

# BRITISH VALUES AND BELIEFS





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# THE ENGLISH LANGAUGE

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**urbani'zation** *sb* urbanisering, at folk flytter til byerne

**hitherto** *adv* hidtil

**Vic'torian** *adj*, *sb* fra dronning Victorias regeringstid, 1837-1901

**rid** *vb* frigøre

**lin'guistic** *adj* sproglig

**vital** *adj* afgørende

**uniform** *adj* ensartet

**or'thography** *sb* ortografi, retskrivning

**vast** *adj* enorm

**consequence** *sb* her: betydning

**o'mission** *sb* udeladelse

**su'perfluous** *adj* overflødig

**dis'tinction** *sb* skelnen, forskel

**rank** *sb* stand, klasse

**con'dition** *sb* stand, samfundsstilling

## Modern English from 1800

During the Modern English period, the grammar of Standard English has continued to change but at a much slower rate than in the previous centuries. The major changes in Standard English that have taken place reflect the multiple social, scientific, technological and economic developments that the 19<sup>th</sup> and 20<sup>th</sup> centuries saw and thus, it is into the English vocabulary that we should look: With imperialism, urbanization and industrialization hundreds of thousands of words were added to the English vocabulary. *Embryology, ohm, watt, joule, chromosome, Jurassic, claustrophobia, silicon, cocaine* - were all new in the 19<sup>th</sup> century, simply because what they describe was new or hitherto unknown.

Other additions to the vocabulary came from quite different parts of society. A fairly new trend among writers of the 19<sup>th</sup> century was to include the lower classes in their works. A Victorian like Charles Dickens, who is famous for his depictions of the lives and conditions of poor people, would renew the language with hundreds of words from his characters' worlds.

The big challenge for Standard (British) English language, though, came from overseas. In the following two chapters, we shall explore how English became *the* global language.

## American English

In 1776 America gained its independence from Britain, and as a new nation they needed a new language, they thought. You may not think there is much difference between British English and American English, but to the newly independent Americans, ridding themselves of British (linguistic) influence was seen as one of many vital tools in the building of a new uniform national identity. In 1806 Noah Webster published his first American dictionary in which he wrote that a *difference between the English orthography and the American is an object of vast political consequence*. Webster's major principle was the omission of all superfluous and silent letters, and it is mainly thanks to Webster that a fairly clear distinction exists between the two languages.

This open linguistic rebellion, which showed the painful truth that no one can own a language, did not please the British. In 1833 a Scottish visitor to the USA remarked: *The amount of bad grammar in circulation is very great; that barbarism enormous. The privilege of barbarizing the King's English is assumed by all ranks and conditions of men.*

In the following you can study the four major areas of differences between British English and American English.

o'mit vb udelade  
vowel sb vokal

## 1. SPELLING

The major differences in spelling were:

- changing *-re* endings to *-er* (from *theatre* and *centre* to *theater* and *center*)
- omitting *u* from words ending in *-our* (from *harbour*, *colour* and *labour* to *harbor*, *color* and *labor*)
- one vowel instead of two (from *anaemic* and *encyclopaedia* to *anemic* and *encyclopedia*)
- dropping a vowel (from *axe* and *dialogue* to *ax* and *dialog*)
- *z* instead of *s* in verb endings (from *analyse* and *advertise* to *analyze* and *advertize*)
- replacing *-ce* by *-se* (from *defence* and *offence* to *defense* and *offense*)

## 2. VOCABULARY

Other differences are found in the vocabulary as this short list of examples will show:

The really tricky vocabulary differences occur when a word exists in both languages but does not mean the same thing!

### American English

*gasoline*  
*baggage*  
*truck*  
*line*  
*freeway*  
*cab*  
*apartment*  
*elevator*  
*cookie*

### British English

*petrol*  
*luggage*  
*lorry*  
*queue*  
*motorway*  
*taxi*  
*flat*  
*lift*  
*biscuit*

When they say...	the Americans mean what the English call...	the English mean what the Americans call...
the first floor	the ground floor	the second floor
potato chips	potato crisps	french fries
a purse	a handbag	a wallet
pants	trousers	underpants

### 3. PRONUNCIATION

Give it a try!

		American English	British English
[r]	farmer car	[ˈfɑːrmər] [kɑːr]	[ˈfɑːmə] [kɑː]
[j] before [u]	student news	[ˈstuːdənt] [ˈnuːz]	[ˈstjuːdənt] [ˈnjuːz]
[æ] as in cat [ɑː] as in father	rather can't after half	[ˈræðər] [kænt] [ˈæftər] [hæf]	[ˈrɑːðə] [kɑːnt] [ˈɑːftə] [hɑːf]
other words	tomato either anti- process z (the letter)	[təˈmeɪtoʊ] [ˈiːðər] [ˈæntaɪ] or [ænti] [ˈprɒːses] [ziː]	[təˈmaːtəʊ] [ˈaɪðə] or [ˈiːðə] [ˈænti] [ˈprəʊses] [zed]

### 4. INTONATION

Lastly, there are also differences in intonation. Whereas British English has a pitch range of 90-300, American English will range between only 90 and 200. In this way Americans may sound very calm and dull compared to the British who then again may sound overly excited to the Americans.

**into'nation** *sb* intonation,  
'sprogmelodi'

**pitch range** *sb* forskel mellem  
højeste og laveste tone

**res'pectively** *adv* henholdsvis

*Try to read aloud a text  
in British English and  
American English  
respectively.  
Remember pronunciation  
and intonation.*

# Global English

**commerce** *sb* handel

**re'treat** *sb* tilbagetrækning

**the sceptred isle** *poetisk for*  
Storbritannien

**lingua franca** *sb* fælles sprog

**means** *sb* middel

**a'scribe** *vb* tilskrive

**estimate** *vb* vurdere, anslå

**sub'mission** *sb* underkastelse

**a'dapt** *vb* tilpasse

**pronunci'ation** *sb* udtale

**native speaker** *sb* modersmål-  
stalende

That English is a world language cannot be argued. In Denmark its importance is easily seen in the fact that learning English begins in the third year at school, giving Danish pupils and students a minimum of seven years of English. Why this is so can be explained by two major factors. Britain's history of having been the largest colonial empire in the world is one. The USA's status as being one of the most dominant nations in the modern world is the other.

Wherever the British colonists went, they brought along their language and introduced it as the language of government, administration, commerce, education, etc. Even when the British had left, many of the former colonies chose to maintain English as their second - or even first - language. Therefore, there is much truth in the following comment written in a Canadian newspaper when Hong Kong gained full independence from Britain in 1997: *The British Empire may be in full retreat with the handover of Hong Kong. But from Bengal to Belize and Las Vegas to Lahore, the language of the sceptred isle is rapidly becoming the first global lingua franca* ('The Globe and Mail', Toronto, 12 July 1997).

It is not the whole truth, however. Since the beginning of the 20<sup>th</sup> century, the USA has played an increasingly important role all over the world, politically as well as culturally, and this has contributed to the world-wide use of (American) English as a common means of communication. Consequently, it would be more correct to say that the British Empire ensured that English became a world language but what has made it *remain* a world language must be ascribed to the USA's role as a superpower.

It is estimated that the majority of the world's population now speak English - either as their first, second or foreign language. But is it the *same* English they speak? According to the Nigerian author Chinua Achebe, *the price a world language must be prepared to pay is submission to different kinds of use*, and linguistics professor David Crystal would agree: *when people **adopt** a language, they **adapt** it, to make it suit their need* (Crystal 2004). As we saw in the previous chapter, this is definitely true of the American variety of English. But as you probably know, there are many other varieties of English, which have their roots in the colonial past, such as Caribbean English, Australian English, South African English and Indian English - to mention some of those whose pronunciation is easily identified. And it does not stop there.

The number of people who use English as a second or foreign language are now very much in the majority; in 2004 there were three non-native speakers in the world for every one native speaker. It is obvious that the English they speak cannot

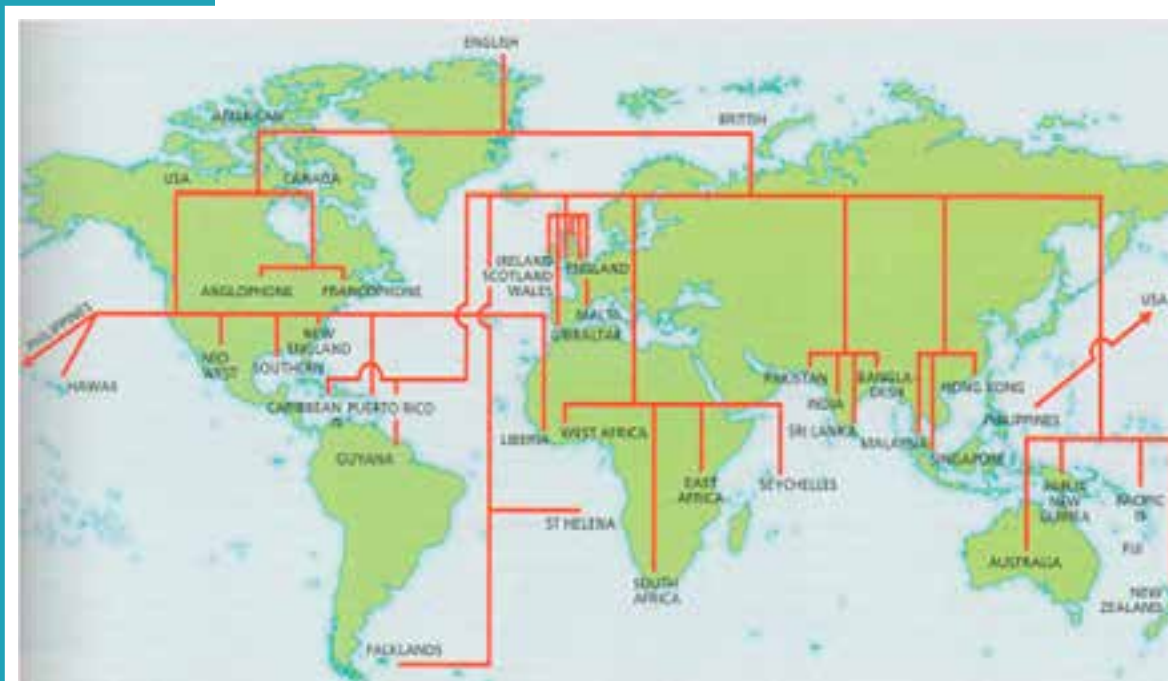
**merely** *adv* blot, kun  
**common** *adj* almindelig  
**extract** *sb* uddrag  
**al'leged** *adj* angivelig, som påstås at  
**com'mand** *sb* beherskelse

be identical with the English that started it all. A language is what its speakers need it to be, so a person from Hong Kong will naturally have a different kind of English than a Canadian, a Nigerian and an Englishman.

Globalization merely contributes to this process. One example can show this: Books, magazines, and newspapers written in English are available in many countries around the world. English is also the most commonly used language in the sciences. In 1997, the Science Citation Index reported that 95% of its articles were written in English, *even though only half of them emne fom authors in English-speaking countries*. A similar observation could probably be made if we studied what language dominates the lyrics in popular music, don't you think?

In the future, we may be reading Danish-English novels -written by Danes who choose to write in a Danish-coloured variety of English. To give you an idea of what a new variety of English, LanguageX-English, might be like, read the extract below from Jonathan Safran Foer's 'Everything Is Illuminated'. This novel has chapters allegedly written by a young Ukrainian author whose command of English as we know it is not entirely perfect.

*A family tree representation of the way English has spread around the world, showing the influence of the two main branches of American and British English.*







Jonathan Safran Foer

# Everything Is Illuminated

By Jonathan Safran Foer, 2002

**J**onathan Safran Foer (1977 -) Foer is one of the more controversial American novelists of the past decade, not for the content of his writing, but rather for its unconventional style. Asked in an interview: *It must be very hard to write bad English, as in the case of Alex who is the Russian translator in 'Everything Is Illuminated'?*, Foer said: *Writing it was a lot like reading it, I imagine. In the sense that in the beginning it was hard and a little bit frustrating and disorienting. You didn't know if you liked it or not. And then at a certain point it's easy. And then you become fluent in it. Then, it's almost hard not to do it.*

*As you read the extract, mark all the places where Alexi's language seems 'un-English'.*

**dub** *vb* kalde  
**flaccid** *adj* slap, slatten  
**utter** *vb* ytre, si  
**spleen** *sb* dårligt humør  
**dis'seminate** *vb* udbrede  
**currency** *sb* valuta  
**don** *vb* iføre sig  
**cease** *vb* ophøre  
**generative** *adj* bio. som frembringer (ngt.)  
**attend to** *vb* tage sig af  
**lick one's chops** *id* slikke sig om munden  
**dig** *vb* kunne lide  
**mis'management** *sb* dårlig ledelse; forkludring  
**reckless** *adj* ubekymret; dumdristig

My legal name is Alexander Perchov. But all of my many friends dub me Alex, because that is amore flaccid-to-utter version of my legal name. Mother dubs me Alexi-stop-spleening me!, because I am always spleening her. If you want to know why I am always spleening her, it is because I am always elsewhere with friends, and disseminating so much currency, and performing so many things that can spleen a mother. Father used to dub me Shapka, for the fur hat I would don even in the summer months. He ceased dubbing me that because I ordered him to cease dubbing me that. It sounded boyish to me, and I have always thought of myself as very potent and generative. I have many many girls, believe me, and they all have a different name for me. One dubs me Baby, not because I am a baby, but because she attends to me. Another dubs me All Night. Do you want to know why? I have a girl who dubs me Currency, because I disseminate so much currency around her. She licks my chops for it. I have a miniature brother who is dubs me Alli. I do not dig this name very much, but I dig him very much, so OK, I permit him to dub me Alli. As for his name, it is Little Igor, but Father dubs him Clumsy One, because he is always promenading into things. It was only four days previous that he made his eye blue from a mismanagement with a brick wall.

I had performed recklessly well in my second year of English at university. This was a very majestic thing I did because my instructor was having shit between his brains. Mother was so proud of me, she said, 'Alexi-stop-spleening-me! You have made me so proud of you.' I inquired her to purchase me leather

**burden** *vb* bebyrde, belaste  
**re'cite** *vb* berette (udførligt)  
om

**unequi'vocal** *ndj* uigenkaldelig  
**mo'mentous** *adj* betydningsfuld

**bi-lingual** *ndj* tosproget

pants, but she said no. 'Shorts?' 'No.' Father was also so proud. He said, 'Shapka,' and I said, 'Do not dub me that,' and he said, 'Alex, you have made Mother so proud.' [ ... ]

But first I am burdened to recite my good appearance. I am unequivocally tall. I do not know any women who are taller than me. The women I know who are taller than me are lesbians, for whom 1969 was a very momentous year. I have handsome hairs, which are split in the middle. This is because Mother used to split them on the side when I was a boy, and to spleen her I split them in the middle. 'Alexi-stopspleening-me!' she said, 'you appear mentally unbalanced with your hairs split like that.'

*Pair work: Look at the words and phrases that you found un-English: Can you detect any patterns and group the types of mistakes Alexi makes? Can you explain what might have caused some of his mistakes? Discuss your answers in class. Finally, try to rewrite parts of Alexi's text into correct English.*

## THE FUTURE OF ENGLISH?

We have now seen how the English language has developed over time. As we have also seen, there is the closest of links between language and power. Another important lesson is that just like all other languages, English will continue to develop. But how?

*Discuss the following statements, and then exit this chapter with John Agard's humorous vision of what might happen if we try to reverse the development of the English language.*

1. *English will gradually be replaced by Chinese.*
2. *English will maintain and even strengthen its position as a lingua franca.*
3. *The USA will become bi-lingual: Spanish will be as common as American English in all areas of American life.*
4. *British English will be like American English.*
5. *English will take over the whole world, and in a couple of hundred years, everybody will speak English as their first language. Small languages such as Danish will die.*
6. *A new hybrid-netspeak-chatroom-Facebook English will be the new English.*

# THE UK - FROM ISLAND TO EMPIRE AND BACK

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**empire** *sb* imperium  
**modify** *vb* modificere,  
bestemme nærmere

**lengthy** *adj* længere  
**maritime** *adj* maritim, som har  
med søfart at gøre

# The UK and Me

Britain, England, the UK... what is it actually called, and when do we call it by what name? How much do you know about the time when 'Britannia ruled the waves'? And how did the British Empire change the world? These questions and many more will be explored in the following pages.

## MATCH WORD AND DEFINITION

England	The political state that includes the countries of England, Wales, Scotland and Northern Ireland; often used formally and officially about the nation.
Britain, Great Britain	The geographical area which does not include Wales and Scotland; often used informally about the nation.
The United Kingdom	The island consisting of the countries England, Wales and Scotland. Also used to refer to the nation, esp. when modified with 'Great'.

## THE BRITISH EMPIRE QUIZ

Take the quiz on the spot with brief answers, or find precise and lengthy answers on the Internet.

- The British Empire began with maritime explorations in the*
  - 13<sup>th</sup> and 14<sup>th</sup> centuries
  - 15<sup>th</sup> and 16<sup>th</sup> centuries
  - 17<sup>th</sup> and 18<sup>th</sup> centuries
- Britain's imperial century was between*
  - 1492 and 1600
  - 1626 and 1801
  - 1815 and 1914
- How big was the empire?*
  - 15% of the world's land surface
  - 25% of the world's land surface
  - 42% of the world's land surface
- Which of these countries was not part of the British Empire?*
  - South Africa
  - New Zealand
  - Argentina

a'chieve vb opnå  
de'cline vb gå ned  
range sb række  
prejudice sb fordom  
tie sb bånd

5. *How could a small country like Britain rule so much territory? Find the wrong answer.*
  - a. by using force
  - b. through cooperation with local rule
  - c. because Britain was democratic
6. *After which war did most of Britain's colonies become independent?*
  - a. World War I
  - b. World War II
  - c. The Cold War
7. *What did most of the former colonies do after having achieved independence from Britain? Find the wrong answer.*
  - a. They formed completely independent states
  - b. They joined the Commonwealth of Nations
  - c. They formed the Post-Colonial Defence Organization
8. *Complete the sentence: 'The \_\_\_\_\_ never \_\_\_\_\_ on the British Empire'.*
  - a. snow - falls
  - b. clouds - gather
  - c. sun - sets
9. *Why did the British Empire decline? Find the wrong answer.*
  - a. The First and Second World War left Britain weakened and less interested in its empire
  - b. Colonial nationalist movements used a range of methods to end British rule
  - c. The British left as soon as the local people wanted them to
10. *Was the British Empire a positive thing?*
  - a. The question cannot be answered with a yes or a no
  - b. Yes, the British Empire meant wealth, railways, education, trade and medical care
  - c. No, the British Empire meant loss of land, discrimination and prejudice
11. *Does the British empire still play a role in the world today?*
  - a. Yes, the British empire still plays a major role in the world
  - b. No, the British empire does not play a role anymore
  - c. Only for a few former colonies that still have ties with Britain through the Commonwealth

**tre'mendous** *adj* enorm  
**en'compass** *vb* indbefatte  
**sway** *sb* herredømme, magt  
**con'temporary** *sb* samtidig, person fra samtiden  
**quasi** *adj, adv* tilsyneladende  
**do'minion** *sb* (delvist) selvstyrende medlem af det britiske stats samfund  
**treaty** *sb* traktat, kontrakt  
**superi'ority** *sb* overlegenhed  
**commerce** *sb* handel  
**carrying trade** *sb* fragthandel  
**a'cquire** *vb* opnå, få  
**im'mense** *adj* meget stor  
**occupy** *vb* besætte



The British Empire was one of the most important developing forces in world history. The empire was enormous, it lasted a long time and it brought tremendous changes to many parts of the world. The empire can be seen as encompassing not only formal British territory, painted red on a map. Also independent countries were under Britain's imperial sway in terms of economic, political and cultural domination and therefore seen as part of an informal British empire. As a contemporary put it: By actual possession here and there; by quasi-territorial dominion, under treaties, in other places; by great superiority of general commerce and the carrying trade even; where, we have acquired an immense political influence in all that division of the world which lies between India and Japan. (W. D. McIntyre, late 1800)

*Discuss in class the relevance of talking about a formal and an informal empire. How can the USA be seen as today's Empire - formally and informally?*

*As more and more non-Europeans were brought under imperial control, Britain was forced to confront the issues of race, religion, morals, immigration and integration. For example: Should the Indians speak Hindi/Urdu/Bengali/Punjabi/ ... or English? Should the Aborigines of Australia be allowed to keep their own religion and culture? How many Jamaicans should be allowed to settle in London?*

*Discuss in class the consequences of imperialism. Could Britain be both a protective 'Mother England', as they wanted to see themselves, and an occupying force, as the colonies might have seen them?*



# Great Britain's National Anthem

**anthem** *sb* hymne

**the Proms** *sb* BBCs promenadekonserter, som afsluttes i Royal Albert Hall i september hvert år

**rule** *vb* regere; her i konjunktiv/ønskemåde: gid... må regere

**com'mand** *sb* ordre

**a'rise** *vb* stige op

**azure** *adj* azurblå, himmelblå

**main** *sb poet.* det åbne hav

**charter** *sb* privilegium, særlig tilladelse

**strain** *sb* melodi

**save** *vb* frelse; her i konjunktiv/ønskemåde: gid... må frelse

*One of the three verses below is the first in the British national anthem. Which?*

*Discuss why the other two are not -though they are sung on many festive occasions, from football matches to the Last Night at the Proms in the Royal Albert Hall.*

## James Thomson: Rule Britannia (1740)

When Britain first, at Heaven's command  
Arose from out the azure main,  
This was the charter of the land,  
And guardian angels sang this strain:  
'Rule, Britannia! Britannia rule the waves;  
Britons never, never, never will be slaves.'

## Anonymous: God Save the Queen (1745) (or King)

God save our gracious Queen!  
Long live our noble Queen!  
God save the Queen!  
Send her victorious,  
Happy and glorious,  
Long to reign over us,  
God save the Queen.



**gracious** *adj* nådig  
**reign** *vb* regere  
**extol** *vb* prise  
**thee** = you  
**thy** = your  
**bound** *sb* grænse

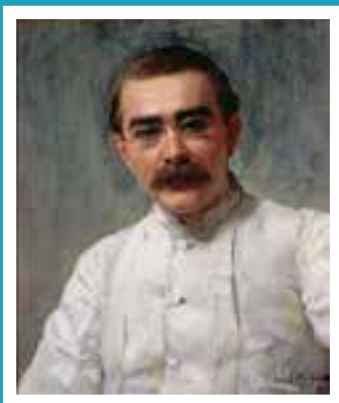
### Arthur Christopher Benson: Land of Hope and Glory (1902)

Land of Hope and Glory, Mother of the Free,  
How shall we extol thee, who are bom of thee?  
Wider still and wider shall thy bounds be set;  
God, who made thee mighty, make thee mightier yet,  
God, who made thee mighty, make thee mightier yet.

Compare the British national anthem to that of other countries - Denmark's, for example.

*Queen Victoria with one of her many Indian waiters in Windsor. Though proclaimed the Empress of India in 1876, she never visited the 'Jewel of her Crown'.*





Rudyard Kipling

**burden** *sb* byrde  
**forth** *adv* ud, frem  
**ye** = you  
**breed** *vb* avle  
**bind** *vb* forpligte  
**exile** *sb* eksil, landflygtighed  
**captive** *sb* fange, tilfangetagen  
**wait on** *vb* opvarte, tjene  
**harness** *sb* seletøj  
**fluttered** *adj* nervøs, urolig  
**sullen** *adj* modvillig  
**people** *sb* folkeslag  
**a'bide** *vb* vente  
**veil** *vb* skærme, dække over  
**check** *vb* holde tilbage  
**an hundred** = a hundred  
**make plain** *id* gøre klart  
**work** = work for  
**gain** *sb* udbytte  
**savage** *adj* vild, primitive  
**famine** *sb* sult  
**bid** *vb* byde, befale  
**cease** *vb* ophøre  
**sloth** *sb* dovenskab  
**heathen** *adj* hedensk, ukristen  
**folly** *sb* tåbelighed  
**nought** *sb* ingenting  
**reap** *vb* høste  
**better** *vb* forbedre  
**humour** *vb* lokke med smiger  
**bondage** *sb* trælddom, slaveri  
**E'gyptian night** *sb* ref. til Biblen: tre dages mørke som i Egypten

# The White Man's Burden

By Rudyard Kipling, 1899

**R**udyard Kipling (1865-1936) British author and poet. Kipling was born in Bombay, British India (now Mumbai) and has travelled in almost all parts of the world. He is best known for his works of fiction 'The Jungle Book' and a collection of stories which includes 'Rikki-Tikki-Tavi'. In 1907, he was awarded the Nobel Prize in Literature. He is still an author who can inspire passionate disagreement and his place in literary and cultural history is far from settled: Was he a horrible racist imperialist or do you have to understand his stories in their right historical context?

Take up the White Man's burden, Send forth the best ye breed  
 Go bind your sons to exile, To serve your captives' need;  
 To wait in heavy harness, On fluttered folk and wild  
 Your new-caught, sullen peoples, Half-devil and half-child.

Take up the White Man's burden, In patience to abide,  
 To veil the threat of terror, And check the show of pride;  
 By open speech and simple, An hundred times made plain,  
 To seek another's profit, And work another's gain.

Take up the White Man's burden, The savage wars of peace  
 Fill full the mouth of Famine, And bid the sickness cease;  
 And when your goal is nearest, Tread end for others sought,  
 Watch Sloth and heathen Folly, Bring all your hopes to nought.

[ ... ]

Take up the White Man's burden, And reap his old reward:  
 The blame of those ye better, The hate of those ye guard  
 The cry of hosts ye humour, (Ah, slowly!) toward the light:  
 'Why brought ye us from bondage, Our loved Egyptian night?'

[ ... ]



**stanza** sb strofe

**con'temporary** *adj*, sb sam-tidig

### COMPREHENSION AND ANALYSIS

1. *Pair work: Paraphrase each stanza (express in a shorter way what someone has said or written)*
2. *How is the black man described?*
3. *What must the white man do?*
4. *What is the White Man's Burden?*
5. *Analyse the illustration: What do you see in the picture? What is going on? How is it to be understood - literally or humorously or satirically?*

*The white man's burden -  
The Journal, Detroit, 1923*



### POST-READING

Kipling's poem was considered provocative even by some of his contemporaries, and almost immediately parodies appeared. On the Internet you can find some of these for further studies. Look up Henri Labouchere's 'The Brown Man's Burden' (1899) and Ernest Crosby's 'Tue Real White Man's Burden' (1902). Analyse the two poems and compare them to the original.

# Race Riots in Britain

## Læringsmål: Fokus på brugen af -ingform:

I dette kapitel skal du arbejde med at

- danne simple og udvidede former
- skelne mellem, hvor du skal bruge - og især hvor du IKKE skal bruge "-ingformen"
- lave -ingkonstruktioner som erstatning for hele sætninger og andre udtryk
- udvide dit aktive ordforråd, især inden for emner, som angår racemæssige forhold

**dis'turbance:** urolighed

**e'rupt:** udbryde

**'numerous:** utallige

**'looted:** plyndret

**au'thorities:** myndighederne

**com'munity leader:** leder i lokalsamfundet

**'riots:** optøjer

Recently, Britain saw the worst racial disturbances it has experienced in years. As racial violence erupted in the streets of the northern English town of Bradford, 200 police officers were injured, properties were fire-bombed, and numerous businesses were looted.

Authorities as well as community leaders have been investigating the possible underlying reasons for these riots and have arrived at several explanations. One conclusion is that divisions along



**Britain (Great Britain)**  
Includes England, Scotland, and Wales, but not any part of Ireland.

**The United Kingdom (of Great Britain and Northern Ireland)**  
The full formal title of the country. It is usually shortened to the United Kingdom.

**The British Isles**  
Used to designate Great Britain, Ireland, and all the other islands round about.

**England**  
Is only part of the nation like Scotland and Wales. To call a British citizen an Englishman equals calling a Dane a Jutlander.

**National Front:**

*An extreme right-wing political party in Britain which believes that white people should have more rights than the black and Asian people who live in Britain which believe that white people should have more rights than the black and Asian people who live in Britain.*

**Asian:**

*All designations of nationality as well as their adjectives, begin with capital letters:*

*Denmark - Danish,  
Britain - British  
Asia - Asian, etc.*

*So do weekdays:*

*Monday, Tuesday, etc.*

*And so do holidays:  
Christmas, Easter, etc.*

**'unrest:** uro

**depri'vation:** nød

**'crisis-ridden:** kriseramte

**'remidy:** afhjælpe

**marginali'sation:** det at udelukke nogen

**victimi'sation:** det at blive gjort til syndebuk

**marginali'sation:** det at udelukke nogen

**victimi'sation:** det at blive gjort til syndebuk

**fail to:** undlade

**pro'mote:** (her) fremme

**re'luctance:** utilbojelighed

**reper'cussion:** modbeskyldning

**recrimi'nation:** gengældelse

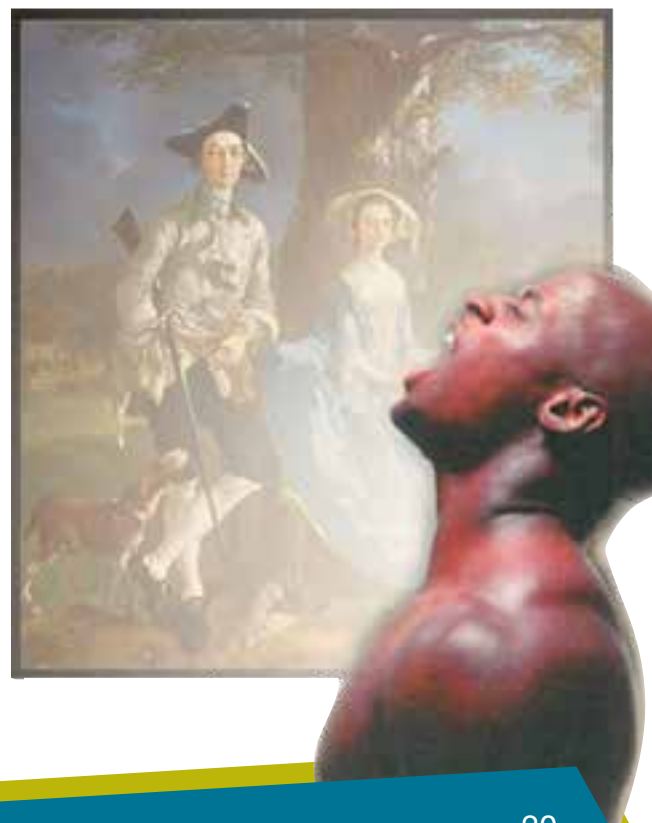
**ethnic:** of a racial or national group

**'scheme:** plan

**affirmative 'action:** positiv særbehandling

racial lines are to blame for this violent unrest. These divisions have resulted in economic and social deprivation of certain groups, most notably the large Asian population a majority of whom often live in crisis-ridden, inner city slums. Moreover, provocations by white extremists like the National Front as well as belligerence between Asian and Black groups have caused outbursts of violence. It has also been pointed out that schools seem to be doing little to remedy marginalisation and victimisation of certain groups, just as they are failing to promote racial understanding. A further conclusion points out a reluctance to speak openly about racial problems in local communities because of the fear of repercussions and recriminations.

Currently, the authorities are looking into ways of avoiding new riots in Bradford and elsewhere. Attempts are being made to remedy the under-representation of ethnic minorities in the police force, for example, by employing members of ethnic minorities through a scheme of affirmative action.





**out'rage:** skandale, protest

**Jailure:** svigten

**con'vict:** dømme, kende skyldig

**'stab:** stikke ned

**dis'crimatory:** diskriminerende

**'stereotype:** stereotypere, kæmme over en kam

**'negligence:** forsømmelighed, uagtsomhed

**con'troversy:** meningsudveksling

**'policy:** politik, fremgangsmåde

**en'courage:** opmuntre

**'stigmatise:** stemple

**'racial 'prejudice:** racefor-domme

**'call for:** kræve

**re'solve:** løse

**'consdous:** bevidst

**'effort:** indsats

**'implement:** implementere, gennemføre

**'equal oppor'tunities:** ligeret

**accounta'bility:** ansvarlighed

**resto'ration:** genoprettelse

**'confidence:** tiltro

The recent racial riots are not the only occurrences to inspire this policy of positive discrimination. There was outrage amongst the British public over the failure of authorities to convict the murderers of 18 year-old Stephen Lawrence who was stabbed to death in 1993. The MacPherson report, published in 1999, concluded that discriminatory behaviour as well as the stereotyping of ethnic minorities resulted in criminal negligence on the part of the police force. Taking the criticism into account, the police force has, not without controversy, put into practice a policy of positive discrimination in order to encourage members of ethnic minorities to seek jobs in the police force.

This step, however, is not altogether welcome. Some claim that it will further stigmatise groups already struggling with racial prejudice. Instead, these critics are calling for an identification of the reasons behind racial problems in order to draw up an action plan to resolve them. Such critics recommend a more conscious effort to implement equal opportunity policies, as the MacPherson report recommends, through openness, accountability and the restoration of confidence.

### COMPREHENSION

1. *What happened recently in Bradford?*
2. *What might have been the underlying reasons?*
3. *What are the authorities, and notably the police, doing to avoid similar occurrences?*
4. *What other factors might have influenced the police?*
5. *How are the recommended measures currently being criticised and what has been suggested instead?*

# Britishness

## Læringsmål: Fokus på “mean & think”:

I dette kapitel skal du arbejde med at

- finde den korrekte oversættelse af “tænke”, “tro”, “mene”, “synes”
- udvide dit aktive ordforråd, især inden for emnet “hvad det vil sige at være britisk”

**'stiff 'upper-lipped:** konservativ og stiv

**di'verse:** forskelligartet

**com'prise:** omfatte

**e'volve:** udvikle

**dis'mantle:** afvikle

**'formerly:** tidligere, før

**'landmark:** milepæl

**e'pitomise:** være indbegrebet af

**'in.flux:** tilstrømning

**'challenge:** udfordring

**heteroge'neity:** uensartethed

Since the end of World War II, the definition of what it means to be British has changed. Before the war, the stereotype of the stiff upperlipped gentleman was the widely accepted picture of the British people.

While there are those who still think of this definition as the rule, it is clear that Britain has become more diverse. The British no longer comprise a homogeneous group of white Anglo-Saxons, but rather have evolved into a population about 1/10 of whom have roots in parts of the world outside the British Isles - former colonies like India, Pakistan, Kenya, and the Caribbean. The reason for this change is, of course, that the British Empire once covered 5/8 of the world and, since the dismantling of that Empire, many of the formerly colonised people have emigrated to the “mother country.”

A symbol of the development towards a more diverse British society was the 1948 arrival in England of the Caribbean ship The Empire Windrush. The arrival of this first group of immigrants from a former colony has become an important landmark

in British history. Because these island people were the first to experience at close hand what it meant to emigrate to Britain, one can say that they epitomise the changes that have occurred in the concept of Britishness. From the time of the Windrush, the influx of immigrants, along with the weakening of Britain's position as a world power, has created a new set of challenges for the British. Because of the waves of settlers over the centuries, some British people think that heterogeneity has always been part of their national make up. Others believe that because many of the new immigrants see themselves as Anglo-Asian

**Anglo-Saxon:**  
A person who has his or her roots in the people who lived in England in early times. Also sometimes referred to as Old English.



'make up: sammensætning

'consciousness:

bevidsthed

metamor'phosis: fuldstændig forandring

e'volve: udvikle

in'evitable: uundgåelig

'dual: dobbelt

devo'lution: "selvstyre"

unat'tainable: uopnåeligt

re'dundant: overflødig

eth'nicity: etnicitet, etnisk tilhørsforhold

ex'tend: udvide

'scope: ramme, spændvidde

or African-British, then such a new consciousness is threatening traditional British identity.

In Britain, as in other countries experiencing immigration, the question of inclusion in and exclusion from social and economic life is a much-debated issue. Because of the population's ongoing metamorphosis, polarisation has been inevitable, and radical ethnic groups engage in sometimes-violent struggles

with right wing white extremists. The latest example of such a struggle occurred in 2001 in the northern city of Bradford (see text "Race Riots in Britain"). While some British are opposed to the increasing diversity of the population, others think more positively about the change, celebrating an evolving multicultural character which provides the nation with new energy. This discussion of a changed Britishness is, however, not always connected with "white colonialism". The Welsh, the Scottish, and the Northern Irish also think of themselves as people with a dual nationality. In recent years, the regions of Wales and Scotland have acquired an increased level of home rule, and devolution seems no longer to be an unattainable ideal.

As in other countries of the post colonial world, the British concept of nationality is changing. Although some might think that the discussion is redundant in an increasingly globalised world, this does not seem to be the case, either in Britain or anywhere else. In recognition of the need to work towards a solution of the problems connected with ethnicity in 2001, the British government passed an amendment extending the scope of the Race Relations Act of 1976.

#### **Polarisation:**

*When a community is divided into groups based on two completely opposite principles and opinions, often of a political nature.*

#### **Diversity:**

*Not being alike (the variety is stressed).*

#### **Colonial:**

*Associated with the time of colonialism, i.e. when communities from one country settled in another, e.g. British settling in Africa.*

#### **Post colonial:**

*Associated with the time after former colonies became independent and used to describe the societies which have been influenced by European colonialism.*



'think tank: tænketank

de'vote: hellige/koncentrere sig om

'counteract: modvirke

'un'lawful: lovstridig

'heritage: arv

'rene'gotiate: genforhandle

'cherish: værne om, værdsætte

'fashion: skabe

'rethink: genoverveje

'reinvent: genopfinde

'self-image: selvopfattelse

**Pluralism:** The principle that people of different races, religions, and political beliefs can live together peacefully in the same society.

**Race Relations Act of 1976:**  
*Act of Parliament passed in 1976 to protect the legal rights of racial minorities in GB and to ensure that all people are treated equally whatever their colour, race, or nationality.*

A further initiative was taken in 1998 when the Runnymede Trust, an independent think tank devoted to the promotion of racial justice in Britain, set up the Commission on the Future of Multi-Ethnic Britain. The mandate of the commission was to analyse the current state of multi-ethnic Britain and to propose ways of counteracting the racial discrimination and social disadvantages of minorities.

After two years' work, the Trust released a report in October 2001 recommending a new human rights commission that would uncover all unlawful discrimination. Moreover, the report stresses that such matters as British values, history, imperial heritage, and common culture need to be discussed and renegotiated. In addition, the authors of the report urged Britain to wake up to the fact that the British are no longer a homogeneous, white, Anglo-Saxon population. Finally, the commission recommended that Britain, like Canada, Sweden, and Australia, issue a formal declaration of a multi-cultural society. Such a step would, according to the commission, express that Britain cherishes its

diversity in a world where multi-ethnicity is the rule rather than the exception.

The report from the Commission on the Future of Multi-Ethnic Britain has sparked a discussion in the country which reveals that not everybody thinks Britain should be a society of cultural pluralism where all inhabitants must play a role in fashioning a new all-inclusive Britain of the future. What this discussion reveals, after all, is that being British does not mean the same as it did 50 years ago and that the time may have come to rethink or reinvent the British self-image.

#### COMPREHENSION:

*Summarise the text. When doing so, do not look at the text but use notes as a basis for the summary. You might want to use the following key words:*

- Word War II
- dismantling of the British Empire
- former colonies/"mother country"
- the Empire Windrush
- Anglo-Asians and other hyphenated British
- inclusion or exclusion
- Wales, Scotland
- post-colonial world
- globalisation
- diversity
- Race Relations Act of 1976 + Amendment 2000
- Recommendations of the Commission on the Future of Multi-Ethnic Britain
- Canada, Australia, Sweden
- re-inventing Britishness

## GRAMMATIK: TÆNKE, TRO, MENE, SYNES:

Af denne gruppe udsagnsord er “at mene” nok det vanskeligste, fordi den mest oplagte oversættelse er to mean, som ligner dansk lidt. Det er dog langt fra sikkert, at “to mean” er et godt valg. Ordbogen vil hjælpe dig godt på vej til forståelse af forskellen mellem de ovennævnte udsagnsord, men her er et par retningslinier:

### 1. Betydningen af “mean”:

Eksempler:

- “I didn’t mean to do it”  
(Jeg havde ikke til hensigt at gøre det.)
- “It wasn’t meant to be a joke.”  
(Det var ikke min hensigt, at det skulle være morsomt.)
- “I don’t know what it means.”  
(Jeg ved ikke, hvad det betyder.)
- “You mean everything to me.” (Du betyder alt for mig.)
- “Sorry, I didn’t mean it.” (Det var en spøg.)
- “We mean business.” (Det er alvor.)
- “Never mind Granny, she means well.”  
(Hun vil det kun godt.)
- “I don’t want to come, I mean, I cannot come.”  
(Hvad det var, jeg ville sige.)

Som det fremgår af eksemplerne, er det ikke to mean, du skal bruge, når du vil give udtryk for din mening eller holdning til et spørgsmål, men “think” eller “believe”.

### 2. Betydningen af “think”:

Eksempler:

- “Think carefully before you answer my question.”  
(Overvej det nøje.)
- “I’ll think about it.” (Jeg skal tænke over det.)
- “I think the death penalty should be abolished.”  
(Det er min holdning.)
- “I don’t think you should do it.” (Jeg synes ikke.)
- “No, I don’t think so.” (Jeg er ikke helt sikker.)

### 3. Betydningen af “believe”:

I stedet for “think” kan man ofte vælge at bruge “believe” om at tro, både hvad angår det religiøse aspekt og generelt:

Eksempler:

- “I believe it is true.”= “I think it is true.”  
(Jeg tror nok, det er sandt.)
- “Believe me, it is true.” (Tro mig!)
- “Do you believe in God?” (Det religiøse aspekt.)

## TRANSLATION

Translate into English, using words and expressions from the text:



1. *Hvad vil det sige at være britisk?*
2. *Nogle mener, at det at være britisk betyder, at man er hvid og af angel-saksisk oprindelse.*
3. *Andre synes dog, at man burde anvende en bredere definition .*
4. *Da det britiske imperium stadig var intakt, mente man ikke, at det var særligt vanskeligt at definere betydningen af ordet britisk.*
5. *I den postkoloniale verden er der dog mange mennesker, som synes, at det er svært.*
6. *Man skulle måske tro, at nationalitet ville betyde mindre i en verden, som bliver stadig mere globaliseret.*
7. *Det er ikke tilfældet. Mange mener øjensynlig stadigvæk, at nationalitet og etnisk tilhørsforhold er vigtige problemstillinger.*

1. *Mange lande har ligesom Storbritannien befolkninger af multi-etnisk oprindelse med grupper, der har forskellige opfattelser af begrebet nationalitet.*
2. *Ifølge en rapport, der for nylig blev offentliggjort af en tænketank i Storbritannien, kan dette ses som en fordel.*
3. *En rapport opfordrer indtrængende Storbritannien til at værdsætte den forskellighed, der hersker der, og forfatterne til rapporten mener, at det ville være en god ide, hvis Storbritannien officielt erklærede, at det var et multi-etnisk samfund, ligesom Canada har gjort.*
4. *Et sådant skridt ville ifølge rapporten udtrykke, at Storbritannien ser på sin forskelligartethed som et positivt træk.*
5. *Som det altid er tilfældet, når en rapport offentliggøres, er ikke alle enige i konklusionerne. Ikke alle briter anser et multi-etnisk Storbritannien for at være et positivt aspekt.*
6. *Det bliver måske nødvendigt at tage den britiske selvopfattelse op til revision.*



## TRICKY WORDS

<b>ad</b>	forkortelse for "advertisement"	<b>lose</b>	at tabe
<b>add</b>	tilføje	<b>loose</b>	løs
<b>advertising campaign</b>	reklamekampagne i et ord på dansk check ordbogen!	<b>manufacturer manufacture</b>	producent ( ender på -r) fremstille
<b>another</b>	staves i et ord	<b>myself themselves</b>	mig, selv sig, dem (-ves i flertal)
<b>by buy</b>	præp. f.eks. "ved" købe	<b>of course cause of eller off?</b>	selvfølgelig årsag konsulter ordbogen
<b>bear beer</b>	bære, bjørn øl	<b>party part</b>	part (f.eks. begge parter i en sag) parti (gøre et godt parti) politisk parti del
<b>cannot</b>	staves i et ord	<b>price prize</b>	pris på en vare gevinst, vinderpris
<b>chance change</b>	chance forandring	<b>probably properly</b>	sandsynligvis ordentligt
<b>definitely</b>	så afgjort	<b>recent resent</b>	nylig tage afstand fra
<b>effect affect</b>	virkning påvirke	<b>that</b>	aldrig komma foran
<b>eventually probably exciting</b>	i sidste ende eventuelt husk "c"!	<b>there their</b>	der deres
<b>he's his</b>	han er hans	<b>therefore</b>	ender på -e!
<b>hear here</b>	høre her	<b>where were</b>	hvor var
<b>hole whole</b>	hul hel(t)	<b>whether weather</b>	om, hvorvidt vejret
<b>in recent years</b>	i de senere år	<b>which witch</b>	som heks
<b>it's its</b>	det er dens, dets	<b>you you're your</b>	skrives med lille de/du er din, deres
<b>lie lay</b>	ligge lægge		

**twit** *sb* fjols

**pitch** *sb* bane (til sport) 0-level  
= folkeskolens afgangsprøve (i dag GCSE)

**incubator** *sb* kuvøse

**mollusc** *sb* bløddyr

**er'ratically** *adv* tilfældigt, her og der

**out of shot** *id* uden for kame-  
raets optagefelt

**vending tray** *sb* salgsbakke

**piledriver** *sb* kraftkarl

# Upper-Class Twit of the Year

Scene: Sporting Field, in particular a running track.  
Five competitors run onto the pitch.

*Commentator:* Good afternoon and welcome to Hurlingham Park. You join us just as the competitors are running out onto the field on this lovely winter's afternoon here, with the going firm underfoot and very little sign of rain. Well it certainly looks as though we're in for a splendid afternoon's sport in this the 127<sup>th</sup> Upperclass Twit of the Year Show. Well the competitors will be off in a moment so let me just identify them for you.

*(close-up of the competitors)*

Vivian Smith-Smythe-Smith has an 0-level in chemo-hygiene. Simon-Zinc-Trumpet-Harris, married to a very attractive table lamp. Nigel Incubator-Jones, his best friend is a tree, and in his spare time he's a stockbroker. Gervaise Brook-Hampster is in the Guards, and his father uses him as a wastepaper basket. And finally Oliver St JohnMollusc, Harrow and the Guards, thought by many to be this year's outstanding twit. Now they're moving up to the starting line, there's a jolly good crowd here today. Now they're under starter's orders... and they're off.

*(starter fires the gun; nobody moves)*

Ah no, they're not. No they didn't realize they were supposed to start. Never mind, we soon sort that out, the judge is explaining it to them now. I think Nigel and Gervaise have got the idea. All set to go.

*(starter fires gun again; the twits move off erratically)*

Oh, and they're off and it's a fast start this year. Oliver St Jolm-Mollusc running a bit wide there and now they're coming into their first test, the straight line.

*(the twits make their way erratically along five white lines)*

They've got to walk along this straight line without falling over and Oliver's over at the back there, er, Simon's coming through quite fast on the outside, I think Simon and Nigel, both of them coming through very fast. There's Nigel there. No. Three, I'm sorry, and on the outside there's Gervaise coming through just out of shot and now, the position...

*(the twits approach a line of matchboxes piled three high)*

Simon and Vivian at the front coming to the matchbox jump... three layers of matchboxes to clear... and Simon's over and Vivian's over beautifully, oh and the jump of a lifetime - if only his father could understand. Here's Nigel... and now Gervaise is over he's, er, Nigel is over, and it's Gervaise, Gervaise is going to jump it, is it, no he's jumped the wrong way, there he goes, Nigel's over, beautifully. Now it's only Oliver. Oliver... and Gervaise... oh bad luck. And now it's Kicking the Beggar.

*(the twits are kicking a beggar with a vending tray)*

**sensory** *adj* sanse- I føle-  
**stewart** *sb* her: vædde-  
løbsleder

**midriff** *sb* mellemgulv

**heap** *vb* vælte ud over

**a'buse** *sb* skældud

**hu'miliate** *vb* ydmyge

Simon's there and he's putting the boot in, and not terribly hard, but he's going down and Simon can move on. Now Vivian's there. Vivian is there and waiting for a chance. Here he comes, oh a piledriver, a real piledriver, and now Simon's on No. 1, Vivian 2, Nigel 3, Gervaise on 4 and Oliver bringing up the rear. Ah there's Oliver.

*(Oliver is still trying to jump the matchboxes)*

There's Oliver now, he's at the back. I think he's having a little trouble with his old brain injury, he's going to have a go, no, no, bad luck, he's up, he doesn't know when he's beaten, this boy, he doesn't know when he's winning either. He doesn't have any sort of sensory apparatus. Oh there's Gervaise

*(still kicking the beggar)*

and he's putting the boot in there and he's got the beggar down and the steward's giving him a little bit of advice, yes, he can move on now, he can move on to the Hunt Photograph. He's off, Gervaise is there and Oliver's still at the back having trouble with the matchboxes.

*(the twits approach a table with two attractive girls and a photographer)*

Now here's the Hunt Ball Photograph and the first here's Simon, he's going to enjoy a joke with Lady Arabella Plunkett. She hopes to go into films, and Vivian's through there and, er, Nigel's there enjoying a joke with Lady Sarah Pencil Farthing Vivian Streamroller Adams Pie Biscuit Aftershave Gore String-bottom Smith.

*(shot of twit in a sports car reversing into cut-out of old woman)*

And there's, there's Simon now in the sports car, he's reversed into the old woman, he's caught her absolutely beautifully. Now he's going to accelerate forward there to wake up the neighbour. There's Vivian I think, no Vivian's lost his keys, no there's Vivian, he's got the old woman, slowly but surely right in the midriff, and here he is. Here he is to wake up the neighbour now.

*(a man in bed in the middle of the pitch; twit slams car door repeatedly)*

Simon right in the lead, comfortably in the lead, but he can't get this neighbour woken up. He's slamming away there as best he can. He's getting absolutely no reaction at all. There, he's woken him up and Simon's through. Here comes Vivian, Vivian to slam the door, and there we are back at the Hunt Ball, I think that's Gervaise there, that's Gervaise going through there, and here, here comes Oliver, brave Oliver. Is he going to make it to the table, no I don't think he is, yes he is,

*(Oliver falls over the table)*

he did it, ohh. And the crowd are rising to him there, and there I can see, who is that there, yes that's Nigel, Nigel has woken the neighbour - my God this is exciting. Nigel's got very excited and he's going through and here comes Gervaise. Gervaise, oh



**stake** *vb* spidde  
**frisky** *adj* vild  
**dummy** *sb* mannequindukke  
**debs** = debutantes  
**wreak havoc** *id* spolere fuld-  
 stændig  
**obstacle** *sb* forhindring

no this is, er, out in the front there is Simon who is supposed to insult the waiter and he's forgotten.

*(Simon runs past a waiter standing with a tray)*

And Oliver has run himself over,

*(Oliver lying in front of car)*

what a great twit! And now here comes Vivian, Vivian to insult the waiter, and he is heaping abuse on him, and he is humiliating him, there and he's gone into the lead. Simon's not with him, no Vivian's in front of him at the bar.

*(the twits each have several goes at getting under a bar of wood five feet off the ground)*

Simon's got to get under this bar and this is extremely difficult as it requires absolutely expert co-ordination between mind and body. No Vivian isn't there. Here we go again and Simon's fallen backwards. Here's Nigel, he's tripped, Nigel has tripped, and he's under and Simon fails again, er, here is Gervaise, and Simon is through by accident. Here's Gervaise to be the last one over, there we are, here's Nigel right at the head of the field,

*(the twits approach five rabbits staked out on the ground; they fire at them with shotguns)*

And now he's going to shoot the rabbit, and these rabbits have been tied to the ground, and they're going to be a bit frisky, and this is only a one-day event. And they're blazing away there. They're not getting quite the results that they might, Gervaise is in there trying to bash it to death with the butt of his rifle, and I think Nigel's in there with his bare hands, but they're not getting the results that they might, but it is a little bit misty today and they must be shooting from a range of at least one foot. But they've had a couple of hits there I think, yes, they've had a couple of hits, and the whole field is up again and here they are.

*(they approach a line of shop-window dummies each wearing only a bra)*

They're coming up to the debs, Gervaise first, Vivian second, Simon third. And now they've got to take the bras off from the front, this is really difficult, this is really the most, the most difficult part of the entire competition, and they're having a bit of trouble in there I think, they're really trying now and the crowd is getting excited, and I think some of the twits are getting rather excited too.

*(the twits are wreaking havoc on the dummies)*

Vivian is there, Vivian is coming through, Simon's in second place, and, no there's Oliver, he's not necessarily out of it. There goes Nigel, no he's lost something, and Gervaise running through to this final obstacle.

*(they approach a table with five revolvers laid out on it)*

Now all they have to do here to win the title is to shoot. themselves. Simon has a shot. Bad luck, he misses. Nigel misses. Now there's Gervaise, and Gervaise has shot himself - Gervaise is Upperclass Twit of the Year. There's Nigel, he's shot Simon by mistake, Simon is back up and there's Nigel, Nigel's shot

himself. Nigel is third in this fine and most exciting Upperclass Twit of the Year Show I've ever seen. Nigel's clubbed himself into fourth place.

*(three coffins on stand with medals)*

And so the final result:

The Upperclass Twit of the Year - Gervaise Brook-Hampster of Kingston and Weybridge.

Runner up - Vivian Smith-Smythe-Smith of Kensington.

Third - Nigel Incubator-Jones of Henley.

Well there'll certainly be some car door slamming in the streets of Kensington tonight.

#### READING AND ACTING

*Since these texts are humorous sketches, they must be read aloud - and acted out - to make some sort of sense. In groups of three, read aloud 'Working-Class Playwright' with the right accent/dialect. In (new) groups of six, act out 'Upper-Class Twit of the Year'. Want to compare with the real thing? Try YouTube.*

#### ANALYSIS AND INTERPRETATION

*Typical topics in humour are prejudice, taboo (sex, death, religion), the 'establishment' /people in power, cultural differences, embarrassing behaviour. What topics and stereotypes are treated here - and how?*

whet vb skærpe

#### POST-READING

You may have had your appetite whetted? There are plenty of Monty Python sketches on the Internet, both texts and shows. We recommend the following for studies and/or acting out: 'The Dead Parrot', 'Ypres 1914', 'Conquistador Coffee Campaign', 'Agatha Christie Sketch', 'Lumbetjack Song'.

# The Seven Social Classes of 21<sup>st</sup> Century Britain - where do you fit in?

The BBC has released the latest analysis of data of the 21<sup>st</sup> century social classes - what does it mean to be 'elite'?

In 2013, everyone went crazy for the BBC's social classes calculator. It sorted us all into seven distinct social groups, from the precariat to the elite. Professor Mike Savage from the London School of Economics thinks that the traditional three-class analysis is out of date, so he created a new way of sorting class-obsessed Britain into social groups. In his new book, *Social Class in the 21<sup>st</sup> Century*, Savage delves deeper into the Great British Class Survey findings from 161,000 people.

"I love opera and not having to rent" Photo: ITV



## THE SEVEN SOCIAL CLASSES

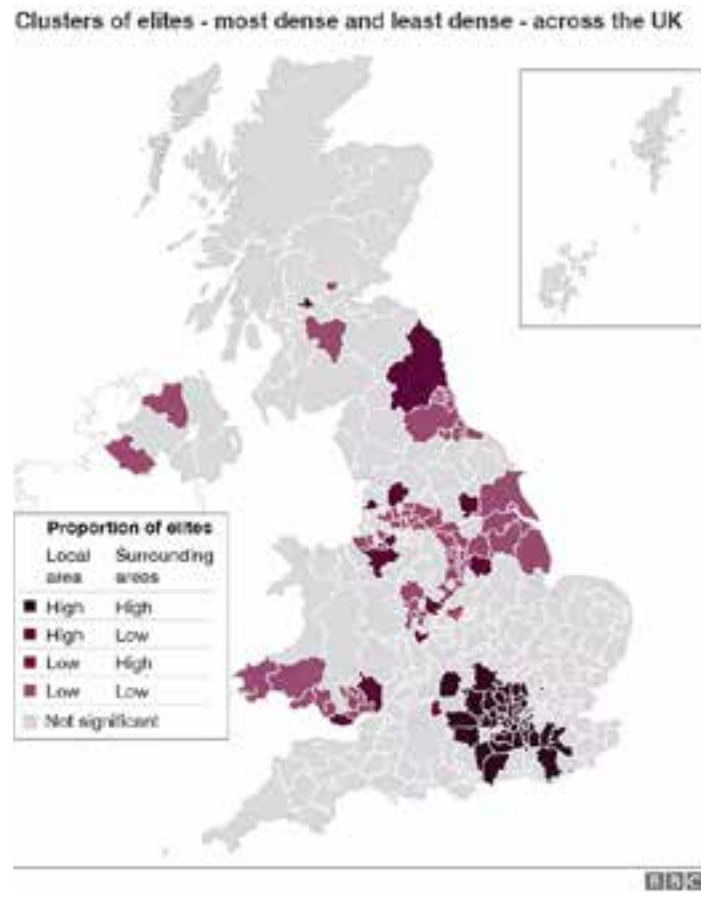
- **Elite** - This is the wealthiest and most privileged group in the UK. They went to private school and elite universities and enjoy high cultural activities such as listening to classical music and going to the opera.
- **Established middle class** - This is the most gregarious and the second wealthiest of all the class groups. They work in traditional professions and socialise with a wide variety of people, and take part in a wide variety of cultural activities.
- **Technical middle class** - This is a small, distinctive and prosperous new class group. They prefer emerging culture, such as social media, and mix mainly among themselves. They work in science and tech and come from middle-class backgrounds.
- **New affluent workers** - These people are economically secure, without being well-off. This class group is sociable, has lots of cultural interests and sits in the middle of all the groups in terms of wealth. They're likely to come from working class backgrounds.
- **Traditional working class** - This group has the oldest average age, and they're likely to own their own home. They mix among themselves and don't enjoy emerging culture. Jobs in this group include lorry drivers, cleaners and electricians.
- **Emergent service workers** - These young people have high social and cultural capital - so they know people from all different walks of life, and enjoy a wide range of cultural activities - but are not financially secure.
- **Precariat** - The poorest and most deprived social group. They tend to mix socially with people like them and don't have a broad range of cultural interests. More than 80% rent their home.

## THE ELITE ARE MORE OBSESSED WITH CLASS THAN ANYONE ELSE

Around 6% of the population are elite. However, 22% of the people who took the survey turned out to be in this social group. 25% of the population are estimated to be in the established middle class - but 45% of the survey respondents got this result. Compare this to the precariat - they make up 15% of our society but less than 1% of them took the quiz. Savage said this may have been because they found the survey "intimidating".



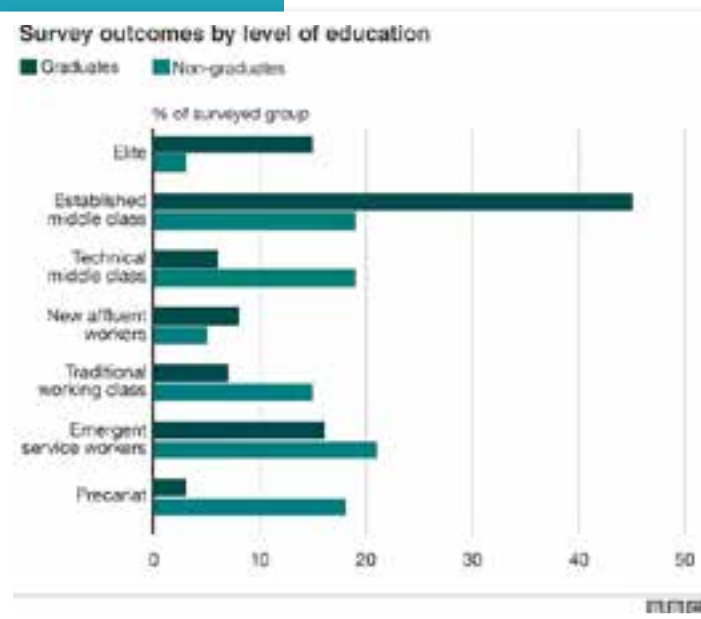
## THE ELITES ARE CONCENTRATED AROUND LONDON AND THE SOUTH OF ENGLAND



As you can see from the map, the darkest areas - which correspond to concentration of elites - are mainly in London and the South of England. However, not all people in the South are classed as elite. Towns like Swindon, Slough and Crawley have relatively low proportions of elites, but with wealthy clusters not far away.

As we go further North, and in to Wales and Ireland, the clusters become pink, which means that less people there are classed as elite. This isn't that surprising - but it is striking to see the difference on a map.

## THE ELITE ARE MORE LIKELY TO HAVE GONE TO UNIVERSITY THAN MOST - BUT SO ARE EMERGENT SERVICE WORKERS



The young and cultured, but financially insecure emergent service workers are very likely to have gone to university. They have a higher proportion of graduates in their class than any of the others, except those at the very top of society. Most of the graduates are in the established middle class, which isn't a surprise, but perhaps it is surprising that some of the most financially insecure people in the country have a university degree.

The graph does, however, show that it is possible to be in the elite group without a degree. Savage concludes that getting a good

degree can affect which class people are likely to end up in - but not going to university does not mean they have no prospect of moving up.

### IT APPEARS THAT PEOPLE IN HIGH-SALARY JOBS, WHOSE PARENTS WERE ALSO IN HIGH-SALARY JOBS, GET PAID MORE

	Parent(s) senior manager/traditional professions	Parent(s) middle managers/modest professions	Parent(s) manual worker/never worked	Average for all in these occupations
Scientists	80,790	45,740	44,179	47,526
Engineers	66,066	43,678	47,554	51,237
IT professionals	61,899	53,770	50,462	55,256
Doctors	80,225	78,925	74,915	79,221
Lawyers, barristers, judges	86,363	75,270	65,583	79,436
Accountants	63,585	57,237	52,990	59,116
CEOs, directors, presidents	101,052	87,751	83,467	93,681
Financial intermediaries	64,797	65,842	60,767	74,156
Journalists	53,670	45,956	40,895	50,162

It seems from the data that people in the same job might get paid more or less, depending on what their parents did. People whose parents were in high-salary jobs seem to get paid more in the top industries than those whose parents were not in high-salary jobs. Is the old adage "It's not what you know, it's who you know" still true today?

"There are various possibilities as to why those from senior management family backgrounds have higher pay," says Savage. "It could be either because of the support they were given to get better qualifications, or because strings were pulled, or because they have more confidence."

### ASSIGNMENTS

1. Summarize this article about English class.
2. What is the traditional three class analysis referred to in the second paragraph?
3. Comment on the full paragraph "The elite are more obsessed with class than anyone else."
4. Explain the basics of the income table.
5. Finally test BBC's social class calculator and report your outcome here in writing.

Base your answers on you situation after you graduate.

# BRITISH VALUES

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## Ten Core Values of the British Identity

It cannot be said too often that terrorist atrocities are solely the responsibility of those who perpetrate them. To blame the invasion of Iraq, or the occupation of the West Bank, or poverty, or racism, or Western decadence, is both intellectually and morally wrong.

What is reasonable, however, is to ask why modern Britain is breeding so many anti-British fanatics. Muktar Said Ibrahim has lived here since he was 12, and in 2003 he applied for citizenship. Last week he attempted to blow up the No. 26 bus. Why?

Part of the answer has to do with how Britain sees itself. The ancestors of the Leeds bombers, who arrived here in the mid-20th century from countries which had prospered under colonial rule, were infected by the self-belief of the British Empire. They were content, as it were, to buy into a nation whose subjects were so obviously proud of it.

Many countries try to codify their values in law. Some oblige their citizens to speak the national language; others make it a criminal offence to show disrespect to the flag. But statutory patriotism is an intrinsically un-British notion. We prefer simply to set out, in general terms, the non-negotiable components of our identity – the qualities of the citizenship that Muktar Said Ibrahim applied for.

1. *The rule of law. Our society is based on the idea that we all abide by the same rules, whatever our wealth or status. No one is above the law - not even the government.*
2. *The sovereignty of the Crown in Parliament. The Lords, the Commons and the monarch constitute the supreme authority in the land. There is no appeal to any higher jurisdiction, spiritual or temporal.*
3. *The pluralist state. Equality before the law implies that no one should be treated differently on the basis of belonging to a particular group. Conversely, all parties, sects, faiths and ideologies must tolerate the existence of their rivals.*
4. *Personal freedom. There should be a presumption, always and everywhere, against state coercion. We should tolerate eccentricity in others, almost to the point of lunacy, provided no one else is harmed.*



5. *Private property. Freedom must include the freedom to buy and sell without fear of confiscation, to transfer ownership, to sign contracts and have them enforced. Britain was quicker than most countries to recognise this and became, in consequence, one of the happiest and most prosperous nations on Earth.*
6. *Institutions. British freedom and British character are immanent in British institutions. These are not, mostly, statutory bodies, but spring from the way free individuals regulate each other's conduct, and provide for their needs, without recourse to coercion.*
7. *The family. Civic society depends on values being passed from generation to generation. Stable families are the essential ingredient of a stable society.*
8. *History. British children inherit a political culture, a set of specific legal rights and obligations, and a stupendous series of national achievements. They should be taught about these things.*
9. *The English-speaking world. The atrocities of September 11, 2001, were not simply an attack on a foreign nation; they were an attack on the anglosphere - on all of us who believe in freedom, justice and the rule of law.*
10. *The British character. Shaped by and in turn shaping our national institutions is our character as a people: stubborn, stoical, indignant at injustice. "The Saxon," wrote Kipling, "never means anything seriously till he talks about justice and right."*

Not for the first time, we have been slow - perhaps too slow - to wake up to the threat we face. Now is the time to "talk about justice and right", and to act on our words.

## British Values

Photo:  
Pat Sullivan/AP/PA Images.



To mark the 799<sup>th</sup> anniversary of Magna Carta, the Prime Minister has written an article for the Mail on Sunday on British values.

This week there has been a big debate about British values following the Trojan Horse controversy in some Birmingham schools – about what these values are, and the role they should play in education.

The values I'm talking about – a belief in freedom, tolerance of others, accepting personal and social responsibility, respecting and upholding the rule of law – are the things we should try to live by every day. To me they're as British as the Union Flag, as football, as fish and chips. Of course, people will say that these values are vital to other people in other countries. And, of course, they're right. But what sets Britain apart are the traditions and history that anchors them and allows them to continue to flourish and develop.

Our freedom doesn't come from thin air. It is rooted in our parliamentary democracy and free press. Our sense of responsibility and the rule of law is attached to our courts and independent judiciary. Our belief in tolerance was won through struggle and is linked to the various churches and faith groups that have come to call Britain home.

These are the institutions that help to enforce our values, keep them in check and make sure they apply to everyone equally. And taken together, I believe this combination – our values and our respect for the history that helped deliver them and the institutions that uphold them – forms the bedrock of Britishness. Without it, we wouldn't be able to walk down the street freely, to say what we think, to be who we are, or do what we want. Newspapers like this wouldn't exist. MPs like me would not have been democratically elected. And our property wouldn't be our own.

The question is: should we actively promote this? I absolutely think we should. For a start this is a matter of pride and patriotism. Sometimes in this country we can be a bit squeamish about our achievements, even bashful about our Britishness. We shouldn't be. Of course, we should teach history with warts and all. But we should be proud of what Britain has done to defend freedom and develop these institutions – Parliamentary democracy, a free press, the rule of law – that are so essential

for people all over the world. This is the country that helped fight fascism, topple communism and abolish slavery; we invented the steam engine, the light bulb, the internet; and we also gave so much of the world the way of life that they hold so dear. As President Obama put it when he addressed MPs and peers in Parliament, “What began on this island would inspire millions throughout the continent of Europe and across the world.”

But there are 2 other reasons why we should promote these values. The first is economic.

I strongly believe that our values form the foundation of our prosperity. The Western model of combining vibrant democracy with free enterprise has delivered great progress and prosperity, but it faces a challenge from more authoritarian models of economic development, like in Russia.

Now is the time to demonstrate confidence. The simple yet profound facts that, in our system, governments can be defeated in a court of law, politicians can be voted out of power, and newspapers can publish what they choose: these things aren’t weaknesses, they are fundamental strengths. Put another way, promoting our values is a key way to economic success – and that’s why we will stick to our long-term economic plan of cutting the deficit, cutting taxes and backing businesses and families to get on in life.

The second is social. Our values have a vital role to play in uniting us. They should help to ensure that Britain not only brings together people from different countries, cultures and ethnicities, but also ensures that, together, we build a common home.

In recent years we have been in danger of sending out a worrying message: that if you don’t want to believe in democracy, that’s fine; that if equality isn’t your bag, don’t worry about it; that if you’re completely intolerant of others, we will still tolerate you. As I’ve said before, this has not just led to division, it has also allowed extremism – of both the violent and non-violent kind – to flourish. So I believe we need to be far more muscular in promoting British values and the institutions that uphold them. That’s what a genuinely liberal country does: it believes in certain values and actively promotes them. It says to its citizens: this is what defines us as a society.

What does that mean in practice? We have already taken some big steps. We are making sure new immigrants can speak English, because it will be more difficult for them to understand these values, and the history of our institutions, if they can’t speak our language.

We are bringing proper narrative history back to the curriculum, so our children really learn our island’s story – and where our freedoms and things like our Parliament and constitutional monarchy came from.

And as we announced this week, we are changing our approach further in schools. We are saying it isn’t enough simply to respect these values in schools – we’re saying that teachers

should actively promote them. They're not optional; they're the core of what it is to live in Britain.

Finally, we need to make the most of the things that bring us together as a diverse, unified nation. We've had a real run of events in recent years that have exemplified our national pride – the Diamond Jubilee, the Olympic and Paralympic Games; and this year the commemorations of the First World War and D-Day. Events like these remind us just how much Britain has to be proud of.

Next year, it will be the 800<sup>th</sup> anniversary of Magna Carta. Indeed, it was on this very day, 799 years ago, that the Great Charter was sealed on the banks of Runnymede in Surrey. It's a great document in our history – what my favourite book, 'Our Island Story', describes as "foundation of all our laws and liberties". In sealing it, King John had to accept his subjects were citizens – for the first time giving them rights, protections and security. The remaining copies of that charter may have faded, but its principles shine as brightly as ever, and they paved the way for the democracy, the equality, the respect and the laws that make Britain, Britain. So I want to use this upcoming 800<sup>th</sup> anniversary as an opportunity for every child to learn about the Magna Carta, for towns to commemorate it, for events to celebrate it. I'm even holding my own 'one year to go' reception at Downing Street tomorrow.

Britain has a lot to be proud of, and our values and institutions are right at the top of that list. It's not just important to promote, understand and celebrate these things for their own sake; it is absolutely vital to our future. And that is why I'm absolutely committed to doing so.

#### ASSIGNMENT

1. *According to the Prime Minister what are the core values?*
2. *Comment on the comparison in the 2<sup>nd</sup> paragraph.*
3. *Where does British freedom come from?*
4. *According to the article why is it important that the values be promoted?*
5. *Investigate – what is the Magna Carta?*
6. *In the final paragraph, comment on "It's not just important to promote, understand and celebrate these things for their own sake; it is absolutely vital to our future."*



# What are British values?

## You asked Google - here's the answer

Every day millions of internet users ask Google some of life's most difficult questions, big and small. Our writers answer some of the most commonest queries.

*'British humour! It's the envy of the world.'* Photograph: ITV/Rex\_Shutterstock



Values. The eternal principles on which our sense of self depends. The moral code that runs through our character like words in a stick of rock. The standards of behaviour that have stood the test of time.

If that sounds like a crowd-pleasing conference speech, the kind politicians give to make party members go all misty-eyed, it certainly could be. It's also a load of rubbish.

Think of how differently your great-grandparents, if they lived in Britain, looked at the world. Think of how a Victorian gentleman would have thought about morality, and Britain's role as a global power. Go back another 300 years. What was more important, freedom or virtue? Obedience before God or the right of every person to fulfil their potential? Equality or hierarchy?

British values are necessarily a work in progress. Defining them is in fact about setting out how we want to be now, or what we could achieve if we put our minds to it. They're up for grabs, subject to change, very much part of politics.”“

The government has said that schoolchildren in England should be taught “fundamental British values” which it describes as “democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs”. And then there are hidden values – the ones we might not immediately perceive, but which govern our behaviour in important ways. I've made a little list, incomplete and up for debate. But let's see how we score, and where there's room for improvement.

## DEMOCRACY

Can we afford to be a bit smug here? Our parliament was a power to be reckoned with earlier than many others. In the 17th



*'All-powerful monarch Charles I was executed. But he was replaced by a dictator, Oliver Cromwell.'* Rupert Everett as Charles I in *Cromwell and Fairfax*. Photograph: PA

century, England became one of the first European nations to undergo a republican revolution. MPs clashed with the crown and the country descended into civil war. All-powerful monarch Charles I was executed. But he was replaced by a dictator, Oliver Cromwell. Parliamentary government became the norm from the 18th century onwards. At first, only

landowners could vote to return representatives to parliament. The franchise was extended to all men over 21 and to women over 30 in 1918 and to women over 21 in 1928. But democracy is in trouble: turnout in general elections is now about 65% of registered voters. Because of our electoral system, parties (like today's Conservatives) can win and govern alone on the votes of less than a quarter of the electorate. Political education could boost these figures. And proportional representation would be fairer, but might give fringe parties undue influence.

***Living our values score: 7/10***

***How to do better: Get out the vote***

## FREE SPEECH

Here's an interesting thing. Free speech is often touted as an Anglo-Saxon value (see the first amendment to the US constitution). It's also said to be under threat. Political correctness and hypersensitivity to offence are its enemies. A golden age of free speech is slipping away from us. The idea that people should be allowed to publish the widest possible range of views, with bad ones exposed to public scrutiny and the contempt they de-



*'We have always lived with taboos and no-go areas – they are what regulate and define our culture.'* An 1829 cartoon by William Heath depicts British prime minister Arthur Wellesley running the gauntlet of a protestant mob crying 'no popery'. Photograph: Hulton Archive/Getty Images

serve, is an excellent rule of thumb. That's the position set out in John Milton's English classic *Aeropagitica*. What's often forgotten is that Milton thought some views were beyond the pale and shouldn't be tolerated. "Popery" for example. In other words, being Catholic. We have always lived with taboos and no-go areas – they are what regulate and define our culture. Rather than expecting these to disappear completely, which is unrealistic, shouldn't we try to make our taboos reflect contemporary values, rather than those of a more discriminatory and hierarchical past? Not so long ago, it was difficult if not illegal to talk or write about many aspects of human sexuality, to criticise the monarchy, the Church of England or the army. I'd be happier with a climate in which it's harder to insult people because they're Jewish, female, black or gay.

***Living our values score: 7/10***

***How to do better: Don't be evil***

## PROPERTY

If a Martian were to cast an eye over the great sweep of British history, property rights would probably jump out as something the British value with unusual consistency. Magna Carta, in 1215, sought to ensure that property couldn't be randomly expropriated by the crown. The rule of law that governs our lives emerged as a framework to protect life and property. At times Britons have extended the concept to encompass territories inhabited by other peoples and the ownership of human beings. That was despicable. But property isn't in and of itself a bad thing. Most of us want to own things. It would just be nice if they were spread around a bit more evenly.

*'Property rights would probably jump out as something the British value with unusual consistency.'* Christmas lights in Melksham. Photograph: Matt Cardy/Getty Images



***Living our values score: 4/10***

***How to do better: Give everyone a fairer share***

## TOLERANCE

I find it a bit vertigo-inducing when Conservative politicians, many of whose colleagues voted for section 28, deploy language suggesting that Muslims aren't supportive enough of gay rights. I suppose these rapid about-turns serve to underline my point about the fluidity of values. We should be grateful that a party whose members delayed the repeal of anti-gay legislation until 2003 has arrived at a more enlightened position. What's the British record on toleration more generally? Jewish people were expelled from England in 1290, but welcomed back in 1656. After the Reformation, protestants from across Europe, like the French Huguenots, were given safe harbour in English cities. On the other hand, for a long time – several hundred years – it was very difficult to be an “out” Catholic. Laws excluded this religious minority from public office. In 1780 there were riots against them in London. To this day, it's illegal for the head of state to be Catholic.

*'We're not above scape-goating people on the basis of their appearance or background.' An EDL rally against a Slough mosque. Photograph: Peter Marshall/ Demotix/Corbis*



Britain is currently a multifaith, multi-ethnic nation, with a high rate of ethnically mixed relationships. We're also a “permissive society” thanks to liberal legislation introduced since the 1960s. We're not, however, above scapegoating people on the basis of their appearance or background. In the current climate, Muslims appear to be bearing the brunt of our difficult-to-shake habit of intolerance.

***Living our values score: 6/10***

***How to do better: Tackle Islamophobia***





*'The British Museum, which has collected the best of what human civilisation has to offer – not without controversy – is now open to the world for free.'*  
Photograph: Alamy

## INSTITUTION BUILDING

This sounds boring. But it's something we can be truly proud of. Elsewhere institutions provoke fear, contempt or frustration. Officials get in the way, demand bribes or unreasonable payments, throw up obstacles to creativity or make life difficult for minority groups. Britain's institutions have their fair share of problems. But they're better than most. The BBC is

a major national asset. Its journalism is meticulous and independent, a genuine global good. Our universities have a long history of making life better in all sorts of ways. The British Museum, which has collected the best of what human civilisation has to offer – not without controversy – is now open to the world for free. The NHS is, despite everything, a beacon of fairness and excellence in a world where, most of the time, your good health depends on how much money you have. It's too easy, living among these institutions, to forget how unusual they are. We should cherish them.

***Living our values score: 9/10***

***How to do better: Don't take anything for granted***

## ECCENTRICITY

A stock character in the annals of national stereotype is the "English" eccentric. Obviously no one told eminent Scottish poet William McGonagall, author of the Tay Bridge Disaster and those immortal lines: "your central girders would not have given way, At least many sensible men do say, Had they been

*'Rather than encouraging them to conform, we celebrate their absurdity.'* Vivienne Westwood and Stuart Goddard aka Adam Ant at Malcolm McLaren's funeral in London, 2010. Photograph: REX



supported on each side with buttresses, At least many sensible men confesses". Or Welsh eccentric William Price, archdruid and founder of the Cremation Society of Great Britain. Britons can be pretty weird. And yet, rather than encouraging them to conform, we celebrate their absurdity. Just look at punk grand dame Vivienne Westwood, music alien David Bowie or stately homo Quentin Crisp. Some of our best eccentrics were nurtured by free education and a generous dole. Who can afford to be an oddball now?

***Living our values score: 8/10***

***How to do better: Bring back dropping out***

## COMEDY

British humour! It's the envy of the world. Well, unless you count situation comedy. Who'd rather watch My Family than Unbreakable Kimmy Schmidt? Miranda than Arrested Development? I'm just kidding, because we definitely are good at making people laugh. Chaucer got in there early, Shakespeare was a dab hand when he wasn't strewing the stage with corpses, Jonathan Swift did all right too. From Gilbert and Sullivan to music hall to pantomime, we kept the tradition going through the 19th and early 20th centuries. After the dark days of the second world war came the satire boom. The best kind of boom, I think you'll agree. No one gets hurt, just deflated. And then there was the alternative scene, Spitting Image, Whose Line is It Anyway?. Now we have Peep Show and Catastrophe. British comedy is brilliant.

*'We definitely are good at making people laugh.'* Rob Delaney and Sharon Horgan in Catastrophe. Photograph: Paul Thompson/Channel 4



***Living our values score: 9/10***

***How to do better: Remember there's more to life than Monty Python***