Worksheet for Liebkind, etc., “Psychology of Ethnic Identity.”

Vr293SU20 May 12, 2020. Prof. Andrew Yang

Try to answer as many questions as you can; don’t worry if you can’t answer all. These questions are all *comprehensive* (fact-based).

This worksheet is *required* as a pass/fail exercise, and its weight toward your Participation grade will be “high.” Not answering all the questions does not earn you a “fail” in this exercise.

You may answer directly on this worksheet. Either way, please name your file Lastname\_Firstname\_Assignmentname\_Studentnumber.docx (ie: Tong\_Xinyu\_EthnicityWorksheet\_1234567890.docx). *I won’t accept any submissions that don’t have your name in the file name*.

We’ll take up these questions in class on Monday.

Page 113:

1. To what degree is ethnicity a person’s “ancestry”? In other words, “ethnicity” and “ancestry” are not the same thing. Nevertheless, what is the relationship between the two?

A: Ethnicity is a matter of subjective belief in a shared ancestry. A common ancestry provides people with feelings of enduring identity and sense of connectedness. However, only the “ancestry” itself doesn’t ultimately forms ethnicity.

1. When people commonly describe an “ethnic group,” what group of people are they usually referring to? According to the text, however, what does ethnicity actually refer to?

A: Ethnic group is sometimes used to refer only to those in less powerful positions which are minority groups. Ethnicity refers to a sense of belonging to a particular ancestry and origin, it actually refers to everybody.

1. What are two ways social scientists describe people’s identities? What is **social identity** comprised of?

A: People’s identities consists of personal identities and social identities. Social scientists describe personal identities by studying self-awareness and describe people’s social identity by means of recognition of and value attached to membership in various group. Social identity is comprised of acknowledgement and acceptance by others.

1. List some of the criteria that might play a role in “the definition and justification of a common origin” for one’s ancestry.

A: Physical similarities, cultural characteristics, language, religion, and historical events and myths.

1. According to the text, to what degree is ethnicity “ascribed”? To what degree is it “achieved”?

A: A person’s ethnicity is ascribed in the sense that one cannot choose the ethnic group into at birth. It is achieved to the extent that the meaning it acquires for one’s total identity can be a matter of choice.

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1. Social psychologists and other researchers analyze ethnic identity on three levels: the *individual*, the *interactive*, and *societal*. Briefly describe each level (don’t spend too long on the third one).

A: The individual level involves intraindividual process and personal characteristics. The interactive level refers to the dynamics of everyday contacts in different situations. The societal level is made up of political, cultural and economic features. The third level mainly studies intergroup relations.

1. One of the ways people form ethnic identity on a societal level is through challenging and responding to “social structures and expectations.” What are some examples of “social structures and expectations”? You can quote from the text and/or think of some of your own examples.

A: The article uses “societal relations, beliefs, norms, and values” as example of “expectations”, and “legislation, dominant discourse, and the power and status differences between ethnic groups” as examples of “social structures”. I think some preference and customs in a group is also an example of expectations. For example, Asian prefer to eat rice rather than wheat.

1. According to the theory of **ethnic identity formation**, what is the optimal outcome for a person to achieve in forming their ethnic identity?

A: The optimal outcome is the achievement of a secure and confident sense of one’s ethnic group members during childhood and adolescence. For adults, a relative stable and secure sense of themselves as ethnic group members is the optimal outcome indicating an achieved ethnic identity.

1. As a person moves from an adolescent to a mature ethnic identity, (s)he goes through several steps. Fill out this diagram with the appropriate terms and give a brief explanation what each term means.

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描述已自动生成

1. List and define the “four conceptually distinct modes of social identification.”

A: 1. Importance: How much one view the group as part of who one is.

2. Commitment: How much one wants to benefit the group.

3. Superiority: How much an individual views his/her group as superior to

other groups

4. Deference: How much one honors and submits to the group’s norms,

symbols, and leaders

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1. Create a table with 2x2 empty cells and appropriate x- and y-axis headers. For the x-axis header, include “strong ethnic identity” and “weak ethnic identity.” For the y-axis header, include “identifying with a new society” and “not identifying with a new society.” Fill out this table with the appropriate terms.

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1. Sometimes an individual is faced with “negative attitudes” towards his/her ethnic identity in a national society. In relation with their ethnic identity, that individual may deal with these negative attitudes in two ways. In relation to their national society, that individual may deal in three ways. List all of these ways (don’t forget to organize your information clearly).

A: The first way of dealing with negative attitudes is to downplay or reject the individual’s own ethnic identity while the second way is to assert his/her pride in the individual’s cultural group.

When it relates to their national society, an individual has three ways to cope with the negative attitudes. First one is to seek to assimilate into the majority by increasing national identification. The Second way is to develop a so-called reactive ethnicity. The last way is reducing their national identification.

Page 116:

1. One way ethnic groups are formed is discursively, ie: through **discourse** or talk. What is one example of this kind of “talk” (keep your answer simple)?

Take the Chinese people living in the Netherlands as an example, they “talk” in three ways to form ethnic identities. They talk about “being”, “feeling” and “doing”. Identically, those means use biological model determined by ancestry; talking about an individual’s own feelings of belonging to the ethnic group; and acting in a way that are typical for this particular ethnic group.

Page 116-117:

1. In what ways might an essentialist view of ethnic identity harm an ethnic group? In what ways might an essentialist view help an ethnic group?

The way of reducing ethnic identity to a fixed and singular way harms an ethnic group. The essentialist view of encouraging the development of complex and flexible identities that include both national and one or more ethnic components are helpful to an ethnic group.