**WEEK 3 SEMINAR- Identity: concepts**

* Fundamentally subjective in nature, how we consider ourselves to relate to the world around us.
* Emotionally fulfilling
* From a range of different ‘layers’ eg. Age, gender, race, social class, regional, religious identities, nationality etc.
* Pick and choose copositive identity- not pigeonholed to a specific ideal.
* Individual identity is composed of all the sub identities around us.
* Race/ ethnicity: race more a scientific concept, creating race categories served colonialism- colonisers belonged to more phys/ment groups. Justified political movements- eg. National socialism, superiority of a certain race, moral depravity, mental weakness, lack of will- employed for an ideological purpose.
* Race ‘science’- hierarchisation, those practising place themselves at the top. Fundamentally, pseudo- knowledge, used to justify exercise of power in hierarchical way between groups.
* People who support this science, subjective of motivation, putting these sciences to specific uses for personal gain.
* ETHNICITY: considered as subjective, self-ascription, fundamentally a cultural concept apposed to biological concept.
* Ethnic groups form due to shared history, nationalities, values, beliefs, cultural practices- related to some form of common ancestry- not necessarily meaning in a backwards time frame.
* Matter of choice- cannot be taken away by anyone.
* Association of ethnic= ethnic minority- not only reserved to minorities.
* National identity- traced back to late 18/19 cent and formation of nations.
* Nation state- group that is territorially de-limited. Exists only within certain boundaries. Outsiders considers as non- nationals. Given rise to national cultures made to override difference- majority expectation that you should ascribe to those cultural practices.
* National identities link people who don’t know each other, maybe from different backgrounds, both may consider as part of national community.
* National boundaries that contain national identities don’t describe the people within or outside eg. Kurds- considered as outcasts in Syrian society yet are part of national community or have some pressure to be part of it.
* Nation born from idea of nation state often splits community so its less concentrated so its easier to rule.
* Intercultural- awareness of other cultures and their integrity, describes when cultural groups come into contact. Pos or neg but some form of understanding of how they relate occurs
* Transnational- across national borders, mass labour migration where in the process people move to another country but don’t lose their cultural contact of their parents/ own heritage.
* Global media, social media, internet facilitates that. Allows people to follow developments in a way impossible before. People can maintain a different relationship with the country of origin. Enables people to consider themselves part of 2 different communities simultaneously.
* Eroding the national identities of people, can only ascribe to one nationality- transnational exchange work against the idea of a national identity.
* HYBRIDITY- production of ‘hybrid’ offspring, viewed negatively in context of colonialism as it is viewed inferior. Bhabha gives it a more positive spin- hybridisation as a ven-diagram. New cultural forms.

GROUP 4:

* ‘Kebab ist Kultur’- women don’t always stand up for themselves, accepted as a fact of life.
* Neighbour- represents West, ridicule of kebab owner
* Takes pride in his work- against Western pre-conception
* Condescending idea in the west
* Ketchup- failure to understand local sensitivities, cultural misunderstanding, feels as if country is slighted- fighting against west that demeans East. Is reaction justified?- not intended to offend but an ignorance to cultural sensitivity
* Expectation to conform
* Distancing Schami as narrator and the boy- exaggerated aversion to national stereotypes, more due to an economic conflict
* Conflict in religions due to an economic issue