning and looted homes has its roots in the country's economic woes.

Growth has been robust in South Africa in recent years thanks to the macroeconomic stability produced by the policies of its finance minister, Trevor Manuel. That, and a global commodities boom, has brought growth exceeding 5 per cent along with low inflation and high levels of foreign investment. The problem is that too little of the benefits have filtered down to South Africa's poorest people despite the use of state-owned enterprises to deliver basic services like housing and water to low-income areas. Daunting economic and social problems remain from the apartheid era. Outdated infrastructure has constrained growth – roads are overcrowded, cement has to be imported, and power shortages are a growing problem. Unemployment has fallen but not at the bottom of the market; there were nearly 3 per cent more jobs in South Africa's well-developed financial, legal and communications sectors in 2006 but only 1 per cent more in manufacturing, where the less skilled jobs are. So South Africa has one of the highest rates of income inequality in the world. The vast majority of its people remain poor, though the solutions proposed by South Africa's left and trade unions would almost certainly have only made things worse.

The plain fact is that post-apartheid South Africa faced a huge task building a new mass-based economy. Aids has made that more difficult. So

has the high drop-out rate from black schools. But the final straw has been the huge burden of immigration. One in 10 of the population are now foreigners. Some are immigrants from Mozambique and elsewhere who take jobs in South Africa's mines and farms that many blacks in the urban townships will not deign to take. But 60 per cent of the foreigners – some three million people – are refugees from the chaos of neighbouring Zimbabwe.

President Thabo Mbeki should have addressed that much earlier by taking a more robust line with President Robert Mugabe's systematic destruction of the Zimbabwean economy and polity. Instead, he followed a softly-softly policy of appeasement. And now his country is paying the price. The violence has already caused a sharp fall in the rand and there are fears it could frighten away tourists who provide 8 per cent of national income. Most analysts already expected growth in the South African economy to slow this year. Unless Mr Mbeki acts decisively, a vicious circle will only grow tighter.

<div align="right">Resource: The Independent</div>

Text 7
Read the text and write a short summary.

Back to Russia Society

In 1993 Russia signed the United Nations Convention on Refugees, which reclassified it as a "country of first resort" for foreigners fleeing countries outside the CIS. Under the 1951 United Nations convention, this status entails an international obligation to care for such individuals. At the same time, the decline in border security since the dissolution of the Soviet Union has made illegal immigration easier in many areas. In the early 1990s, the number of official refugees swelled when students from Third World nations, particularly Afghanistan, refused to leave Russia when their studies were completed. According to the United Nations High Commissioner for Refugees (UNHCR), about 28,000 foreign refugees were living illegally in Moscow in 1994; figures for other parts of Russia are not available. The UNHCR's Moscow total was divided among 20,000 Afghans, 6,000 Iraqis, 2,000 Somalis, and smaller numbers of Angolans, Ethiopians, and Zairians. A 1995 Moscow press report, however, estimated that 100,000 illegal immigrants were living in Moscow, including 50,000 Chinese and 15,000 Afghans.

The first major influx of refugees into the Russian Republic occurred in 1988 and 1989, when Azerbaijanis and Armenians (mainly the latter) fled the Nagorno-Karabakh conflict between their respective countries, and when Meskhetian Turks fled Uzbekistan following a massacre in that republic in 1989. However, only in 1992 did the Russian government establish its first agency for dealing with such conditions, the Federal Migration Service (FMS). That service monitors refugees and other migrants from both outside and within the CIS, but it is underfunded and understaffed. In 1994 UNHCR transit camps in Moscow had a capacity of 1,000, leaving a large number of Moscow's refugee population to live in primitive conditions. Given the FMS's limited resources, several international social and charitable organizations are active in aiding refugees and migrants, although their work has not been well coordinated with the FMS or among themselves. An additional complication in the early 1990s was the influx of tens of thousands of Russian military personnel withdrawn from former Warsaw Pact member nations and from other CIS nations.

In response to Russia's new status as a country of first resort, a series of laws on refugees and forced migrants were passed in 1993 and 1994. The laws define various categories of migrants, particularly refugees and forced migrants, according to the conditions and motivations that prompted their movement as well as the responsibilities of the state to care for them.

Local branches of the FMS conduct registration of refugees and forced migrants and are responsible for providing material support until they are classified. Individuals in both categories theoretically have some input in their new place of residence; the FMS provides a list of permissible urban destinations, or relatives may accept them elsewhere. Legally, the FMS is obliged to help find suitable employment, schools, and social security and to aid in compensation for lost property. FMS activities receive funding from the Russian state budget, other countries and international organizations according to bilateral agreements, and private donations. Russian citizenship is granted automatically to individuals who were permanent residents of the federation before the Law on Citizenship was passed in February 1992; migrants from elsewhere in the CIS (particularly the 25 million Russians in other former Soviet republics) also have a guarantee of Russian citizenship upon arrival, provided they are not already citizens of another state. A 1993 refinement of FMS regulations added compulsory annual reregistration and stricter requirements for proof of forced migrant status. It also modified the temporary housing guarantee.

As of mid-1996, however, little of the system for carrying out the laws' guarantees had been worked out. Transportation aid is available only in extreme cases, and financial support at the time of settlement is offered only to individuals and families below the poverty line. The FMS reported that, to comply with all aspects of the refugee law, each individual should receive about US$10,000, a sum far beyond the resources of the agency.

Most illegal immigrants enter the country on tourist visas; some take advantage of leaky borders and vague visa requirements. Most claim to be in transit to another country, usually in the West. Profitable businesses have sprung up smuggling refugees through Russia and then to the West. In 1994 Russian authorities announced plans for a central data bank to monitor all immigration and emigration and a new refugee agency, but no such system was in place in mid-1996. Meanwhile, the prospects of moving large numbers of immigrants to Western countries diminished with new immigration restrictions imposed there; at the same time, the United Nations convention substantially limits Russia's options by forbidding deportation of immigrants to "countries of persecution." The FMS has optimistically planned to deal with 400,000 refugees per year, but some estimates projected that as many as 2 million would immigrate in 1996 alone.

The proportion of non-Russian immigrants declined noticeably after 1992. In 1995 the estimated share of Russians was 63 percent of refugees and 75 percent of forced migrants, followed by overall immigration shares of 7 to 9 percent each for Armenians, Ossetians, and Tatars, 3 percent for Ukrainians, and 1 percent each for Georgians and Tajiks. Non-Slavic immigrants have encountered hostile attitudes from most Russian authorities. For example, beginning in 1993 Moscow authorities mounted "cleansing" campaigns to rid the city of individuals lacking residence permits; because immigrants from the Caucasus and Central Asia are easily distinguishable from Slavs, such campaigns have detained and deported disproportionately large numbers from those ethnic groups. International human rights organizations have criticized Moscow for such practices.

The Soviet-era internal passport system, which required documentary proof of an individual's place of residence for that person to receive housing, was simplified theoretically in October 1993 to allow an individual to take residence in any area without proof of registration in that location. However, local authorities have ignored this change, especially in cities such as Moscow that are chief targets of migration. In continuing the Soviet registration system, local authorities can restrict housing, education, and social security benefits to migrants, whatever their origin. In the mid-1990s,

strict, "temporary" local restrictions on initial admittance of migrants spread rapidly to most of the oblast capitals, often with conditions in clear violation of the human rights provisions of the 1993 constitution, with the official backing of the FMS. Continued local limitations have had the effect of discouraging housing construction and employment, hence exacerbating the situation of nonresidents.

Such a discrimination policy has not stemmed the tide of migration into Russia's cities from other CIS states or from within the federation. Because the Soviet system usually allowed migrants to eventually register, find work, and settle at their destination, continuation of that system also has continued the expectations and the demographic movement that it promoted. As a result, the number of homeless people in Russia's cities has increased dramatically.

Resources: 1.Russia Migration Patterns
http://www.photius.com/countries/russia/society/russia_society_migration_patterns
.html
2.The Library of Congress Country Studies; CIA World Factbook

Text 8
Read the text and write a short summary.

Migration Patterns

The increased numbers of Russians arriving from other CIS nations create both logistical and political problems. As in the case of non-Russian refugees, statistical estimates of intra-CIS migration vary widely, partly because Russia has not differentiated that category clearly from the refugee category and partly because actual numbers are assumed to be much higher than official registrations indicate. Many newly arrived Russians (like non-Russians) simply settle with friends or relatives without official registration.

During Russia's problematic economic transition period, the movement of comparatively large numbers of migrants has created substantial social friction, especially over the distribution of scarce urban housing. Nationalist extremist political groups have inflamed local resentment toward refugees of all types. Friction is exacerbated by the state's meager efforts to support migrant populations. Skilled immigrants show particular resentment against a state that fails to provide opportunities and even enough resources to survive, and these people often have drifted into progressively more serious types of criminal activity. Local populations uniformly resent resources provided to migrants in their midst, and they

attribute their own economic difficulties to the "strangers" among them, especially if those people are not of the same nationality. Particular tension has been evident in North Ossetia, whose 17 percent immigration statistic is by far the highest in the Russian Federation, in Stavropol' and Krasnodar territories, and in Orenburg, Kaluga, Voronezh, and Saratov oblasts, all of which have numbers of migrants exceeding 1 percent of their populations.

By 1992 the International Red Cross had estimated that about 150,000 ethnic Russians had migrated from CIS states, and at the end of 1993 the head of the FMS estimated that 2 million Russians and non-Russians had arrived from the near abroad in the first two post-Soviet years. As many as 300,000 of the 375,000 Russians in Tajikistan left that country in the first years of the civil war that began in 1992, and in 1994 more than half the Russian arrivals came from Chechnya, Azerbaijan, Georgia, and Tajikistan. However, the structure of this group changes according to security and political conditions in the CIS states; by the end of 1994, almost 60 percent of Russian arrivals came from Kazakstan, Kyrgyzstan, and Uzbekistan, driven not by armed conflict but by local discrimination, and the share of arrivals from the conflict states had declined to one-third. The official FMS estimate for 1995 was 963,000 people arriving in Russia from other CIS states, slightly lower than the 1994 total. The number of forced migrants rose by 300,000 in 1995, however. The states of origin showing the largest increases in 1995 were Kazakstan, Ukraine, and Uzbekistan, and the Central Asian republics continued to account for more than half the total CIS migrants.

Refugees and migrants from outside the federation have settled in most of the territory of Russia except for parts of the Far North and ethnic republics such as Sakha, Chechnya, and Adygea. The largest numbers of settlers are in the North Caucasus, the southern part of the chernozem agricultural zone of European Russia, the Volga region, and the industrial cities of the adjacent Ural Mountains. Forced migrants show a decided preference for cities. In the north and the east, almost 100 percent of all migrants settle in urban regions, but more than half of migrants to south-central European Russia, the North Caucasus, and the Urals settle in rural areas. Because there has been no state program for distributing forced migrants, they have chosen destinations according to accessibility from their starting point and the location of relatives. Russian refugees seldom settle in an ethnic republic or a region with a high proportion of non-Russians, such as Orenburg Oblast; for that reason, their share of total refugees in the republics is less than 10 percent. Armenian refugees, mainly from the Nagorno-

Karabakh enclave of Azerbaijan, are concentrated in the North Caucasus and Saratov Oblast, as well as the large cities and Kaliningrad Oblast on the Baltic Sea. Islamic refugees, mainly Tatar, Bashkir, Tajik, Uzbek, and Kyrgyz, prefer the republics of Tatarstan and Bashkortostan and adjacent regions with large numbers of Tatars. National groups also have varying long-term intentions. Russians and Tatars tend to remain permanently in their new locations; Chechens mostly plan to return to their homeland once conditions improve; and Armenians and Germans are predominantly transit migrants en route to another country.

Resources: 1.Russia Migration Patterns
http://www.photius.com
2. The Library of Congress Country Studies; CIA World Factbook

Text 9
Read the text and write a short summary.

American social relations

Informality
American society is much more informal than that of many other countries. For example, in some ways American society is characterized by less social distinction. There are fewer social conventions that show social differences in America. Informality is seen in customs of greetings. On most occasions one need not be particularly conscious of social status. Americans generally ignore it. One does not always address a person by his title, such as "Professor" or "Doctor", in the case of a holder of a Ph.D. (Doctor of Philosophy degree). "Doctor" is always used, however, for a doctor of medicine. The respectful "sir" is not always used in the northern and western parts of the country. Students do not rise when a teacher enters the room.

Clothing in America to a certain degree reflects a person's social position and income, or, at least among the youth, his attitudes toward society or toward himself. Yet no person is restricted to a certain uniform or manner of dress because of his occupation or class in society. A bank president may wear overalls to paint his house and is not ashamed of either the job or the clothing, and a common laborer may wear a rented tuxedo at his daughter's wedding. However, certain forms of politeness are observed on social occasions. Though people wear hats less now than in the past, women still

occasionally wear hats in church and at public social functions (except those that are in the evening).

Rules of Good Manners and Social Patterns

In spite of the informality, however, there are rules of good manners and social patterns that are followed. There are rules for introducing people to each other. A younger person is generally introduced to an older one, a man is introduced to a woman, a guest to the host or hostess, and a person to the group. For instance, one would say, "Mrs. Gray, this is my younger sister Janet", or "Margaret, may I present Mr. Bradley?" And then one adds, "Mr. Bradley, this is my friend Margaret Haskins from Chicago". One must be sure that each one knows the family names of the other. The usual reply to an introduction is "How do you do?" "I am pleased to meet you". Adding the name of the person just introduced is also common: "How do you do (or: How are you), Mr. Bradley?"

Although Americans like to talk about their accomplishments, it is their custom to show certain modesty in reply to compliments. When someone praises an American on his achievement or on his personal appearance, which, incidentally, is a very polite thing to do in America, if, for example, someone should say, "Congratulations on being elected president of the club", an American is expected to reply, "Well, I hope I can do a good job", or something of the sort. Or if someone' says, "What's a pretty blue necktie you are wearing", an American is likely to say, "I am glad you like it", or "Thank you. My wife gave it to me for my birthday".

The custom of shaking hands as a social courtesy in the USA varies in different parts of the country and among different groups of people. It is sometimes difficult to make a set rule. Shaking hands is more likely to be reserved for formal occasions. When men are introduced they generally shake hands. Women shake hands frequently. If a man and a woman are being introduced they may or may not shake hands. Usually the woman extends her hand first. If an American does not shake hands when meeting an old acquaintance, he is not being impolite. He may be paying him the compliment of considering him one of the group.

In the USA there is no consistent practice in regard to tipping. The custom is more common in a large city than in a small town. In general, however, a tip is expected by the porter who carries your baggage, by those who serve you in hotels, by taxi drivers. In some cities the taxi that takes you to your hotel may have one meter that registers the cost of the trip and another that shows a fixed charge, usually about a dollar, for "extra", especially if he carries your suitcase. When you pick up your incoming

luggage at an airport you may tip the man who takes it to the taxi or airport limousine. In restaurants you generally leave about 15 percent of the bill in small change on the table as a tip for the person who served you. If the order is small - a cup of coffee at a lunch counter, for example, - a tip is not usually expected. You do not usually tip those who serve you in fast-food restaurants. The practice of tipping for other services is even more varied. In large cities one usually tips the barber, or the hairdresser. One does not tip the usher who shows him to his seat in a theatre.

Part III. Texts for reading and abstracting

Text 1
Read the article and make an abstract.

ONE FROM MANY

Immigration patterns and ethnic composition

The story of the American people is a story of immigration and diversity. The United States has welcomed more immigrants than any other country -- more than 50 million in all -- and still admits almost 700,000 persons a year. In the past many American writers emphasized the idea of the melting pot, an image that suggested newcomers would discard their old customs and adopt American ways. Typically, for example, the children of immigrants learned English but not their parents' first language. Recently, however, Americans have placed greater value on diversity, ethnic groups have renewed and celebrated their heritage, and the children of immigrants often grow up being bilingual.

NATIVE AMERICANS

The first American immigrants, beginning more than 20,000 years ago, were intercontinental wanderers: hunters and their families following animal herds from Asia to America, across a land bridge where the Bering Strait is today. When Spain's Christopher Columbus "discovered" the New World in 1492, about 1.5 million Native Americans lived in what is now the continental United States, although estimates of the number vary greatly. Mistaking the

place where he landed -- San Salvador in the Bahamas -- for the Indies, Columbus called the Native Americans "Indians."

During the next 200 years, people from several European countries followed Columbus across the Atlantic Ocean to explore America and set up trading posts and colonies. Native Americans suffered greatly from the influx of Europeans. The transfer of land from Indian to European -- and later American -- hands was accomplished through treaties, wars, and coercion, with Indians constantly giving way as the newcomers moved west. In the 19th century, the government's preferred solution to the Indian "problem" was to force tribes to inhabit specific plots of land called reservations. Some tribes fought to keep from giving up land they had traditionally used. In many cases the reservation land was of poor quality, and Indians came to depend on government assistance. Poverty and joblessness among Native Americans still exist today.

The territorial wars, along with Old World diseases to which Indians had no built-up immunity, sent their population plummeting, to a low of 350,000 in 1920. Some tribes disappeared altogether; among them were the Mandans of North Dakota, who had helped Meriwether Lewis and William Clark in exploring America's unsettled northwestern wilderness in 1804-06. Other tribes lost their languages and most of their culture. Nonetheless, Native Americans have proved to be resilient. Today they number about two million (0.8 percent of the total U.S. population), and only about one-third of Native Americans still live on reservations.

Countless American place-names derive from Indian words, including the states of Massachusetts, Ohio, Michigan, Mississippi, Missouri, and Idaho. Indians taught Europeans how to cultivate crops that are now staples throughout the world: corn, tomatoes, potatoes, tobacco. Canoes, snowshoes, and moccasins are among the Indians' many inventions.

THE GOLDEN DOOR

The English were the dominant ethnic group among early settlers of what became the United States, and English became the prevalent American language. But people of other nationalities were not long in following. In 1776 Thomas Paine, a spokesman for the revolutionary cause in the colonies and himself a native of England, wrote that "Europe, and not England, is the parent country of America." These words described the settlers who came not only from Great Britain, but also from other European countries, including Spain, Portugal, France, Holland, Germany, and Sweden. Nonetheless, in 1780 three out of every four Americans were of English or Irish descent.

Between 1840 and 1860, the United States received its first great wave of immigrants. In Europe as a whole, famine, poor harvests, rising populations, and political unrest caused an estimated 5 million people to leave their homelands each year. In Ireland, a blight attacked the potato crop, and upwards of 750,000 people starved to death. Many of the survivors emigrated. In one year alone, 1847, the number of Irish immigrants to the United States reached 118,120. Today there are about 39 million Americans of Irish descent.

The failure of the German Confederation's Revolution of 1848-49 led many of its people to emigrate. During the American Civil War (1861-65), the federal government helped fill its roster of troops by encouraging emigration from Europe, especially from the German states. In return for service in the Union army, immigrants were offered grants of land. By 1865, about one in five Union soldiers was a wartime immigrant. Today, 22 percent of Americans have German ancestry.

Jews came to the United States in large numbers beginning about 1880, a decade in which they suffered fierce pogroms in eastern Europe. Over the next 45 years, 2 million Jews moved to the United States; the Jewish-American population is now more than 5 million.

During the late 19th century, so many people were entering the United States that the government operated a special port of entry on Ellis Island in the harbor of New York City. Between 1892, when it opened, and 1954, when it closed, Ellis Island was the doorway to America for 12 million people. It is now preserved as part of Statue of Liberty National Monument.

The Statue of Liberty, which was a gift from France to the people of America in 1886, stands on an island in New York harbor, near Ellis Island. The statue became many immigrants' first sight of their homeland-to-be. These inspiring words by the poet Emma Lazarus are etched on a plaque at Liberty's base: "Give me your tired, your poor, / Your huddled masses yearning to breathe free, / The wretched refuse of your teeming shore. / Send these, the homeless, tempest-tossed to me, / I lift my lamp beside the golden door!

UNWILLING IMMIGRANTS

Among the flood of immigrants to North America, one group came unwillingly. These were Africans, 500,000 of whom were brought over as slaves between 1619 and 1808, when importing slaves into the United States became illegal. The practice of owning slaves and their descendants continued, however, particularly in the agrarian South, where many laborers were needed to work the fields.

The process of ending slavery began in April 1861 with the outbreak of the American Civil War between the free states of the North and the slave states of the South, 11 of which had left the Union. On January 1, 1863, midway through the war, President Abraham Lincoln issued the Emancipation Proclamation, which abolished slavery in those states that had seceded. Slavery was abolished throughout the United States with the passage of the Thirteenth Amendment to the country's Constitution in 1865.

Even after the end of slavery, however, American blacks were hampered by segregation and inferior education. In search of opportunity, African Americans formed an internal wave of immigration, moving from the rural South to the urban North. But many urban blacks were unable to find work; by law and custom they had to live apart from whites, in run-down neighborhoods called ghettos. In the late 1950s and early 1960s, African Americans, led by Dr. Martin Luther King, Jr., used boycotts, marches, and other forms of nonviolent protest to demand equal treatment under the law and an end to racial prejudice.

A high point of this civil rights movement came on August 28, 1963, when more than 200,000 people of all races gathered in front of the Lincoln Memorial in Washington, D.C., to hear King say: "I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveholders will be able to sit down together at the table of brotherhood....I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character." Not long afterwards the U.S. Congress passed laws prohibiting discrimination in voting, education, employment, housing, and public accommodations.

Today, African Americans constitute 12.7 percent of the total U.S. population. In recent decades blacks have made great strides, and the black middle class has grown substantially. In 1996, 44 percent of employed blacks held "white-collar" jobs -- managerial, professional, and administrative positions rather than service jobs or those requiring manual labor. That same year 23 percent of blacks between ages 18 and 24 were enrolled in college, compared to 15 percent in 1983. The average income of blacks is lower than that of whites, however, and unemployment of blacks -- particularly of young men -- remains higher than that of whites. And many black Americans are still trapped by poverty in urban neighborhoods plagued by drug use and crime.

In recent years the focus of the civil rights debate has shifted. With antidiscrimination laws in effect and blacks moving steadily into the middle class, the question has become whether or not the effects of past

discrimination require the government to take certain remedial steps. Called "affirmative action," these steps may include hiring a certain number of blacks (or members of other minorities) in the workplace, admitting a certain number of minority students to a school, or drawing the boundaries of a congressional district so as to make the election of a minority representative more likely. The public debate over the need, effectiveness, and fairness of such programs became more intense in the 1990s.

In any case, perhaps the greatest change in the past few decades has been in the attitudes of America's white citizens. More than a generation has come of age since King's "I Have a Dream" speech. Younger Americans in particular exhibit a new respect for all races, and there is an increasing acceptance of blacks by whites in all walks of life and social situations.

*(from **Immigration patterns and ethnic composition**)*

Text 2
Read the article and make an abstract.

LANGUAGE AND NATIONALITY

It is not uncommon to walk down the streets of an American city today and hear Spanish spoken. In 1950 fewer than 4 million U.S. residents were from Spanish-speaking countries. Today that number is about 27 million. About 50 percent of Hispanics in the United States have origins in Mexico. The other 50 percent come from a variety of countries, including El Salvador, the Dominican Republic, and Colombia. Thirty-six percent of the Hispanics in the United States live in California. Several other states have large Hispanic populations, including Texas, New York, Illinois, and Florida, where hundreds of thousands of Cubans fleeing the Castro regime have settled. There are so many Cuban Americans in Miami that the Miami Herald, the city's largest newspaper, publishes separate editions in English and Spanish.

The widespread use of Spanish in American cities has generated a public debate over language. Some English speakers point to Canada, where the existence of two languages (English and French) has been accompanied by a secessionist movement. To head off such a development in the United States, some citizens are calling for a law declaring English the official American language.

Others consider such a law unnecessary and likely to cause harm. They point to differences between America and Canada (in Canada, for example,

most speakers of French live in one locale, the province of Quebec, whereas speakers of Spanish are dispersed throughout much of the United States) and cite Switzerland as a place where the existence of multiple languages does not undermine national unity. Recognition of English as the official language, they argue, would stigmatize speakers of other languages and make it difficult for them to live their daily lives.

LIMITS ON NEWCOMERS

The Statue of Liberty began lighting the way for new arrivals at a time when many native-born Americans began to worry that the country was admitting too many immigrants. Some citizens feared that their culture was being threatened or that they would lose jobs to newcomers willing to accept low wages.

In 1924 Congress passed the Johnson-Reed Immigration Act. For the first time, the United States set limits on how many people from each country it would admit. The number of people allowed to emigrate from a given country each year was based on the number of people from that country already living in the United States. As a result, immigration patterns over the next 40 years reflected the existing immigrant population, mostly Europeans and North Americans.

Prior to 1924, U.S. laws specifically excluded Asian immigrants. People in the American West feared that the Chinese and other Asians would take away jobs, and racial prejudice against people with Asian features was widespread. The law that kept out Chinese immigrants was repealed in 1943, and legislation passed in 1952 allows people of all races to become U.S. citizens.

Today Asian Americans are one of the fastest-growing ethnic groups in the country. About 10 million people of Asian descent live in the United States. Although most of them have arrived here recently, they are among the most successful of all immigrant groups. They have a higher income than many other ethnic groups, and large numbers of their children study at the best American universities.

A NEW SYSTEM

The year 1965 brought a shakeup of the old immigration patterns. The United States began to grant immigrant visas according to who applied first; national quotas were replaced with hemispheric ones. And preference was given to relatives of U.S. citizens and immigrants with job skills in short supply in the United States. In 1978, Congress abandoned hemispheric quotas and established a worldwide ceiling, opening the doors even wider. In 1990, for example, the top 10 points of origin for immigrants were Mexico (57,000), the

Philippines (55,000), Vietnam (49,000), the Dominican Republic (32,000), Korea (30,000), China (29,000), India (28,000), the Soviet Union (25,000), Jamaica (19,000), and Iran (18,000).

The United States continues to accept more immigrants than any other country; in 1990, its population included nearly 20 million foreign-born persons. The revised immigration law of 1990 created a flexible cap of 675,000 immigrants each year, with certain categories of people exempted from the limit. That law attempts to attract more skilled workers and professionals to the United States and to draw immigrants from countries that have supplied relatively few Americans in recent years. It does this by providing "diversity" visas. In 1990 about 9,000 people entered the country on diversity visas from such countries as Bangladesh, Pakistan, Peru, Egypt, and Trinidad and Tobago.

ILLEGAL IMMIGRANTS

The U.S. Immigration and Naturalization Service estimates that some 5 million people are living in the United States without permission, and the number is growing by about 275,000 a year. Native-born Americans and legal immigrants worry about the problem of illegal immigration. Many believe that illegal immigrants (also called "illegal aliens") take jobs from citizens, especially from young people and members of minority groups. Moreover, illegal aliens can place a heavy burden on tax-supported social services.

In 1986 Congress revised immigration law to deal with illegal aliens. Many of those who had been in the country since 1982 became eligible to apply for legal residency that would eventually permit them to stay in the country permanently. In 1990, nearly 900,000 people took advantage of this law to obtain legal status. The law also provided strong measures to combat further illegal immigration and imposed penalties on businesses that knowingly employ illegal aliens.

THE LEGACY

The steady stream of people coming to America's shores has had a profound effect on the American character. It takes courage and flexibility to leave your homeland and come to a new country. The American people have been noted for their willingness to take risks and try new things, for their independence and optimism. If Americans whose families have been here longer tend to take their material comfort and political freedoms for granted, immigrants are at hand to remind them how important those privileges are.

Immigrants also enrich American communities by bringing aspects of their native cultures with them. Many black Americans now celebrate both Christmas and Kwanzaa, a festival drawn from African rituals. Hispanic

Americans celebrate their traditions with street fairs and other festivities on Cinco de Mayo (May 5). Ethnic restaurants abound in many American cities. President John F. Kennedy, himself the grandson of Irish immigrants, summed up this blend of the old and the new when he called America "a society of immigrants, each of whom had begun life anew, on an equal footing. This is the secret of America: a nation of people with the fresh memory of old traditions who dare to explore new frontiers...."

The United States has welcomed more immigrants than any other country -- more than 50 million in all -- and still admits almost 700,000 persons a year.

"This is the secret of America: a nation of people with the fresh memory of old traditions who dare to explore new frontiers...."

-- President John F. Kennedy

*(from **Immigration patterns and ethnic composition**)*

Text 3
Read the article and make an abstract.

HIGHLIGHTS

National Projections (1995 to 2050)

The population of the United States was 263 million in 1995, and will be 394 million in 2050. The Minority population will account for nearly 90 percent of the total growth of 131 million people. All racial and ethnic minority groups will increase faster than non-Hispanic Whites. Asians and Hispanics are the fastest growing groups. The non-Hispanic White population will register negative growth rates after 2035. As a result, every minority group will represent an increasing share of the future U.S. population. The Minority population most likely will surpass the non-Minority (non-Hispanic White) population after 2050. Minority population aged 5 and under will exceed non-Minority by 2030. By 2050, there will be 18 million more Minority persons under age 35 than non-Minority persons of the same ages. Racial and ethnic minority groups have much younger median ages than the non-Minority population. By 2015, for the non-Hispanic Whites, there will be more elderly than youth. The opposite is true for all minority groups.

State-Level Projections (1995 to 2025)

Throughout the projection, while about one-third of non-Hispanic Whites and over half of Blacks will live in the South, nearly half of American

Indians and Hispanics and over half of Asians will reside in the West. The proportion of non-Hispanic Whites of the total state population will be reduced in all states and all regions. The non-Hispanic White population in 11 states will be smaller in 2025 than in 1995. In 2025, the Minority population will exceed the non-Minority population in 5 states. These 5 states will represent one-fourth of the total U.S. population, and 13 more states will be over one-third Minority.

The Black population was the largest minority group in 30 states in 1995 and will be in 22 states in 2025. Washington, D.C. will continue to have about 60 percent of its population as Blacks. While California, Oklahoma and Arizona each has more than 10 percent of the total American Indians living there, Alaska continues to have the highest proportion of American Indian, Eskimo and Aleut population in the total state population. California continues to represent around 40 percent of the total Asian population, but Hawaii has two-thirds of its population as Asians. In 1995, 4 states had over 20 percent of their total state population as Hispanics, the number of such states will increase to 8 in 2025. Asian and Hispanic populations will double in nearly all states between 1995 and 2025. California will continue to be the most populous state for almost all race and ethnic groups. The percent elderly (ages 65 and over) will increase in all regions and all states, while the proportion of the youth population (ages 0-14) will decline in all regions and almost all states. Florida will be the top state with percent elderly of state population for most of the race and ethnic groups, but the top states for percent youth (0-14) vary by race and ethnic groups and change over time.

I. INTRODUCTION

The U.S. population is becoming increasingly diverse. As the nation enters the 21st century, the populations of race and ethnic1 minority groups will continue to experience more rapid growth than the non-Hispanic White population on the national as well as the state and regional level. As a result, the race and ethnic composition of the United States in the next century will be significantly different from what it is today. The changing race and ethnic composition will have important implications for future U.S. economic growth, as the emerging minority marketplace becomes an increasingly stronger economic force.

Using the latest projection data, this report describes these population changes from 1995 to 2050 on the national level, and 1995 to 2025 on the state and regional level. The report depicts the trends for individual race and ethnic origin groups, as well as for a combined Minority population group. The

term "Minority" in this report is used to represent the combined population of people who are Black, American Indian, Eskimo, Aleut, Asian, Pacific Islander, or of Hispanic origin (who may be of any race). Equivalently, the Minority population comprises all people other than non-Hispanic Whites (who are termed the "non-Minority" population when compared to the combined Minority population group).

II. NATIONAL POPULATION PROJECTIONS

This section discusses the population projections and trends on the national level from 1995 to 2050. It includes analysis on population size, population change, growth rates, and age distribution by race and Hispanic origin.

The population of the United States was 263 million in 1995, and will be 394 million in 2050.

The population of the United States in 1995 was 263 million. It was the third largest country in population size in the world, next to China and India. By 2050, the U.S. population is projected to become 394 million – a 50 percent increase over 1995. It will remain the third largest country in the world, following India and China.

The increase of the U.S. population over the projection period (1995 to 2050) will be steady. It will grow by about 12 million every five years until it tops 300 million shortly after 2010. The U.S. population will be near 350 million in 2030, and approach 400 million by 2050

The Minority population will account for nearly 90 percent of the total growth.

Of the 131 million increase of the total U.S. population over the 55 years of the projection, 117 million, or nearly 90 percent of the total growth, will come from the Minority population (Figure 2-1). The Minority population growth for every 5-year period is projected to be 8-9 million until 2010, and 10 million or more thereafter. In 2040-2045 and 2045-2050, the Minority population will experience a 13-million increase for each period, almost as much as the total increase of 14 million for non-Minority during the entire 55 years of the projection.

The non-Minority population, on the other hand, increases only slightly from the beginning of the projection, 1995, to the end year, 2050. The amount of this increase in each 5-year projection period will decline. The growth will be 3 million every 5 years until 2015, then it will experience zero growth for the 2030-2035 and 2035-2040 periods. In the last 10 years of the projection, the non-Minority population will decline, from a total of 210 million in 2040 down to 208 million in 2050.

All racial and ethnic minority groups will increase faster than non-Hispanic Whites.

All racial and ethnic minority groups will grow at a much faster pace than the non-Hispanic White population, who will increase by 7 percent in the 55 years (Figure 2-2). In 1995, the Black population consisted of 33 million people. They are projected to grow to 61 million during this projection period, an 83 percent increase. From 2015 on, there will be more Black people added to the total population than non-Hispanic Whites every year. The American Indian, Eskimo, and Aleut population had 2 million people and will increase to 4 million, nearly doubling its 1995 size.

Asians and Hispanics are the fastest growing groups.

The Asian and Pacific Islander population4 and the Hispanic population (may be of any race) are the fastest growing groups. Each will increase more than threefold, 267 percent for Asians and 258 percent for Hispanics. Asians consisted of 9 million people in 1995 and will have 34 million in 2050. The 5-year population increase of Asians will be larger than that of non-Hispanic Whites from 2025 on. People of Hispanic origin (of any race) were 27 million in 1995 and will be 97 million in 2050. The 70-million increase of Hispanics during the 55 years represents 53 percent of the total increase of the U.S. population over the entire projection period.

By 2010, Hispanics will replace Blacks as the largest minority group.

In 1995, the Black population was the largest minority group. However, the more rapid growth of people of Hispanic origin will result in Hispanics exceeding the Black population by 2010 (41 million Hispanics compared to 40 million Blacks, including Black Hispanics), with Hispanics becoming the most populous minority group (Figure 2-3). The Hispanic population will continue to grow rapidly throughout the projection period, reaching 97 million in 2050, and exceeding the Black population of 61 million by 59 percent.

Every minority group will represent an increasing share of the future U.S. population.

As every minority group increases its share of the future U.S. population, the race and ethnic distribution will become even more diversified as the nation progresses through the 21st century (Figure 2-4). The Black population will grow from 13 percent to 15 percent of the total U.S. population, and American Indians' share also will grow (from 0.9 to 1.1 percent). Asian and Pacific Islanders and Hispanics will considerably expand their portion of the total U.S. population. The Asian population will more than double its 1995 proportion of 4 percent to become 9 percent in 2050. The

Hispanic-origin share of the total population will increase by 2.4 times. In 1995, 10 in every 100 people in the United States were of Hispanic origin; by 2050, 24 in every 100 will be Hispanic.

(*from **Dynamic Diversity:***
Projected Changes in U.S. Race and
Ethnic Composition
1995 to 2050)

Text 4
Read the article and make an abstract.

Intercultural Communication

1. Introduction
1.1 Terminology

Intercultural communication or **communication** between people of different cultural backgrounds has always been and will probably remain an important precondition of human co-existence on earth. The purpose of this paper is to provide a framework of factors that are important in intercultural communication within a general model of human, primarily linguistic, communication. The term **intercultural** is chosen over the largely synonymous term **cross-cultural** because it is linked to language use such as "interdisciplinary",that is cooperation between people with different scientific backgrounds. Perhaps the term also has somewhat fewer connotations than **cross-cultural**. It is not cultures that communicate, whatever that might imply, but people (and possibly social institutions) with different cultural backgrounds that do. In general, the term" cross-cultural" is probably best used for comparisons between cultures ("cross-cultural comparison").

1.2 What is a culture?

Let us more closely analyze the concepts that can be found in the expression **intercultural communication.** One of them is culture which has been analyzed in several different ways by different researchers. See Kroeber and Kluckholm (1952) for an account of about 200 ways to define the concept. It will be used here in the following way. The term "culture" refers to all the characteristics common to a particular group of people that are learned and not given by nature. That the members of a group have two legs is thus not a cultural characteristic but a natural one, while a special but common way of walking would probably be cultural. Analytically, we can

(i) **Patterns of thought** – common ways of thinking, where thinking includes factual beliefs, values, norms, and emotional attitudes.

(ii) **Patterns of behavior** – common ways of behaving, from ways of speaking to ways of conducting commerce and industry, where the behavior can be intentional/unintentional, aware/unaware or individual/interactive.

(iii) **Patterns of artifacts** – common ways of manufacturing and using material things, from pens to houses (artifact = artificial object), where artifacts include dwellings, tools, machines or media. The artifactual dimension of culture is usually given special attention in museums.

(iv) **Imprints in nature** – the long lasting imprints left by a group in the natural surroundings, where such imprints include agriculture, trash, roads or intact/ruined human habitations. In fact, "culture" in the sense of "growth" (i.e. a human transformation of nature) gives us a basic understanding of what the concept of culture is all about.

All human activities involve the first two dimensions. Most activities involve the third dimension, and ecologically important activities also involve the fourth. When a particular activity lastingly combines several of these traits, one usually says that the activity has become institutionalized and that it is thus a **social institution.**

Similarly, one may speak of a **culture** or a **subculture** when one or more of the characteristics are lastingly connected with a certain group of people. In the context of intercultural communication, the groups are often associated with national states, and we may speak about Swedish culture, French culture, etc. However, a group does not necessarily have to be a national group. It may be any group at all that is distinguishable over a longer period of time. We can thus speak about teenage culture, male culture, working-class culture, bakers' culture or the culture of the city of Gothenburg. Cultural differences between groups of these types are often just as great or even greater than those that exist between national cultures.

1.3 The danger of stereotypical descriptions

Studies and teaching programs that deal with intercultural communication are often based on attempts to understand national cultures; therefore there is a great risk of neglecting the significant differences which exist between activities, groups and individuals on a non-national level. An orientation toward national cultures combined with efforts to find easily conveyed generalizations gives a further risk, namely that of taking over stereotypical notions of a "national character" that have arisen to serve what a certain group sees as its own or national interests. See Tingsten (1936). For

example, Swedes may be characterized as envious, Scots as stingy, French as vain, Americans as superficial, etc.

The danger of misleading and biased generalizations is one of the greatest risks in research on intercultural communication, and that danger increases as soon as someone tries to describe the differences between groups from the perspective of a particular group's interests.

1.4 Social identity and ethnicity

Two important concepts in this discussion are ethnicity and social identity. I believe that these concepts can be related to culture and national states in the following way. A group is an **ethnic group** when certain of its cultural characteristics are used to socially and politically organize it and when this organization is allowed to continue for a relatively long period of time. The group's **ethnicity** is comprised of those traits which have a politically cohesive power. If the group comprises or strongly aspires to comprise its own politically independent nation, the characteristics are termed **nationally ethnic** and the desire to emphasize and/or spread them is called **nationalism.** Depending on the strength of this nationalism or the evaluation of it, it can further be characterized as chauvinism or patriotism.

Social identity can be related to culture in the following way. At a particular point in time, a culture provides a number of properties and relations around which individual persons can organize their lives. People construct their **social identity** by regarding a part of these properties and relations as decisive for who he/she is. In this way, it is possible for a person to identify him or herself with his/her age, sex, family position, profession, political ideology, religious belief, regional residence or national affiliation, etc. As social organizations are constructed around most of these characteristics, by identifying with them, one often simultaneously comes to belong to a group of people who think alike. Most people have a potential for identifying themselves with several of these characteristics but come gradually to focus on a few as primarily creating his/her identity.

One possibility is that you strongly identify with characteristics that you consider important for your national or ethnic group. You mainly become a Swede, a Finn, a Basque or a Sami. Being a father or a teacher may become less important. For a person of this type, national or ethnic membership is what gives him/her their main identity. But as we have seen, identity can of course be constructed on the basis of other characteristics. Personal preferences and degree of social recognition are among the decisive factors in constructing one's identity. This probably means that people with high status jobs will be less prone than people with low status jobs to let ethnic

membership be the characteristic they mainly identify with. In studying what I here call intercultural communication, it is particularly important to be aware that there are no necessary relationships between identity on the one hand and ethnicity or nationalism on the other. A position taken without reflection can easily lead to hasty assumptions about stereotypical cultural differences.

1.5 Culture and activities

One way to escape the danger of stereotypes, at least to a certain extent, is to connect the concept of culture with the concept of activity. A culture, that is a way of thinking behaving, etc., surfaces in the activities which the people in a certain group pursue. An activity here can be anything from arguing to hunting, fishing or farming. Most people participate in a number of activities and can often think and act in substantially different ways in different activities. There is a great difference between being a father, a pastor and a lover but, at least in Sweden, it is completely possible for one person to have each of these roles simultaneously.

By taking into consideration the variation in activities among a group of people, we can begin to get an understanding of the nature of intranational and international cultural similarities and differences. At the same time, the variation in activity must also be supplemented with differences that are e.g. biological or regional.

1.6 Intercultural communication

As for the other key concept in intercultural communication – **communication** – I largely follow the analysis presented in Allwood (1976). In this context, one can briefly characterize communication as the sharing of information between people on different levels of awareness and control. I want especially to emphasize the latter since, in a intercultural context, this can become a problem particularly with features in communication about which people have low degree of awareness and find difficult to control. Examples would include the ways in which we show and interpret feelings and attitudes.

If we use what is said above about "culture" and "communication" as a base, we would now be able to define **intercultural communication** as the sharing of information on different levels of awareness and control between people with different cultural backgrounds, where different cultural backgrounds include both national cultural differences and differences which are connected with participation in the different activities that exist within a national unit.

(Jens Allwood)

Intercultural Education: a Code of Practice for the Twenty-first Century

Introduction

In this paper we intend to outline the arguments for the adoption of a Code of Practice for Intercultural Education in both Initial Teacher Education (ITE) and in Continuous Professional Development (CPD) throughout Europe. We support the emerging consensus that teacher education should be an integral part of the higher education system and that teaching should become an all-graduate, high-status profession as highlighted by a study undertaken by Miller & Taylor (1993) for the Association for Teacher Education in Europe (ATEE). This study describes the two underlying processes at work which underpin the development of teacher education across the European Community: universitisation—the inclusion within higher education of courses for teacher education; and professionalisation—establishing the provision for beginning teachers of a body of knowledge, theory and technique which together ensures dependable levels of competence. We would however, argue that teaching should not be defined merely as a set of skills, nor can teacher education be reduced to the imparting of a prescriptive body of knowledge and skills. For at the heart of successful teaching must lie the personal commitment of the teacher to the intellectual and personal (including social and moral) development of all her/his pupils/students and to their highest possible achievement at school and beyond. Furthermore, the resources of the education system should be dedicated to fostering and supporting this commitment, both at the initial stages and as part of continuing professional development. As part of this support, teacher education courses must enable teachers (both prospective and experienced) to evaluate the needs and responses of learners. To do this intelligently requires a critical understanding of the diversity of cultural and social backgrounds and an unequivocal commitment to the promotion of equality and social justice. New recruits to the profession will inevitably come with very different levels of understanding and predispositions towards cultural and social diversity. Furthermore, they will have very different capacities for adapting to stressful situations and handling inter-personal conflict, which may often originate in learners' preconceptions and stereotypical views of

their peers. Teacher education, therefore, has a duty to equip those entering the profession to develop positive and supportive roles and strategies to ensure that differences and diversity, be it gender, ethnicity, culture or social background, become a constructive element in the learning experience of all pupils. Teacher educators in turn, must diagnose the strengths and weaknesses in these areas as much as in the acquisition of relevant subject knowledge and communications skills. We advocate the adoption and practice of a framework for intercultural education to ensure a satisfactory level of understanding, self-awareness and performance in these very personal aspects of professional competence to be a prerequisite for the education and training of future generations of teachers. It is precisely within these areas that we would locate the major need for a general commitment to tackling inequalities through the vehicle of intercultural education. To this end, the development and implementation of a Code of Practice is in our view critical, given that the education system as a whole is faced with future challenges that it cannot ignore.

Challenges Facing Education in the Twenty-first Century

The inequalities that exist at the beginning of a new century have in effect deepened over the past two decades as a direct consequence of the much talked about 'global economy' (Cole, 1998). As we enter the new millennium, the need to respond and to challenge these inequalities becomes even more compelling. In a speech given at the School of Oriental and African Studies in the University of London on the 28 May 1997, the newly elected British Secretary of State for International Development, Clare Short, said: The people of Britain have in the election comprehensively rejected the growing inequality of the last 20 years and made clear that they want to see an increase in social justice …. A world that has 1 in 5 of its people living in abject poverty is certainly not just and it is also dangerously unstable … when the poorest fifth of the world's population have seen their share of the global income fall to less than 2% and the richest fifth, by contrast, have seen their share rise to 85%. The free-market economy and the removal of trade barriers throughout the world have brought about increasing disparities between rich and poor in every society. In our view, the initial optimism that was engendered by a new British government in 1997 has nevertheless been tempered by actions taken and policies practiced which have, arguably, stifled the hopes and aspirations of the poor and the powerless in the UK and elsewhere. According to Toffler (1990) the enormous differentials in wealth could be viewed as only one of the three factors that contribute to the widening chasm in power distribution amongst individuals, communities, and

societies in a wider global context. In addition to wealth, he identifies force and, most importantly, 'knowledge' as the two other components within this triangulation. Force in his terms can be understood as the capacity for the strong to impose an outcome on the weak and this has historically been through the use of weapons of destruction. 'Knowledge' creation in the post-industrial era will accumulate in the hands of those who have access to information and the defining quality between the privileged and the rest in any society will be the difference between the 'information rich' and 'information poor'. The denial of access to information will simply exacerbate this division, resulting in the further accumulation of power amongst 'information rich' individuals, communities and societies both nationally and globally. This predominant vision of the new information society that we are busily creating has been criticized by Gill (1996, p. 4) who, whilst recognizing that "the dominant strand focuses on the information and communication structures and the market philosophy" argues instead for "the continuity of technological and social innovation [which builds] upon the symbiosis between the human and the machine". This second strand sees technology as more than a matter of technical innovation, as neutral, objectified and separated from the social and cultural contexts. Rather it sees technology as an integral part of social and industrial innovations, and thereby as supporting and facilitating the transfer, exchange and sharing of knowledge, cultures, skills and models of experiences between and across cultural, regional and national boundaries. The significant economic and social changes arising out of a rapid shift towards a post-industrial, knowledge-based economy has serious implications for educators (Wragg, 1995; Cooley, 1996). The teaching profession faces within an increasingly centralized but outmoded system huge difficulties in not only reconceptualising but also responding effectively to the social, political, economic and cultural changes that are occurring within the wider society. Studies of school systems within a changing world context (Levin & Riffel, 1997; Maclean, 1998) suggest that they: … do not have in place adequate processes for learning about, understanding and developing responses to changes in the larger society. In terms of understanding, sources of information are limited, learning processes tend to be informal and ad hoc, and opportunities to talk about the meaning of social change are not sufficient. In terms of responding, school systems rely primarily on extensions of existing activities and practices. Even though we believe that many social changes pose fundamental challenges to the current mode of schooling, it appears that school systems are not generally taking a long-term or strategic approach in responding to change, and are not

sufficiently engaged in a process of experimentation and learning in order to cope with new challenges and problems.

The Intercultural Dimension: education for diversity, pluralism and inclusion

In an earlier paper (Clay et al., 1992), we argued strongly for a European-wide response to the realities of cultural diversity and pluralism in member countries. At that time we highlighted the need to combat the rise in racism and for teacher education to equip teachers to respond to this threat. Within this context, the authors have met regularly, during the past five years, with European colleagues from the Intercultural Education and Teacher Education Working Group of the Association for Teacher Education in Europe (ATEE). Our shared intention was to: engage educators as cultural intellectuals, to refuse to accept the politics of identity as given, but to critically examine how representations of Europe and Europeans are constructed, for what purpose, by whom and with what components. (Clay et al., 1992, p. 117) The resulting policy statement (Appendix 1) provides, in our view, a strong foundation for the development of a Code of Practice. We see the need for a theoretical understanding of oppression leading to inequality as essential in the development of a critically informed framework. We therefore draw attention to the commitment embodied within the policy statement that 'the education process must empower minorities; defined in terms of power (our emphasis) rather than numbers present in a given population' and its recognition of the centrality of teacher education as a site for the formation of a critically informed profession. The term "power" as employed above is clearly shaped by a Freirean analysis of oppression that is based on the premise that inequality and injustice are hallmarks of contemporary society across the world. The interactions and transactions in such a system produce and distribute more benefits and scarce resources for some of its members than for others, and correspondingly more losses and disadvantages for some than for others. This makes the system oppressive: its beneficiaries are oppressors, its losers are oppressed. This definition of oppression, oppressor and oppressed is based on the systemic relationship between winners and losers and in such a system: one person's gain is another person's loss. This applies not only at the micro and macro levels, but also in the private and public spheres where each of us operate. Finally, whether one is an oppressor or one of the oppressed is independent of one's wishes or intentions but dependent on one's objective location in an overall system of gains and losses (Richardson, 1990). This has implications for the education of members of majority communities: who need to acquire an understanding

of principles of justice and equity which are appropriate to a plural and democratic society, and to learn to challenge the false sense of superiority which can distort their understandings of themselves and their place in society. (ATEE Intercultural Working Group Policy Statement, 1995, p. 1) The construction of a framework for the development of a Code of Practice for Intercultural Education should, in our view, be informed by a politics of recognition that goes beyond the politics of equal dignity, an emphasis that we failed to develop fully in our previous paper. The politics of equal dignity is grounded in the idea of equal treatment in terms of rights, responsibilities and access that assiduously avoids differences and is entirely individualistic. The politics of recognition, on the other hand, is rooted in the twin politics of difference and identity. This acknowledges and affirms the potential for both challenging the continuously shifting dynamics of power relations and also for promoting constructive changes. Kathleen Lynch (1995) powerfully argued for setting equality objectives within public policy contexts. Her analysis of the objectives underpinning the different discourses on equality provides an insight into the ideological stances that can be adopted. Equality objectives, she posits, can be placed on a continuum that starts with equal formal rights and responsibilities as the basic minimum, to ensure equality of access, which is synonymous with the slogan 'equal opportunities for all'. The next stage is equality of participation, followed by the equality of outcome and, finally, the end of the continuum would be equality of condition. In criticizing 'equality of opportunity for all' that is based on the politics of equal dignity, she maintains that in this: … liberal model, personal character and individual attributes, rather than public institutions or structures, become accountable for success or failure … . The causes of inequality are sought within the attributes themselves rather than within the structures and institutions which order the relations within and between these attribute-bearing individuals. (Lynch, 1995, pp. 20, 24) Her analysis of the inadequacy of equality of participation is that it concerns itself with enabling and encouraging participation on a voluntary and/or selective basis. It usually fails to recognize either the heterogeneity within and between marginalized groups or the heterogeneity of contexts. Initiatives undertaken in the UK to encourage under-represented groups into teaching would be a good example of equality of participation. In contrast, however, to the first two positions on the spectrum, equality of outcome represents a leap beyond the first two objectives. It attempts to interrogate the institutional and structural barriers that perpetuate inequalities, but fails to take account of the hierarchical nature of society. If realized in practice, it would, to quote Lynch: replace or

supplement the existing elites within the economic, political, educational and other hierarchies with new elites from hitherto disadvantaged groups. Whilst this would represent a significant shift in the balance of power and privilege, it must be noted that privileged positions are by definition scarce and only a small number of any given group will ever enter these positions… Also, regardless of which disadvantaged group is in question, it is likely to be the relatively advantaged from within that group which will become upwardly socially mobile in any system which promotes equality of success or outcome … it is the relatively privileged who will be best positioned to take advantage of the new opportunities for participation or success. Equality of condition, Lynch maintains, is the only objective that takes account of heterogeneity and that, furthermore, would promote the real possibility of developing an egalitarian society. This equality objective is premised on the principle of equal respect that acknowledges and affirms difference. We would contend that this position, if realizable, would be crucial to the promotion of a social justice agenda in teacher education. This ambitious objective will not be realized without the development of an appropriate set of understandings to analyze and deconstruct the hierarchical systems that frame education and the embedded pedagogical practices that sustain them. It requires the cultivation of dialogical relationships and the realization for the need to strive towards a synthesis of action and reflection—a Freirean praxis whereby theory and practice can be unified. Such an approach has been tried and the difficulties encountered in the process cannot be minimized. However, the process itself is of enormous value and empowers those involved to a degree that could not have been achieved through an orthodox curriculum, however radical this might be in content (Clay et al., 1991). Clay & George (1993) argued for the adoption of an emancipatory (anti-oppression) curriculum in teacher education that was dialogic, as a means of promoting equality of condition.

Conclusion

We have explored the common ground that already exists with respect to the education and training of teachers across Europe. The political climate in which Initial Teacher Education and Continuing Professional Development is changing is possibly more conducive to the adoption of a radical set of principles that promote social justice. The role of the Association for Teacher Education in Europe in setting the agenda for teacher education has never been more propitious. We would argue that those of us who are committed to the promotion of Intercultural Education must be prepared to take a new lead at the beginning of a new century or risk the opportunity of seeing education

play a transformative role in society possibly lost for a very long time. With respect to racism in Europe, Coulby & Jones (1995) state: School and university knowledge are vital elements in the reproduction of ethnocentrism. … It is possible that they could be just as powerful elements in its reversal and ultimate elimination. (p. 108)

Finally, the principles we have put forward in this paper are based on the premise that the development of a Code of Practice must equip student teachers and those already in the workforce to recognize oppression. Such an understanding will be necessary in developing positive and constructive strategies that challenge inequalities and promotes justice and equality for plural and democratic societies.

John Clay & Rosalin George
(European Journal of Teacher Education, Vol. 23, No. 2, 2000)

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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Учебное издание

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Understanding Race, Ethnicity and Migration

Учебно-методическое пособие

Авторская редакция