Area Studies 2 English: Cultural Stereotypes, Session 1 Theories of stereotyping

Definitions of stereotypes

- A stereotype is 'a picture inside one's head … not based on personal experience but derived culturally.' (comes from somewhere) (Lippmann, 1922)
- A stereotype is 'a set of beliefs about the personal attributes of a social group' (Ashmore and del Boca, 1979).
- A stereotype is 'a belief about a group of people that gives insufficient attention to individual differences among the group's members' (Brislin, 1993).
- … stereotypes represent the traits that we view as characteristic of social groups, or of individual members of those groups, and particularly those that differentiate groups from each other. In short, they are the traits that come to mind quickly when we think about the groups (Stangor, 2009).

→ *a belief about a group of people that gives insufficient attention to individual differences among the groups members*

Key elements of stereotypes (Popovic, 2004)

- They are part of the 'common' 'background' or 'world knowledge' shared by a social group
- They are often inherited from or socially transmitted by members of a social group
- They are products of excessive generalization
- They are rigid (unbiegsam), treating everyone/everything in either/or terms (fixed in people's minds, not easy to change)
- They carry with them an ideological position

Useful terminology to keep in mind

- Stereotypes: a set of beliefs (ideas you hold to be true)
- Prejudice (Vorurteil): an attitude (predisposition to act); 'an antipathy based on a faulty and inflexible generalization' (Allport, 1954) (N.B.: prejudice against a group) *pre conceived judgment/opinion, formed without just grounds or before sufficient knowledge*
- Discrimination: a type of behaviour (how you act) (N.B.: to discriminate on the basis of …; to discriminate against someone) (Actions, not just mental pictures.) *unfair treatment of someone because of their religion, race or other personal features*
- In-group: social group with which you identify (supporter football team, people within my team)
- Out-group: social group with which you do not identify (football: people from other teams.
- ➔ **In/out-group can change in situation**: men/women, Swiss/Irish, linguists/any other department… fluidity

Where does term come from

- Greek: στερεός (stereos) "firm, solid" (inflexible, rigid) and τύπος (typos), impression
- **Stereotype** (generalized, replicated ideas/images) associated with journalism as a trade. Printing plate (physical object): copy original newspaper with special technique. Repeated use **without revision.** Those who use **metaphorical stereotypes substitute thoughtless reproductions for careful analysis.** (Entemann, 2011)
- **Cliché**: printing blocks (Stempel)

Prototype: first/most typical example of something

Different models of stereotypes

- Prototype model: abstract representations of a group's typical features, their ==averaged traits== (e. g. bird: probably don't think about penguin)
- Exemplar-based model: Groups are represented through particular, ==concrete exemplars== (i.e. specific individuals) (nationalities: compare people you met with people of same nationality, compare them **unconsciously**) *Characteristics of one person are taken as being typical of all members of that group*
- Schema model: highly abstract beliefs about groups e.g. men are aggressive. This is the most general and abstract of the models *schema: mental mode of aspects of the world that help the processes of cognition and perception*

Different viewpoints of stereotypes (The stereotype is in the eye of the beholder!)

- ==Simple== auto-stereotypes: ==We think== we are …
- ==Projected== auto-stereotypes: We think ==that they think== we are ...
- ==Projected== hetero-stereotypes: We think ==that they think== they are ...
- ==Simple== hetero-stereotypes: ==We think== that they are ...
  - ➔ e. g. Finns/Swedes: Projected hetero-stereotypes: We (Fi006Ens) think that they (Swedes) think they are better than us.

- **All stereotypes are generalisations**. True, can be applied to an individual, but they're all based on generalisations.
- **All generalisations are stereotypes.** False, there needs to be some kind of ideological underpinning of a stereotype.
- **All stereotypes are negative.** False, there are positive stereotypes: Asian-American students considered very hardworking and good at Mathematics. **Problem even with positive stereotypes is, if you accept positive, you will probably also accept negative because you're accepting idea of stereotyping.**
- **All stereotypes are wrong.** True/false, some kernel element is true. Stereotypes are based on some kind of empirical (erfahrungsgemäss) reality. Problem is overgeneralization of these. E. g. Irish red-haired, compared with other countries: some truth. But in reality only 10% Irish red-haired. Some kinds of stereotypes are more accurate than others: **gender-stereotypes more accurate than national-stereotypes.**
- **Stereotypes can change over time.** True, not easy but can change. Times of war one country stereotypes nationality of another, but later (peace) that stereotype can change. **Cultural reasons for change.**

Reasons for stereotyping (Stangor, Schaller 1996)

- categorisation; need to reduce sensory (Sinnes-) overload (stereotyping increases in congnitively demaning situations)
- help to make social events more understandable
- reduce dissent (Meinungsverschiedenheit, in times of war, dehumanizing stereotypes of enemy)
- justify actions otherwise considered unfair (making group seem less important/good than we are. Slavery in America (black stereotype, justify having slaves, compare with Eurpeans/Indigenous)
- rationalise advantaged state (me in middle class state: makes me more comfortable)
- esteem maintenance (Ansehen)
  - o Individuals' feeling about themselves not independent of group-esteem
  - o by denigrating out-groups, one implicitly enhances the relative status of one's in-group, which in turn <mark>enhances one's view of oneself</mark>
  - o threats to collective esteem might lead to increased prejudice
  - o sense of social solidarity with the in-group

Effects of stereotyping

- Stereotypes influence how we think about other people (teacher: all Asian-American good at Mathematics, if not good, look for explanation in character: must be lazy…)
- Can cause a self-fulfilling prophecy (If I believe something about group of people it will influence behaviour of group, so that they come to match/confirm to my expectation: Irish typically late, Irish thinks: Well I might as well be late. So I fulfil expectations others had about us) *prediction that directly/indirectly causes itself to become true, by the very terms of the <mark>prophecy</mark> itself, due to positive feedback between belief and behaviour*
- Can lead to injustice (dehumanize: view them as less in some way)
- Can lead to long-term effects e.g. aggression

Avoiding move from stereotyping to discriminating

- Stereotypes should be consciously held and recognized as group norms (not necessarily true for all people)
- Stereotypes should be descriptive, rather than judgmental (e.g. different attitude to time rather than they don't care about others that's why they're always late)
- Stereotypes should be the first best guess (first impression)
- Stereotypes should be modifiable (won't be fixed/rigid/inflexible)

Stereotype formation

- Correspondence bias/Attribution error – we assume someone else kicking a vending machine is an angry person, not just that they are momentarily angry
- Illusory correlation (trügerischer Zusammenhang) - tendency to notice and remember unusual or rare events more than usual or common ones
- Classical conditioning (have a certain expectation/response because of how you conditioned (aufbereitet) them) – two stimuli linked to produce new learned response
- Social learning theory – learn from family, peers, the media
  - ➔ **Glossary:**
    - *Correspondence bias: Assumption that people's actions are because of 'how they are' rather than external environmental situational factors.*

Stereotype maintenance

- **Priming**: the impact of prior experience (way of which future opinions are impacted by already experienced/seen things)
- **Attributional processes**: people are more likely to infer (ableiten) attributes for ==negative== out-groups behaviours
- **Assimilation effects**: people are perceived as more similar to their stereotype than they really are
- **Memory processes**: people who are highly prejudiced tend to have memories that support their stereotypes (less likely to remember instances that don't support stereotype they have)
- **Esteem maintenance**: Self-esteem may be damaged by accepting that your stereotype may not be true

Stereotype change

There are three models of change:

- **Bookkeeping model** – stereotypes are ==updated bit by bit== as new information comes in (gradually) *each new piece of info is added to the mental construct*
- **Conversion model** – stereotypes ==change dramatically== after a ==critical level of inconsistency== has been reached (suddenly) *stereotypes can change suddenly but only after a certain critical mass of evidence is reached*
- **Subtyping model** – ==inconsistent information is recategorized== under a new subsidiary classification (subsidiaries tend to be added) *group members who disconfirm the stereotype are clustered together to form a subgroup. By segregating such members, the remaining group members can be interpreted as the "real" group, which does in fact maintain the stereotype.*

Session 2 National characters and stereotypes

Kinds of stereotypes:
Gender, race, age, ethnicity, religion, sexual orientation, body type, dress, income, career, city of origin, part of city or origin, children / no children, pregnant, education level, school or collage attended, married or single (m: bachelor, f: spinster, negative connotation), hair colour, body art, political party, club membership, cat owners (old, female, single), favourite team, favourite sport.

Common notions of these nationalities:
The English: restrained, believe in fair play, formal, avoid self-assertion, polite, deference related to class differences
The Americans: assertive, reject authority, individualistic, informal, arrogant, hardworking, friendly
The Canadians: polite, friendly, docile, compliant, agreeable, informal
The Australians: sportsmanlike, laid back, straightforward, materialistic, loud
The Irish: beer drinkers, friendly, hospitable, talkative, aggressive

Stereotype measurement, how national stereotypes are measured:
Checklist technique: Respondents are asked to select from a given list of adjectives those which they believe best describe the group

Percentage technique: Respondents are asked to indicate the percentage of group members who possess each trait

Diagnostic ratio technique: Respondents are asked to indicate the percentage of **people in general** who possess each of a list of traits and then the percentage of **group members** who possess each trait

Five-factor model of personality:

Openness: to experience imagination, novelty (creativity): I am someone who is inventive.
to experience   _intellectual curiosity, creativity, willingness to try new things_
Conscientiousness: dependability, self-discipline: I am someone who does a thorough job. _Related to self-discipline, sense of duty, desire to fulfil expectations_

Extraversion: sociability, attention-seeking: I am someone who tends to be quiet.

Agreeableness: co-operation, compassion: I am someone who starts quarrels with others. (low on scale agreeableness) _General concern for social harmony_

Neuroticism: emotional stability, impulse control: I am someone who is relaxed and handles stress well. _emotional instability, tendency to experience anger, anxiety or depression_
Each factor ca. 6 traits associated with it

acronyms: OCEAN or CANOE

National character survey:
Peabody (1985) – analysis of data on 20 countries – simple auto-stereotypes matched with simple hetero-stereotypes
Terracciano et al (2005) – National Character Survey (NCS) – analysis of date on 49 cultures and sub-cultures - people asked to describe **typical member of their culture** on **30 bipolar scales** e. g. anxious, nervous, worrying vs at ease, calm, relaxed (basis: FFM) **(national stereotype)**
Terracciano et al (2005) – NEO-PI-R Personality Inventory – self-reports or observer ratings of **real individuals** in 30 cultures → **aggregate personality data** (basis: FFM) (240 items)

Aggregate personality scores based on FFM (McCrae & Terraciano 2005)
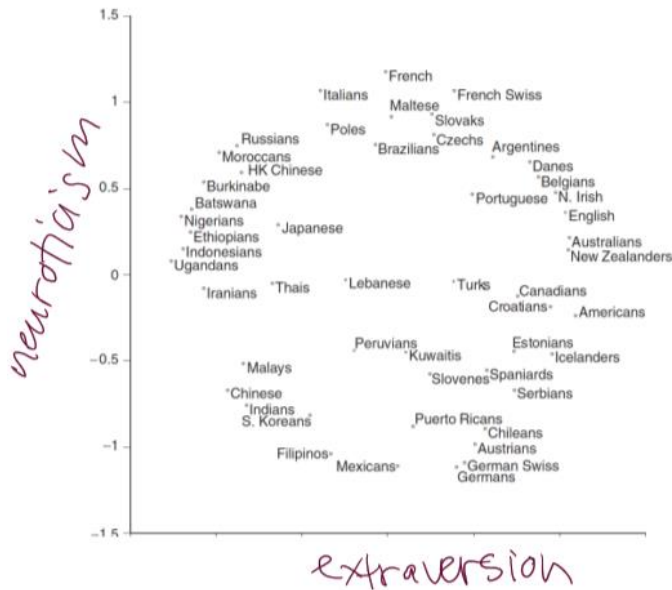
**National personality traits examples:**
Congolese: high on Agreeableness and Conscientiousness, low on Neuroticism
Japanese: low on Agreeableness, Conscientiousness and Openness, high on Neuroticism
Greek: quite high on Agreeableness and Neuroticism
Argentinian: low on Agreeableness, high on Neuroticism

Evidence of geographical variations: (based on NEO-PI-R, Schmitt, Benet 2007)
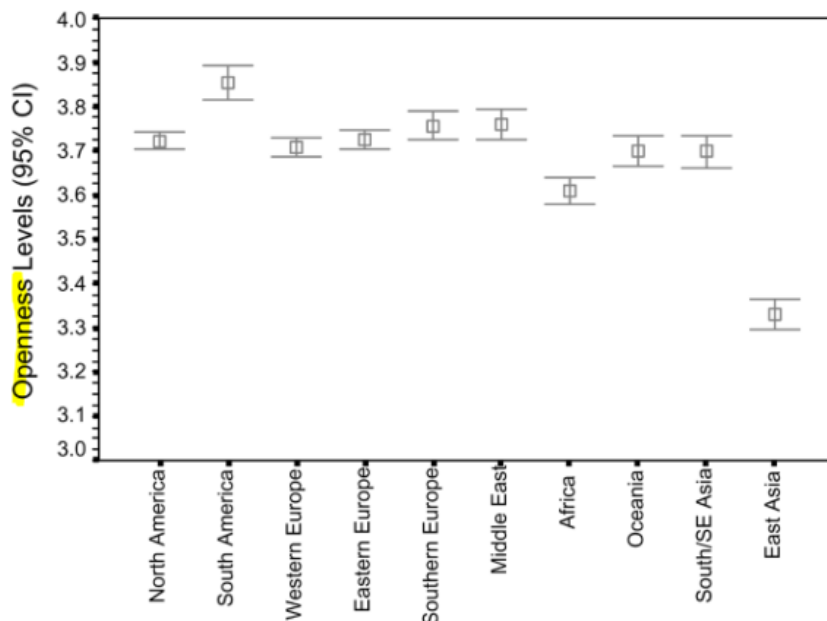
Difficulty of measuring national characteristics, reasons to doubt these national character studies:
Think carefully about results!
Methodological differences between NCS (30 items, individual words) and NEO-PI-R (240 items, whole phrases/sentences)
Convenience sampling (are students typical examples?) (age, openness new experiences maybe more)
Size of sampling (varies)
Age/Gender of participants or those rated → Phenomenon in survey research: people have tendency to respond positively
Cultural aspects: (Acquiescence bias, self-presentation)
Translation issues (27 languages; translations really the exact same?)

Relationship between national traits/characteristics and stereotypes:
- The personality scores **don't match** with the widely held stereotypes they identified
    o Self-reports of real people matched with national stereotypes in only 2 countries
    o Observer ratings of real people matched with national stereotypes in only 4 countries
    o Canadians and Americans have similar personality profiles, but Canadians view themselves, and are viewed by others, as very different from the Americans.
    o English viewed as restrained, yet score high on extraversion
    o <mark>**Differences <u>between</u> the cultures much smaller than the differences <u>within</u> the cultures**</mark>

Example of comparison of NCS and NEO-PI-R:
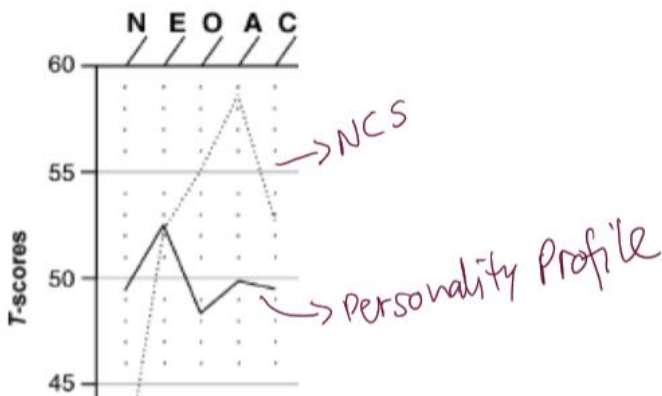
National-character stereotypes are a fallacy (Irrtum, Denkfehler, Täuschung):

- **But while there is some consensus, there is no accuracy**. National-character stereotypes are apparently not even exaggerations of real differences: They are fictions. This is hardly a new insight, but it is a reminder that social scientists must continuously warn the public against this attractive fallacy. (attractive for us to think that there are national stereotypes, this is a fallacy)
- Much greater differences between cultures in **perceived traits (stereotypes)** than in assessed traits. (personality profiles)
- <mark>**Danger of generalising: personality differences <u>between</u> cultures are much smaller than those <u>within</u> cultures**</mark>

Prejudice: negative attitude towards a social group (emotional component)

- **Explicit prejudice:** people choose to denigrate out-groups
- **Implicit prejudice:** people discriminate without being aware of it – activated under
    o **Time pressure**
    o **Limited cognitive resources (due to multitasking, fatigue)**
    o **Ambiguous situations**
    o **Lack of motivation**

Prejudice and stereotypes, <mark>Allport's scale of prejudice</mark>: (spoken abuse to genocide)

1. <mark>Antilocution</mark>: An in-group freely spreads negative images of an out-group (hate speech, **disparagement humour**) *prejudice, whereby negative remarks are expressed in a public setting and not to a specific target individual*

2. <mark>Avoidance</mark>: Members of in-group actively avoid people in out-group (disharmony inter-groups)

3. <mark>Discrimination</mark>: Outgroup denied opportunities and services (Apartheid) (putting prejudice into action)

4. <mark>Physical attack</mark>: Violent attacks on outgroup members (pogroms, lynching) (Jewish pogroms Europe, lynching (hanging) of Black people/Italians in US)

5. <mark>Extermination</mark>: In-group seeks removal of out-group (ethnic cleansing, genocides Cambodia, Ruanda)

Disparagement humour: *Any attempt to amuse through the denigration of a social group*

- jokes about particular groups/nationalities **contain two conflicting messages**
- <mark>**Prejudiced norm theory**</mark>: 'disparagement humor **creates a normative climate of tolerance of discrimination**' (Ford, Ferguson 2004) *affects tolerance of discrimination against members of targeted group*
- <mark>**Fosters** <u>discrimination</u> **against social groups – depends on (acceptability) social position of the group (within society where joke is being told)**</mark>: **shifting acceptability** e.g. Irish/black people vs terrorists/racists

How can national character be measured? Do the results of this measurement correspond with national stereotypes?

- Checklist technique
- Percentage technique
- Diagnostic ratio technique

What is the five-factor model of personality?
- OCEAN, it measures the Openness to experience, Conscientiousness, Extraversion, Agreeableness and Neuroticism of a person. Each factor has around 6 traits associated with it.

What are some important aspects of the concept of 'prejudice' and <u>how can it lead to discrimination</u>?
- There is explicit and implicit prejudice: **Explicit**: people choose to denigrate out-groups. **Implicit**: people discriminate without being aware of it.
- According to Allport's scale of prejudice, there are 5 scales (spoken abuse to genocide): **1. Antilocution** (in-group spreads negative images of out-group: hate speech, disparagement humour), **2. Avoidance** (avoiding each other can end in disharmony inter-groups), **3. Discrimination** (where prejudice is put into action), **4. Physical attack** (pogroms, lynching), **5. Extermination** (genocides, ethnic cleansing)

What is disparagement (Herabsetzung) humour and how seriously should we take it?
- jokes about particular groups/nationalities contain two conflicting messages, it creates a **normative climate of tolerance for discrimination**. What was meant as a joke can quickly escalate into something serious, therefore we should take it serious and always give a second thought to such subjects.

How does language reflect or create stereotypes

Words carry hidden meanings/stereotypes: could negatively mark others. Language matters, how you describe somebody matters.

- **Political correctness**: Star Trek original: to go where no man has gone before… Star Trek new: to go where no one has gone before…

Relationship between language and stereotypes

- Language not only as content of stereotypes but as organising principle. Concept structure what we perceive, how we get around the world and how we relate to other people. Conceptual system not something we are normally aware of. Language is important source of evidence for what that conceptual system is like.

Four functions of language in relation to stereotypes

1. Stereotype transmission

- Through vocabulary, language in the media and language used in interpersonal relations
- Ethnophaulisms or **ethnic slurs** (insults): markers of stereotype and prejudice directed toward members of the targeted group. Not merely symptoms of prejudice but carriers/transmitters of disease.
- Effects: immigrant suicide, hate speech predicts death. Suicide rates among ethnic immigrant groups would be predicted by hate speech directed toward those ethnic immigrant groups.

Ethnic slurs: some examples from recent insulting, offensive comments in the media

- the Japs (Trump, provides insight to his thinking. Abbrivation: negative connotation)
- Piccaninnies (Boris Johnson, insulting term for African people, especially young ones)
- Wetbacks (Mexican immigrant in America)
- Raghead (means Barack Obama, putting individual into an out-group)
- **The** Indian ("he's not really one of us, putting in out-group. Use of noun forms: feature of linguistic categorization)
- I know/My best friend… I'm not saying that she/he… (insulting somebody but trying to protect oneself)

Categories by which one group insults another, categories to determine ethnophaulisms

- **Physical traits** (fuzzy-wuzzy: Originally: soldier from Sudan, now insult black person, tightly curles hair. Other example: red skin)
- **Personal traits** (tinker: travelling people in UK/Ireland)
- **Personal names** (mick, paddy: in jokes, stereotypical name)
- **Food habits** (kraut: Germans; cheese-eating surrender monkeys: American/British newspaper insult for French)
- **Group names** (Abos: Aboriginal/Indigenous people)
- Others (e. g. **animals** (e. g. frog: The French))

-> Larger group leads to more ethnic slurs

Naming as political act

- German shepherd → Alsatian (wanted to take "German" out of it)
- Turkish coffee → domestic coffee
- French fries → freedom fries
- Coronavirus → Wuhan virus / China Virus (hate speech)

How do well-known sayings and idioms transmit stereotypes?

- <mark>Sayings</mark>**:** The only good X is a dead X. "The only good Kraut is a dead Kraut'". **Some of my best friends are X, but** …. For example, "DEAR ABBY, First let me say some of my best friends are homosexual, I have nothing against them, **but**…" (trying to defend themselves of accusation about prejudice)
- <mark>Idioms</mark>**:** Mexican standoff (confrontation with little/no chance of positive outcome, negative stereotypical image), Spanish practices (trade union), an Irish goodbye (leave party without saying goodbye to anyone)

2. Cognitive organisation

How does language affect our thoughts?

- Overhearing derogatory labels will automatically activate negative feelings and beliefs associated with that group. The **linguistic choices** made by the speaker will **bias** the **cognitive processes** of the listener. *acquiring &understanding knowledge*
- Linguistic choices affect way social group is perceived. Lexicon of given languages shape thought processes by providing specific repertory of cognitive schemata.

-> Our choice of words reflects how we think and influences cognitive processes of people listening to us.

3. Stereotype maintenance

How does language help to maintain stereotypes?

- **Degree of confirmability:** Unfavourable trait adjectives are easier to acquire and harder to lose than favourable trait adjectives.
- **Breadth:** Positive characteristics of in-groups tend to be expressed by broad adjectives (e.g. responsible) rather than narrow ones (e.g. punctual) and vice versa for out-groups
- **Level of abstraction:** Behaviour can be seen as an individual action or as an example of a general characteristic of the actor, i.e. a concrete verb or an abstract adjective. ==Linguistic intergroup bias== *abstract/vague:* *- positive in-group* *- negative out-group* suggests that **positive in-group behaviours** are communicated in more **abstract terms** (e.g. helpful, characteristic of group) than **positive out-group behaviours** (e.g. helping, more kind of *specific/observable:* temporary thing). The opposite holds for negative in-group behaviours (e.g. annoyed vs unfriendly). *- negative in-gr.* *- positive out-gr.*

Different levels of the linguistic category model (LCM) *how people/groups are described in varying degrees of abstractness, using action or stative verbs, adjectives or nouns*

- A hit B (descriptive action verb refers to single behavioural event)
- A hurt B (interpretative action verb refers to an interpretation beyond description)
- A angered B (state action verbs express consequences of action)
- A hates B (state verbs express emotional states; interpretation beyond description)
- A is aggressive (abstract adjective; no context relevance)

==Nouns maintain stereotypes==, **Nouns as a fifth level**

- He is sexist / Catholic / gay vs He is ==a== sexist / ==a== Catholic / ==a== gay: more confronting, Typing a member of a social category by nouns fixates the other person as a typical instance of a social category. *→ attitude you have that makes you treat someone in an unfair way or different how from you treat others*

==Biases==, how you choose to formulate something, ==stereotype-inconsistent behaviour==

- **Negation bias**: Negation e.g. (the **Italian student was not** late; the **Asian student is not good** at Maths) more commonly used for **stereotype-inconsistent behaviour** than for stereotype-consistent behaviour.
- **Explanatory bias**: **Stereotype-inconsistent behaviour is more likely to receive explanation** than stereotype consistent behaviour e.g. The Italian student was not late **because** he had received two warnings about his punctuality.
- **Irony bias**: speakers more likely to **use irony** to talk about **stereotype-inconsistent behaviour** (Well, well, Fabio is on time!) than stereotype-consistent behaviour.

4. Expression of stereotypic identities

What is the relationship between stereotypes and expressions of identity?

- <mark>**Speech accommodation theory**</mark>: **Accommodate language to listeners you're speaking to.** Speakers deliberately converge towards or diverge from the stereotypical characteristics of the addressee, depending on the relationship between the groups involved and whether they want to be seen as members of a particular group or as members of a different, distinct group. **People might change language/accent when speaking to a certain group of people.**

  process by which participants in a conversation adjust their accent, diction, or other aspects of language according to the speech style of the other participant.

Accents and stereotypes

- We make judgements about people's **intelligence, friendliness, socio-economic status, arrogance and honesty** on the basis of their accents.
- Judgement is in the ear of the beholder: Americans tend to view the British (RP) accent as a sign of arrogance; British people view it as a sign of social class.
- Some British accents considered unattractive (Birmingham, Liverpool). Some considered attractive (Irish!).
- Evidence that recruiters **favour people with certain accents over others**.
- Assumption that **the posher the accent, the higher the IQ**; regional accents thought inferior to RP
- **Flattening of the vowels** seems to be seen as an **indication of low intelligence**, e.g. Birmingham accent. No empirical evidence for this – stereotype.
- Cockney accent (traditional working class accent of London, water: wa-a)– dishonest, uneducated (Orcs, Lord of the Rings) Again, see above for example

The English language and stereotypes

Accusations of <mark>linguistic imperialism</mark> *transfer of a dominant language to other people, considered to be a demonstration of power*

- Two of the most central labels in colonialist cultural mythology are ***tribe and dialect***. Express that dominant group differentiates itself from the others. Part of an essentially racist ideology. The rule is that ***we*** (in-group) are <mark>a nation with a language</mark> whereas ***they*** (out-group) are <mark>***tribes with dialects***</mark>.
- Culturally deprived vs (what we don't call them) culturally dispossessed (would criticise action of dominant group, trying to hide colonial impact of dominant group)
- Economically disadvantaged vs (what we don't call them) economically exploited
- 3rd world (everyone else, lower that where you are. Western world view)
- English has become a <mark>lingua franca</mark> (Verkehrssprache) to the point that any literate educated person is in a very real sense deprived if he does not know English.

Education

- English-speaker = human
- Navajo children are **taught in a foreign language: they are taught concepts which are foreign, they are taught values that are foreign and they are taught lifestyles which are foreign, and they are taught by human models which are foreign.** The apparent assumption seemingly being that people of other ethnic groups cannot be human unless they speak English.

The political/cultural connotations of English usage

- If Western country is doing things described differently than if it was an African country doing the same thing.

English language learning/teaching as cultural awareness raising

- Learning language can change attitude in two ways:
    - Opens people's eyes/mind to a way of doing things in a way that's different from their own, which is called "cultural competence".
    - Comfort level of a person when dealing with unfamiliar situations, or "tolerance of ambiguity."

Session 4 Media and stereotypes

Media channels

- News media (TV, newspapers/news websites), TV programmes, Advertising, Social media, Gaming, (Hollywood) films

Mirror/Mould debate

- <mark>Mirror theory</mark>: Stereotypes in popular culture (TV, magazines, fiction, films, advertising etc.) **reflect values held** by society *Stereotypes held in society are mirrored in the media*
- <mark>Mould theory</mark>: Our concept of society is **moulded** by media representations of society (do stereotypes **influence values held** by society) *Media moulds (forms) social attitudes, values and beliefs*

Relationship between media and stereotypes (Effects of stereotyping by the media)

- **Outgroups are the groups that are stereotyped**
- Because media use **exposes audiences to a consistent set of information** and perspectives on which to base **definitions of different groups**, media images and texts become a part of the ongoing process of defining, validating, and creating **shared group norms and stereotypes**
  - o Viewing stereotypical media representations of race/ethnicity appears to **encourage race-based social comparisons among White viewers, which advantages their group and serves identity needs**, particularly for those whose White identity is central to their self-definition
- Exposure to mainstream media stereotypes **can lead to lower selfesteem and negative self-concepts**
- Effects of exposure to stereotypical depictions of Native Americans on Native American consumers indicated that **such representations has a negative effect on self-esteem and ingroup efficacy**
- **Exposure to positive, counter-stereotypes in the media prompts more favorable race-based judgments**

Style guidelines in newspapers

- **Poor style/unacceptable terms:** policemen, actresses (looking down, diminutive), admitted being gay (admit something we feel guilty about), association for **the** disabled (noun = that is their whole being)
- **More acceptable:** police officers (neutral), actors, said that he was gay, disabled people

<mark>Framing</mark>

- Framing is the process through which a text established these associations in the mind of the reader.
- **Framing is the angle or perspective from which a story is told**. (priming)
- In essence, framing theory suggests that <mark>how something is presented to the audience</mark> (called "the frame") influences the choices people make about how to process that information.

- How newspapers frame their articles:
  - **Health frame**
    - Drugs as health issue. Focus on drug users and health issues. Interviews with health experts
  - **Economic frame**
  - **Fairness/equality frame**
  - **Law and order frame**
    - Criminals, drug pushers, danger to public. Interviews with police
  - **Cultural identity frame** (attitude towards something)
    - Focus on ethnic membership (less influenced?)
  - **Quality of life frame**
    - Drugs as social problem. Focus on class, dysfunctional society. Interviews with social workers
  - **Morality frame**
    - legal vs illegal. Focus on drugs that are legal (tobacco and alcohol)

    people feel themselves at risk of conforming to their negative stereotype → leads to performance reduced levels

- **Consequences of using stereotypes in news stories**: ==Stereotype threat theory== suggests that negative stereotypes and devaluing (abwertend) content in the media ==impair (beeinträchtigen) the cognitive and educational achievement of members of the negatively portrayed groups.==
- … these results highlight the powerful impact that the media can have in not only **shaping how the public feels about a shooting victim**, but also how **blame is attributed and punishment is recommended for the shooter.** (influence court cases if someone from negative stereotyped group is concerned)
- Why stereotyping in newspapers?
  - Journalists often have **little time to review their work**, which raises the risk that they might fall back on – and reinforce – widely circulating stereotypes.
  - Background of journalist: Of the 174 bylines on the stories featured that week, not a single one was black, and only six were written by reporters from other ethnic minorities.
  - British journalism industry is 94% white and 86% university-educated. Just 0.4% of British journalists are Muslim.
  - In an increasingly diverse world, the **media has remained dominated by three overlapping rings of power: overwhelmingly pale, male and posh.** (upper class, white men)

The language of the media in war reporting
- **Useful** tool in war reporting as they:
  - **help people categorise** (what is the story and who are the players/good guys and bad guys)
  - **succeed in reducing dissent** (Meinungsverschiedenheiten) (if the enemy behaves this way, perhaps they deserve...)
  - **help justify military action** (this is the only way to solve this problem)

- **Polarisation**: *opposites*
  - Wars are not covered in terms of a mere conflict, but in **strongly polarised terms**, **between (good) Us and (bad) Them**, as soon as 'our' country is at war and 'our' soldiers are involved. (we are angels, they are devils)
  - Wars are not only fought by military means' … **war journalism is engaged in a sort of identity politics**. (us/them, identify with a group) *Voreingenommenheit / Ausrichtung / Neigung*
  - The first casualty of war is **truth.** (war reporting: very bias-stereotypical view of what is going on in war situations)
  - Outgroup sometimes **dehumanized** (animals, less than human, image being conveyed)
- **Influence of early war reporting:**
  - Crimean War 1853: William Russell Howard (Times reporter) writes about hardship, illness and lack of equipment on the battlefield as he sees it. **(realistic, honest views)**
  - **Unfiltered reports** of what the reporter saw on and around the battlefields.
  - Accused of aiding the enemy
  - There was "no need for secret service- just read The Times"
  - Led to the downfall of government of the day and reform of hospital system
  - The military didn't like it that reporters write about what was going on at the front
  - ➔ Birth of modern war reporting
- **Constraints (Grenzen) on journalism in war reporting:**
  - **Cultural stereotypes/frames**
  - **Demands of newsroom** (pressure (political and time))
  - **Reliance on official sources** (embedded journalists, included in army movement (military influence on what they write)) *Embedding: attach journalist to a military unit for purpose of covering a conflict*
  - **Military and government demands** (censorship/patriotism)
- **Language of war reporting:** swaying public opinion
  - A 'pre-emptive strike' (of in-group attacked) vs a 'sneak attack' (if out-group attacked)
  - After 9/11, even greater trend towards **simplification of complex national/international issues. If you can't change the facts, change the language**:
    - Invasions or attacks given **heroic names**: Operation Desert Storm / Operation Iron Justice / Operation Eagle Claw (powerful)
    - Use of **euphemisms** by the military (civilian deaths are "collateral damage" (doesn't say anything to us, compared to civilian deaths), attacks become "surgical strikes")
- **Stereotypes obstacle for peace, there is a need for less biased reporting:**
  - Nationalist conflicts are particularly dangerous because they leave a legacy of poisoned politics in which **whole ethnic groups start being stereotyped**.
  - When societies are plunged into **ethnic hatred toward each other**, **no progressive decisions can be implemented** even if the confronting leaders eventually come to an agreement.
  - At the same time, **people can dramatically change their minds when given a chance to hear multifaceted and unbiased information**.

- **Influence of TV**
    - For U.S. adults, television time alone averages 5 hours per day
    - Television has a history of **underrepresenting, marginalizing, and caricaturing non-White characters**
    - Stereotypes influence negative feelings toward ethnic groups: African-American and Latino-American groups are associated with criminality and laziness.
- Representations of Latino characters have typically been shortlisted as "sexually provocative, as blue-collar or unprofessional, and as cops and crooks". Latinas specifically have been recurringly dubbed "hypersexual 'spitfires'. (latinx)
- Asian Americans – model minority – unsociability – subservient females who desire to please males – work-oriented
- True of 'reality' TV shows (e.g. the Bachelor), TV dramas, TV comedies

Advertising and stereotypes
- Conscious use of stereotypes: Market segmentation, which is crucial to identifying and understanding target audience and consumers, is essentially the **practice of lumping individuals into groups based on their geography, demography, behaviour or culture.**
- The **country of origin effect** is how people tend to view products produced in countries other than their own and how preconceived notions about these countries affect perceptions of the product in question. Think Germany and you think of reliability. Think Japan and you think of technical innovation in electronics. France, you think of good wine. (Switzerland = Good quality)
- **Degree of stereotyping has decreased over the years** "due mostly to improvements in high masculinity societies (such as Japan)". Also, greater awareness of the problem. Increased media literacy.
- Advertisers beginning to pay attention to LGBTQ+ consumers and greater diversity of family groups.
- **Social Media**: Stereotyping in the choice of who should see what ads, e.g. Women in STEM (science, technology, engineering, maths) fields are far less likely to see many kinds of ads related to their careers given that these ads are often explicitly targeted only to men. Workers over a particular age are unlikely to be notified of opportunities frequently aimed at their younger peers. (Algorithms)
- Individuals who partake in social and political engagement on social media (e.g., Tweet, post, comment) may cause some users to change their views/opinions about an issue.
- Echo chambers are likely to mobilize 'like-minded' people to engage in politics, to assign blame to various social categories and to propogate stereotypes related to out-groups. **(increased polarization)**
- People's need to **fight a common enemy, to divide the social order into 'us' and 'them' to have a sense of belonging to a particular social group**, has many implications for the polarization of both media and society.

Video Games: traditional distinctions that have been drawn between the real and virtual are problematic in this space (blurry line between real/virtual).

Hollywood and stereotypes

- Early days: **non-White characters played by actors in Blackface, Yellowface or Redface makeup**
- Black characters: infantilised buffoons to sassy servants
- Asian characters: yellow peril, convenience store owners, men (geeky), women (sexualised), tiger mothers, action movies
- Latinx characters: hard-drinking bandits, drug-dealing gangs, Latin lovers, policemen
- LGBTQ+ characters: gay best friend, die first
- Arab characters: males (misogynist fundamentalists), women (subservient, oppressed), terrorists
- **Presentation of native Americans:**
    o Often referred to in cheap novels and magazines and films as 'savages', 'lurking in the widerness', 'scalping pioneers', participated in 'massacres'
    o Native Americans in films speak 'Hollywood Injun English'
    o **Characterised by different intonation, longer pauses, lack of verb tenses, absence of contractions, omission of grammatical words and substitution**
    o 'Little Bull not lie. Great hunter. Great fighter. How show him son of chief without many scalps?'
    o **Similar to foreigner talk or child language**
    o Concept of 'magical negro' in films
    o Notion of cultural appropriation (e.g. Scarlett Johannson in 'Ghost in the shell', Japanese role)

Session 5 Case study: Ireland

Ireland

- Small country but well known (history of emigration)
- Prototype for caricaturing other colonial peoples
- Large-scale **Irish emigration** – Irish as emigrants amongst other ethnic groups
- Important tourism industry – Irish in home environment amongst other ethnic groups
- Connection with America – Irish/Ireland often represented in films (Hollywood)
- Long history of (changing) stereotypes

Irish stereotypes

- are frequently drunk (Guinness, Whiskey)
- like fighting (Rebellion)
- are very religious (Catholic church)
- are friendly (Celtic influence: hospitality towards strangers)
- are talkative (Celtic culture: story telling)
- like eating potatoes (sometimes ethnic slur)
- are poetic (Artistry, respect for artists/poets, powerful persons)
- are red-haired

Historical facts (key events Irish history)

- Iron Age (600 B.C.): Celts (tribes, languages, poets, hospitality)
- Christian from about the 5th century (St. Patrick) Catholic
- 6 th century: monasteries as centres of **learning** (Monks, land of Saints and Scolars)
- 9 th – 16th century: Vikings, Normans (Invasions)
- Statutes of Kilkenny (14th century) – equation of the Irish with otherness (forbid intermarriage Irish-British)
- Henry VIII: king of England from 1509 – 1547; Anglican Church (Henry divorce with wife, established Anglican Church (protestant), Ireland was viewed in a **suspicious way**)
- 16th century: policy of plantation under Queen Elizabeth 1 – land ownership - penal laws **against Catholics**
- ➔ **Importance of religion (religion – politics), 19th Century – today:**
- 1800: Act of Union (UK of Great Britain and Ireland) – fight for Catholic rights subsequently (Ireland ruled from Britain)
- 1845 – 1848: **Famine – death, emigration** (dependant on potato -> potato disease)
- Population decline
- 1900s - Gaelic movement (language, sport, music)
- Easter Rising 1916 – guerilla/civil wars (Rebellion) - Irish parliament 1922
- Republic 1949

- **They** (the Irish) live on beasts only, and live like **beasts** (**out-group: animal characteristics**). They have not progressed at all from the habits of pastoral living. (suspicious because don't live in a city…) This is a filthy people, wallowing in vice. (Gerald of Wales, 12th century)
- 'this most unreliable people, whose physical agility is matched by their unstable temperament, should be subdued.'
- Edmund Campion – History of Ireland (1571) – Irish described as careless and bestial (animals), eaters of raw flesh and blood (cannibals)
- Edmund Spenser – A View of the Present State of Ireland (1596) – their customs are 'offensive and repugnant', a 'barbarous' nation
- **Defining 'not-Englishness' or 'otherness' (out-group)**

Anti-Irish views, disparagement humour

- Negative view of Ireland augmented by cartoons and anti-Irish jokes
- Book of 'Teagueland Jests and Bog Witticisms' (1749) – 'contains many comical stories, and famous blunders of those dear joys'. Preface speaks of the 'natural stupidity' of the Irish
- Rebellion in 1798 accompanied by cartoons of the Irish depicted as cannibals feasting on human limbs

- 1836: '**They** hate **our** order (**othering of group**), our civilization, our enterprising industry, our pure religion.' Benjamin Disraeli, British PM
- 1840s (during the famine): 'the **judgement of God** sent the calamity to **teach the Irish a lesson'**; 'effective mechanism for **reducing the Irish population'** Sir Charles Trevelyan, Assistant Secretary to the Treasury
- Irish idleness, fecklessness (lazy) and irresponsibility was contrasted with English industriousness and superior abilities.
- 'In political rhetoric, the stereotype served as a useful tool to drive the lesson home that the Irish needed the rule of the British and that the Famine had taught them that lesson' (Frankova, 1998
- ➔ Violent monster, small, not to be trusted, English labourer's burden…

Influence on Irish language

- In decline from the 17th century
- 1730s: approx 67% Irish-speaking; 1851: 25%; 1891: less than half that total
- Famine hit Irish-speaking areas the hardest
- **Introduction of English-speaking National School system** in the 1830s
- English seen as the language of social and political advancement (parliament in England)
- Economic improvement linked with emigration, which required English
- Revival at the start of the 20th century
- Small percentage speak it (on a daily basis) today

20th Century: the Irish in Britain, how did they experience it?
- England replaced America as major destination for Irish emigrants (America depression after Wallstreet)
- 2 waves of emigration – **1950s and 1980s**
- Factors affecting Irish experience in England: threat to local labour market (**viewed suspiciously**); the Troubles (political problems, Northern Ireland); the Prevention of Terrorism Act 1974 (Irish arrested, suspicion on both sides)
- 4 possible levels of Irish emigrant experience in England
  - **Isolation**: Irish emigrants distance from Irish culture, not really accepted in English society (no participation)
  - **Assimilation**: distance from own culture, big participation English society
  - **Segmentation**: stay in their own, away from rest of society
  - **Integration**: full participation of Irish emigrants in British society

20th century British/Irish stereotypes, views of themselves and each other
- **Simple auto-stereotype of Irish in Britain**: openness, friendliness, warmth, familiarity, artistic temperament
- **Simple hetero-stereotype of British people by Irish emigrants**: cold, boring, dull, lacking a sense of humour
- **Simple hetero-stereotype of Irish emigrants by British**: drunk, lazy, stupid, violent, fraudulent

Anti-Irish trend in Britain
- About 50% of Irish people felt they has been discriminated against
- 'No blacks, no dogs, no Irish' signs (discrimination)
- Commission for Racial Equality (1997): 'a widespread and almost completely unquestioned acceptance of anti-Irish racism in English society'.
- Consequences: a) jobs (asked about views politics, level of alcohol consumptions, being spit-on) b) health (suicide rate 53% higher -> hate speech can lead to death)

Irish abroad, where did they emigrate to
- At the start of the 21st century,
- 500,000 Irish-born people lived in Britain
- 150,000 Irish-born people lived in the U.S.
- 50,000 Irish-born people lived in Australia
- 23,000 Irish-born people lived in Canada
- approx. 6 million British reported Irish ancestry
- 34.7 million Americans reported Irish ancestry
- 1.8 million Australians reported Irish ancestry
- 3.5 million Canadians reported Irish ancestry

- 1830s/1840s – Irish arriving in cities like New York, Philadelphia, Boston
- Worked as unskilled labourers or domestic servants
- Considered to be violent drunks (negative reputation at beginning)
- **Anti-Irish sentiment linked with anti-Catholic sentiment** by Anglo-Saxon Protestants who had gone to America in the colonial era – fear of papal plot
- Anti-Catholic, anti-immigrant nativist movement, leading to the American party; members called 'Know-nothings' (combat foreign influences)
- **American views of Irish immigrants:** Words commonly used to describe the Irish in everyday American life:
    - Pugnacious, quarrelsome, impertinent, ignorant, wickedness, vicious, brutish, wild-looking, coarse-haired (notion on stupidity, violence, fighting, physical appearance)
    - Dressed-up Ape, fighters/violent, animalistic, drinking, violence
- **Climbing social ladder:**
- Irish voted in higher numbers than other ethnic groups
- First Irish-Catholic mayor of New York in 1880, of Boston in 1884
- Came to strongly influence powerful political machines across America
- **From criminals to cops**: first policeman in 1851; by end of 19th century, nearly half of the NYPD was Irish-born or first generation (huge change in short time, also firefighters)
- Influx of immigrants from China, and Southern and Eastern Europe; **Irish came to be seen as acceptable (prejudice toward more recent immigrants of America)**

Ireland and Hollywood
- Mass emigration to US means **large cinema audiences eager for images of "home"**
- Irish characters in early cinema comically drawn, burlesque (silly). Fighting was a regular feature
- Hollywood chooses Irish as models of successful assimilation (1920's)
- Irish characters: policemen, soldiers, sailors, priests, servants
- "These films were peopled by **amiable drunks and aggressive brawlers, corrupt politicos and honest but dumb cops, Catholic priests and angelic nuns, long-suffering mothers, feisty colleens (Irish girl), and vulnerable, naïve maidens**. Although established in the very earliest days of silent cinema, these stereotypical characters continued to populate American genre cinema throughout the twentieth century." (Cinema and the Irish diaspora)

20th century Irish stereotypes in Hollywood, Hollywood view of Ireland and the Irish
- If you believe Hollywood films, Ireland is
    - a rural country, full of thatched cottages, full of pubs and churches
- If you believe Hollywood films (e.g. The Quiet Man trailer), the Irish are
    - red-haired with bad tempers, always drinking, musical, fighters, talkers

Encouragement of stereotypes, Auto-cultural appropriation (playing up stereotypical view of Ireland)
- 2018: 2.4 million Americans visited Ireland; spent $1.6 billion (interest)
- Cottage from 'The Quiet Man' as tourist attraction
- Phrases on previous slide to be bought on all kinds of merchandise
- Tours of Guinness Bewery, Jameson Distillery; kissing the Blarney Stone
- "Ireland on screen is coded in history, poetry, greenery [and] simplicity and that's just part of the image our tourist industry relies on to sell tradition and nostalgia for the imagined old country, particularly to Irish-Americans"
- "a trade-off between the millions of euros foreign film productions bring to Ireland, and **the tourism dollars** that follow in their wake, and the ersatz depiction of Ireland they consolidate"

➔ **Trailers movies: truth doesn't lie in either places.** <mark>**Danger of stereotype = single story…**</mark>

Irish in 20th/21st century America
- 22 U.S. Presidents with Irish roots
- Irish as a group "whose strength helped build countless miles of canals and railroads; whose brogues echoed in mills, police stations, and fire halls across our country; and whose blood spilled to defend a nation and a way of life they helped define. Defying famine, poverty, and discrimination, these sons and daughters of Erin demonstrated extraordinary strength and unshakable faith as they gave their all to help build an America worthy of the journey they and so many others have taken."
  Barack Obama, 2012
- See New York Times article: Joe Biden, the Irishman (important that person in white house is sympathetic toward Irish)