مستغانـــــــم في:2023/04/19

قسم اللغة الانجليزية

الرقم: 06 / ج م/2023

Extrait de Procès Verbal du Conseil Scientifique du Département de Langue Anglaise 19/04/2023

Lors de sa réunion du 19avril 2023, le CSD a validé les deux rapports signés **Favorable** après l'expertise du polycopié de cours de Dr BOUDJELAL Mustapha en vue de l'obtention du grade de professeur.

Les experts désignés sont :

- SARNOU Hanane Professeure université Abdelhamid Ibn Badis, Mostaganem/ Rapport favorable

- ABDELHAY Bakhta Professeure université Abdelhamid Ibn Badis, Mostaganem/ Rapport favorable

Intitulé: A Simplified Course In Intercultural Studies II, a course designed to meet the needs of second year master students of English: Didactics of Foreign Languages

Mostaganem le 19/04/2023

Présidente du CSD

الدكتورة : حنيش فايزة
رئيسة اللجنة العلمية لقسم اللغة الإنجليزية

جامعة عبد الحميد بن باديس
اللجنة العلمية لقسم اللغة الإنجليزية
كلية الآداب واللغات الأجنبية

UNIVERSITY OF ABDELHAMID –IBN BADIS-MOSTAGANEM

FACULTY OF FOREIGN LANGUAGES

DEPARTMENT OF ENGLISH

A SIMPLIFIED COURSE IN INTERCULTURAL STUDIES "II"

A COURSE DESIGNED TO MEET THE NEEDS OF SECOND YEAR MASTER STUDENTS OF ENGLISH: DIDACTICS OF FOREIGN LANGUAGES

Dr. BOUDJELAL MUSTAPHA

Applied Linguistics and Intercultural Studies, Ph.D.

Mostaganem University

mustapha-boudjelal@hotmail.com

Academic Year: 2022-2023

Course Specification

Course name: A Simplified Course in Intercultural Studies "II"

Meeting days: Sunday and Tuesday, room 29, Fall Semester 2023

Course organizer: Dr. Mustapha BOUDJELAL

Contact e-mail: mustapha-boudjelal@hotmail.com

Level: Second year master degree (Didactics of Foreign Languages)

Credit:

Course prerequisites: Average level in English (speaking, listening, writing and reading)

Required texts: Handouts and articles provided in the classroom

Introduction

There is no doubt that effective cross-cultural communication and intercultural encounters necessitate developing certain understandings as to the main traits of these practices. Intercultural speakers, using Kramsch's words, need to be knowledgeable about the main types of inter/cross-cultural encounters, the various forms of stereotypes and prejudices, Othering and its articulations, cultural adjustment and its norms, and cultural dynamism, among other salient aspects of cross-cultural contexts.

In fact, the outlined key issues in *Cultural Studies* were introduced in the previously suggested course "***A Simplified Course in Intercultural Studies*** I", which was proposed to meet the basic needs of Master one students, Didactics of Foreign Languages in the debated subject (approved by two experts). Nevertheless, cultural phenomena develop various levels of complexities which, I believe, need to be introduced to the learners at different stages. In other words, cultural encounters and their traits, as they mingle with language use, discourses, power, ideologies, identities, nationalism etc., become uneasy to understand, let alone to master. Moreover, the basic understandings introduced to Master One learners would not be sufficient for deep and critical understandings of cross-cultural phenomena. Given the outlined motives, I reckon that Master Two learners need to be introduced to other issues in Intercultural Studies, covering the interplay between culture and other constructs such as race, ethnicity, gender, nationality, and ideologies, among others. Building on the previously acquired knowledge and skills (master one course), the learners would have developed over the previous year, I suggest another course entitled: "***A Simplified Course in Intercultural Studies*** II", to meet the needs of master two learners in the subject of Intercultural Studies.

Course Description

The course in "*Intercultural Studies*" is designed to meet the needs of Second -year Master learners of Didactics of English as a Foreign Language. The learners , whom this course targets, are supposed to have developed basic understandings with regard to cross-cultural encounters and their forms, forms of stereotypes and prejudices, Othering and its mechanics, and cultural dynamism. The course necessitates average class -size which does not surpass 25 students. The different upbringings and cultural backgrounds of the learners are advantageous since they may be used as illustrations which consolidate the existing cultural diversities within this world, and which this course in intercultural studies aims to highlight.

This course was designed along with two main approaches that anchored teaching and learning practices over the past decade: learner-centered approach and outcomes' –based approach. These two approaches, though different, prioritise learners' lacks, needs, wants and expectations. To begin with learners' centeredness is reinforced via the contents of the course that encourage the learners to be active, autonomous, and independent, since the information provided in the classroom about other cross-cultural encounters and journeys needs further readings and profound research. Most importantly, the selection of the topics in the subject of intercultural studies were purposefully chosen, taking into account the current and global debates about cultural issues, in addition to what the learners are expected to learn in the targeted subject. The suggested course disregards content-first approach that mainly stresses the transmission of the content of the subject as it prioritizes teachers' delivery of information and eschews learners' activity and autonomy. Under the same line of thought, the design phase of this course did not neglect the role of the teacher, since it emphasised their role as facilitator of the cross-cultural contents of the lectures, when explaining certain difficult part of the lecture, terminologies and orienting learners' thoughts and ideas.

Given the significance that this course in intercultural studies attaches to learners' autonomy, activity and independence, it follows a *backward method* of course design which begins by identifying learning goals to, later, scaffold them along with effective methods of teaching and assessment parameters. The suggested course identified various aims such as developing knowledge about various forms of cultural diversity, recognising subcultures within mainstream cultures, getting to know cultural minorities and their struggles, developing awareness about privilege and its roots, dealing with the constraints of interethnic relationships, widening one's understandings of cultural identities, and critically approaching the interplay between language, power, knowledge and discourse in the Western representations of the Orient and the Oriental representations of the West. It also suggested befitting teaching methods and assessment frameworks that align with the mentioned goals. The proposed course goes along cyclical rather than linear dimensions, based on Butcher et al. Moon's(2006) course design framework and hence underscores the interplay between the ensuing touchstones of effective teaching /learning processes: learning outcomes (congruence), teaching content, teaching strategies, and assessment.

Course Aims (Long term)

As to the long term aims, this course in Intercultural Studies seeks developing learners' knowledge about other cultures and cultural practices, critical skills, tolerance, openness and objective perspectives when dealing with sensitive cultural issues.

With regard to developing learners' knowledge, this course, via its eight lectures, targets broadening Master Two learners' understandings about cultural diversity, subcultures, ethnic minorities within mainstream cultures, interethnic relationships, cultural identities, etc. This necessary knowledge, I believe, allows them to recognise these cultural forms and practices in their lived experiences, and thus respect individuals and groups which identify with the aforementioned cultural categories and backgrounds. Most importantly, it aims at highlighting implicit and unnoticed links between various forms of cultural practices and social and cultural constructs, mentioning, for instance the interplay between privilege and gender, the reciprocity between power and minoritization, and the rapport between of privilege and race, etc.

Most importantly, this course triggers developing learners' critical skills, especially when approaching the before-mentioned implicit interplays. For instance, recognising the impact of race and ethnicity on identities and social order, the learners are likely to identify the negative and the positive sequels of these constructs, and thus develop empathy towards individuals whose identities are marked by race and ethnicity. Moreover, the learners will enhance their critical competence as they understand that, for instance, privilege is practised along with other constructs, such as age, gender, economic status, etc. Therefore, this deep understanding will enable them to be fair and just when taking positions towards privileged and unprivileged individuals in their daily lives. Most importantly, criticality is emphasised towards the end of the course, whereby the learners get to explore and analyse the intricate rapport between language, power, knowledge, and ideologies, as they approach Orientalism and its ideological discourses. In line with this, they will be able to understand power practices communicated through discourse. These critical skills will help them decipher implicit and distorted meanings in different fields, including their life experiences.

Objectives of the Course (short-term)

Based on Bloom's taxonomy (1956,1964, 1972, 2001), this course suggests various objectives which aim at detailing and transforming the already mentioned course goals into measurable learning outcomes, easily assessed and evaluated at the end of the semester.

As to the objectives (short-term), this course is divided into different units according to the commonality of themes they cover. **The first unit** deals with cultural diversities in the world. It embraces two lectures: **Cultural Diversity** (lecture one) and **Subcultures** (lecture two). The main objectives of this unit turn around developing learners' understandings as to cultural diversity, and most importantly, observing it through the exploration of some case studies that approached it in social seams. In line with this, it also introduces the learners to the main theories to cultural diversity advanced by scholars over the past years. Consolidating the previously advanced knowledge, this unit seeks introducing the learners to the process of fragmentation within mainstream cultures. It thus aims at enlightening learners' minds about the existence of subcultures that, though looking different from mainstream cultures, exhibit complex cultural routines and norms. In the same vein, the learners are introduced to music subcultures, their distinctive traits, and the motives that push individuals to join them.

The second unit tackles the interplay between culture and ethnicity. The main objective of this unit, which joins lecture three (**Culture and Ethnicity**) and lecture Four (**Interethnic Relationships**) is to clear away the confusion between race and ethnicity, as most of the time, they are used interchangeably. Moreover, it aims at developing the intricate rapport between ethnicity and identities. Moreover, they will differentiate between essentialist and dynamic understandings of ethnicity. At this stage, the learners will explore the various ways whereby individuals deconstruct and reconstruct their identities with regard to ethnicity, as they will analyse two different case studies: Metropolitan Toronto (Breton, et al., 1990) and Sweden. Most importantly, they will be familiarized with the concept of composite identity which displays the multiplicity of one's cultural identity. By the same token, the learners will be introduced to the impact of ethnicity of relationships, as they develop their knowledge about the various types of ethnic relationships, differentiating between them and other forms of relationships. Chiefly, via three case studies, the learners will be able to observe certain hindrances that obstruct these types of relationships.

The third unit covers the concept of privilege (lecture five: **Culture and Privilege**) and the process of minoritization (lecture Six: **Culture and Minorities**). The main objective of this unit relates to developing learners' understandings as to the meaning of privilege, its types, and how it affects individuals and groups. It underscores its interconnectedness with other constructs such as race, gender, abilities, age, socioeconomic status, and social practices. This part of the third unit clarifies the tight rapport between privilege and oppression. Most importantly, it unveils the unconscious traits of privilege and suggests effective ways of mitigating its sequels. The second part of this unit builds on the concept of privilege and introduces the learners to processes of minoritization which, we argue, create unprivileged groups, known as "minorities". At this stage, the learners are introduced to some understandings of minorities, their types, their traits, and their rights. It then offers a critique on minoritization, covering discourses on conflict between majorities and minorities. The learners will have the chance to explore minorities' daily struggles as they deal with a case study on minorities in the Netherlands. Most importantly, this unit introduces the learners to integration policies with regard to minorities and questions the theory of multiculturalism.

The fourth unit embraces constructions of cultural identities (lecture seven: **Cultural Identities**) through knowledge, language, discourse, and power (lecture eight: **Orientalism and Occidentalism**). It aims at highlighting the complex roles language plays in forming and shaping identities. The learners are introduced to the shift in the understandings of identity during Modern and Postmodern time frames. The main objective of the first part of this unit relates to enabling the learners to identify cultural identity through language crossing, race, ethnicity, nationalities, and stereotypes. Howbeit, the second part of this unit embraces the intricate rapport between knowledge, discourse and power and its impact on forming cultural identities. In this part, the learners are introduced to Orienatlism, exploring its three main historical paradigms and its discourses on the Orient. It then explores Occidentalism and its discourses as well, allowing the learners to discover the use of language in describing other cultural identities, without a shadow of doubt, ideologically.

Contents and Structure

The lectures are ordered in relation to shared themes, simplicity and complexity, moving from basic information with regard to intercultural studies to more challenging aspects, introduced by the end of the course. We preferred less packed content given the significance we give to learners' autonomy and interaction with the suggested materials genuinely and effectively. It also enables the learners to critically approach the lectures since it refers to

different theoretical grounds that allow comparison of ideas and objective approaches of perspectives. It caters for every learner no matter their cultures and belongings, since it exemplifies cultural studies along with different cultures. It also consolidates learners' knowledge as it offers them the chance to analyse cultural aspects in real contexts, case studies and purposeful illustrations. This comprehension consolidation is also supported along with various purposeful questions that follow each part of every lecture.

Effectively aligning with the designed aims and the objectives previously mentioned, this course in "*Intercultural Studies*" comprises eight lectures grouped into four units. To boost learners' knowledge and facilitate the understandings of each lecture, we appended a glossary to each lecture, explaining the main keywords and terminologies of the provided texts. The first unit embraces two lectures (Lecture 1 & Lecture 2). The first lecture, entitled "**Cultural Diversity**", introduces the learners to cultural diversities in social settings (social seams). The second lecture, named "**Fragmentations and Subcultures**", allows the learners to explore subcultures and their traits with regard to mainstream cultures. **The second unit** joins lecture three (**Culture and Ethnicity**) and lecture four (**Inter-ethnic relationships**). The third one covers the interplay between identities and ethnicity, highlighting the difference between race and ethnicity. The fourth lecture (**Culture and Interethnic Relationships**) digs deeper into ethnicity and tackles the nature of interethnic relationships and the obstacles that hinder their success. The third unit includes lecture five (**Cultures and privilege**) and lecture six: **(Culture and Minorities).** Lecture number five introduces the concept of privilege and its intersectionality with gender, race, ethnicity, etc. However, lecture number six builds on the previous lecture and explores minorities, their traits and their rights. The last unit assembles lecture seven (**Cultural Identities**) and lecture eight (**Orientalism and Occidentalism**). The former covers cultural identities and their traits, while the latter displays, analyses, and contrasts between discourses on the Orient and the West.

At the end of the course, learners are expected to:

- ✓ have developed their understandings about cultural diversity, subcultures, ethnicity, ethnic relationships, privilege, minorities, cultural identities, Orientalism and Occidentalism;
- ✓ be able to identify cultural diversity in different settings, including social seams;
- ✓ be able to know the main differences between mainstream cultures and subcultures, as well as the main motives that lead to constructing those types of cultures;

- ✓ be able to distinguish between race and ethnicity, and the role of ethnicity in forming identities;
- ✓ be able to differentiate between different kinds of cultural relationships, such as interethnic relationships;
- ✓ be able to recognise privilege, its roots, its implicit nature, and how it impacts individuals and groups;
- ✓ be able to distinguish between majorities and minorities, focusing on power rather than population density;
- ✓ understand the complexity of cultural identities and how they relate to language, ethnicity, gender, etc;
- ✓ be able to critically approach discourses on identities that use power, language, and hegemony to portray cultural identities in a biased way.

Time-management

The designed course is planned to be delivered via face-to-face teaching/learning methods. Moreover, the content of the course is taken on a full time due the continuity identified in the units it entails. It is designed to meet the needs of the learners along the fulfilment of one estimated semester-study that collocates with a 24- hour-time. The time is dedicated to the delivery of the lectures and the accomplishment of classroom activities, etc. After the end of the formal teaching (the end of each semester), the final part of the course assesses learners' achievements via formative assessment modes.

Methods and Techniques of Instruction

Given the fact that the course covers the subject of "*Intercultural Studies*" along its complexities, it necessitates using different teaching methods and techniques that allow various perspectives and views to be aired and discussed in the classroom. The following three methods were used: informational, attitudinal, and behavioural methods. The informational methods were employed when seeking developing learners' knowledge about particular cultural aspects of the lectures, such as the types of cultural diversities, traits of minorities, definitions of privilege etc. As to the techniques which develop the required information, this course refers to: brainstorming, lecture-lecture forum (with questions/answer period), buzz groups (short time limited discussion on a given subject), group discussion (on a given topic),and class-discussion. Since developing moderate attitudes towards cultures is important in dealing with cultural issues, this course refers to attitudinal teaching methods via referring to task groups when dealing with subcultures, minorities, unprivileged groups, etc.

Moreover, adequate behaviours are of equal significance in this cross-cultural journey; therefore, the behavioural teaching method is processed along with case studies and critical incidents. To facilitate understanding the suggested lectures, the course provides illustrations, handouts, auditory and visual aids, and learning exercises to provide opportunities for the learners to clarify, question, apply and consolidate new knowledge about their cultures and others'. In addition to the afore-mentioned methods of teaching about other cultures, the advocated course entails additional methods that enhance the learning process. They include: contact time and directed self-study. While the former describes contact between learners and teachers via lectures, the latter alludes to further readings (see the appended bibliography) about different topics in intercultural studies. These two methods, undoubtedly, reinforce the implemented learning approach, learners-centered approach. Moreover, the included strategies encompass: lecturing and explaining, inquiry and discovery, reading reaction, paper reaction activities, and reading reaction activities.

Recommended Study Habits

Since the course is enriched by the views that each learner brings to the classroom, group-work is recommended as a study habit.

Assessment Modes

One pertinent question that learners ask at the beginning of the course is how they will be assessed and evaluated in the subject. It is true that both assessment and evaluation in the subject of *Intercultural Studies* are quite arduous and knotty. For such reasons, the advocated course refers to various assessment and evaluation frameworks to account for the knowledge, skills and attitudes developed and acquired by the learners at different instruction stages. The implementation of these tools was in accordance with the learning outcomes and the objectives of the course. As to the part of assessment, this course refers the three main assessment types to gather information about learners' cross-cultural journey, charting their progress and outlining the difficulties they encounter when dealing with the contents of the lecture. The course starts with diagnostic assessment. The purpose here is to gauge learners' prior knowledge (background knowledge) about the following key concepts: cultural diversity subcultures, minority cultures, privileged groups, ethnic groups, etc. Summative assessment is used to evaluate learners' academic achievements over distinct periods of time via tests, quizzes, exams, home-works, etc. It is employed since it allows the learners to reflect on their understandings of the lectures' contents and whether or not the learning outcomes are achieved. This course employs the three main types of summative assessment: product

assessment, performance assessment and process-focused assessment. As to product assessment, it refers to the following assessment tools: classroom activities, essays and summaries. To assess learners' performances, this course uses: debates, tests, group-work, buzz groups, minute paper, muddiest point activities, and misconception tests. Most importantly, since this course in intercultural studies aims at developing learners' criticality and objectivity when approaching different cultures, it assesses learning processes (process-focused assessment) along with reflective thinking and oral presentations. Formative assessment, kept for the end of each semester, aims at assessing the learning goals advanced in this course.

Grading procedures

- Grades in this course will be based on the following assignments:

Assignments	Scores
Periodical tests	10/20
Attendance	5/20
Participation	5/20
Exams	20/20
Resit exams	20/20

Table 1: Assignments and their scores

- Grading will go along the following standards:

Verbal evaluation	Scores
Poor	4-9/20
Average	10/20
Good	11-13/20
Very good	14-16/20
Excellent	17-19/20

Table 2: Verbal evaluation and scores

assessment, performance assessment and process-focused assessment. As to product assessment, it refers to the following assessment tools: classroom activities, essays and summaries. To assess learners' performances, this course uses: debates, tests, group-work, buzz groups, minute paper, muddiest point activities, and misconception tests. Most importantly, since this course in intercultural studies aims at developing learners' criticality and objectivity when approaching different cultures, it assesses learning processes (process-focused assessment) along with reflective thinking and oral presentations. Formative assessment, kept for the end of each semester, aims at assessing the learning goals advanced in this course.

Grading procedures

- Grades in this course will be based on the following assignments:

Assignments	Scores
Periodical tests	10/20
Attendance	5/20
Participation	5/20
Exams	20/20
Resit exams	20/20

Table 1: Assignments and their scores

- Grading will go along the following standards:

Verbal evaluation	Scores
Poor	4-9/20
Average	10/20
Good	11-13/20
Very good	14-16/20
Excellent	17-19/20

Table 2: Verbal evaluation and scores

Assignments' description

Periodical tests

The test includes three main questions or statements, retrieved from taught lectures and classroom discussions. The students are not requested to rewrite the content of the lecture; however, the need to reflect on their views, understandings and further readings. In such tests, critical thinking and argumentation are necessary.

Exams

The exam occurs at the end of the semester. It has more or less the same qualities of the test expect that it examines learners' understandings of various lectures. Under this spirit, the learners need to synthesise many lectures in a coherent and concise way while answering the exam questions.

Participation

Participation is considered as an essential component of the process of assessment. Learners are expected to participate respecting others' views and ideas. Participation is graded on a regular basis. Students' classroom participation relates to:

- ✓ Sharing readings in the classrooms with classmates,
- ✓ doing home –works,
- ✓ asking an answering questions,
- ✓ taking notes during class discussions.

Attendance

For attendance, the score of 5 represents learner's attendance in every class (any unjustified absence influences the points given to attendance.

COURSE CONTENTS

Dr. Mustapha BOUDJELAL

Applied linguistics and intercultural studies

Mostaganem University **Academic year: 2022-2023**

UNIVERSITE Abdelhamid Ibn Badis MOSTAGANEM

Lecture one: Cultural Diversity

The main objectives of the lecture:

1- Understanding what is meant by cultural diversity.

2- Getting to know the main approaches to cultural diversity.

3- Observing cultural diversity in real contexts (social seams).

Lecture's Content

- ***Brainstorming***

1- Understandings of Cultural Diversity

2- The Significance of Cultural Diversity

3- Social Seams and Cultural Diversity

4- Cultural Diversity in the South End, Boston by Laura M. Tach (2014)

5- Approaches to Cultural Diversity

5.1. Recognizing Cultural Diversity

5.2. Treating People with Different Cultures Equally

5.3. Protecting Minority People and Their Cultures

5.4. Group Identity

5.5. Cultural Diversity and Dialogue

- ***Synthesis of the main points discussed***

Brainstorming :

Our world is a medley of varied age, cultures, religions, races, ethnicities, genders, social and economic statuses, sexual orientations, etc. Within the already vast myriad of differences, every individual person has a multitude of various experiences, thoughts, opinions, desires, and so forth. Simply put, there is no shortage of variety in regards to humanity. And with each of these variances comes an opportunity to learn, step outside of one's comfort zone, and see new perspectives through having a dialogue (Saltaga, S., 2017).

Question:

1- What is the above paragraph about?

1. Understandings of Cultural diversity

Cultural diversity, the review of the literature documents, received due attention as to its very meanings and its implications on different life sectors. Indeed, its perplexing nature emanates from the different definitions attributed to it by scholars. Though the concept of cultural diversity has been discussed and approached by many scholars of different fields, it remains a source of ambiguity, especially when gelled to debates about "multiculturalism, identity, anti-discrimination policies, and educational contexts (Brewster et al. 2002; Vertovec/ Wessendorf, 2004, as cited in Jindra, M., 2014).

Some understandings, like the ones provided by Pincus (2011); Susser and Patterson (2001), affiliate between the debated concept and individuals' practices, beliefs, and attitudes. Other understandings, these scholars believe, are deeper and more complex since they relate cultural diversity to "socially constructed categories" such as "race, ethnicity, class, nationality, gender, and sexual orientation (as cited in Jindra, M., 2014).The same definitional orientation is shared by Vossughi, (2000:54) who outlines cultural diversity as: ""*Cultural diversity includes (but is not restricted to): language, race, ethnic background, country or region of origin, dress, values, religion and associated practices, social and community responsibilities, sexuality, disability, notions of family, family responsibilities, political views*"(as cited in ibid.).

Given the tight link between cultural diversity and various socially constructed categories, one may affiliate between it and Weber's concept of life conduct (Lebensfu¨ hrung). Cultural diversity may also find grounds in Anthony Giddens' concept of "lifestyles", defined as the set of habits and orientations embracing modes of acting, routines of dress, diet, and favoured

milieu for encountering others (1991:81, as cited in Jindra, M., 2014). Another interesting understanding of cultural diversity is provided by (Milner 2004:101) who defines it as a "lifestyle pluralism" that is pictured to a "*melange of relatively unranked groups*[1] *that have differing life styles and discernable social boundaries*." Some scholars, such as Cong Lin (2019), see cultural diversity as "*a reality of coexistence of of diverse knowledge, beliefs, arts, morals, laws, customs, religions, languages, abilities and disabilities, genders, ethnicities, races, nationalities, sexual orientations, etc., of human beings***".** The same author argues that it also delineates a given reaction to this complex reality which is established in particular choices by individuals as to ways of living together.

Other understandings of cultural diversity conceive it as an approach that acknowledges difference. This is identifiable in the field of education whereby one different approaches to cultural differences such as: "*feminist, intercultural and integrative education, which share categories of gender, migration and disability as sources of difference*" (as cited in Lin, C., 2019).

Elucidating the meaning of cultural diversity, an analogy between diversity and difference[2] needs to be made. On the one hand, difference suggests clear distinction between traits and markers. Diversity on the other hand, represents and underscores "multiplicity", overlapping and crossing between sources of human variability". Cong Lin (2019:930) adds: " *In this sense, cultural diversity is increasingly being employed and defined with relation to social and cultural variability in the same way as "biodiversity" is being used when referring to biological and ecological variations, habitats and ecosystems*".

Diversity Dictionary [n.d.] puts the following definition forward: "*a situation that includes representation of multiple (ideally all) groups within a prescribed environment, such as a university or a workplace. This word most commonly refers to differences between cultural groups, although it is also used to describe differences within cultural groups, e.g. diversity within the Asian-American culture includes Korean Americans and Japanese Americans. An emphasis on accepting and respecting cultural differences by recognizing that no one culture*

[1]Michael Jindra (2014:54) warns: "*It is important to keep in mind, however, that these groups are not just self-chosen, but power and structure often play a role in forming them".*

[2] The notion of difference is believed to create various problems when it comes to including other sources of differences and in establishing connection between these differences (KRÜGERPOTRATZ/LUTZ 2002, as cited in Cong Lin, 2019).

is intrinsically superior to another underlies the current usage of the term" (as cited in Lin, C., 2019).

Cultural diversity also refers to different lifestyles and identities that are co-constructed in "glocalized[3]" settings that, by means of complex interplays, hybridize each other. (Van Londen De Ruijter, 2003, as cited in Lin, C., 2019). It also represents ways of addressing it in studies. In relation to this, one may identify two approaches to it: descriptive and prescriptive approaches. The former represents groups' diversities in structures and their ways of approaching heterogeneity. The latter, however, deals with how these groups should interact with each other (Lin, C., 2019).

Questions

1. What is the source of the ambiguity of cultural diversity definition?
2. Identify the two levels of cultural diversity definitions!
3. Explain what is meant by Weber's concept of life conduct and Anthony Giddens' concept of "lifestyles!
4. What do authors mean by "cultural diversity is a reaction to a complex reality"?
5. What is the difference between diversity and difference?
6. What is meant by descriptive and prescriptive approaches to diversity?

2. The Significance of Cultural Diversity

As to the evolution of the concept of cultural diversity over time, Cong Lin 2019:932) says: "*In the course of this debate, diversity has evolved from being perceived as a problem and later as a challenge to being seen as a resource and afterwards as a right*". As to the significance of cultural diversity in cultural encounters, Cong Lin (2019:ibid.) comments: "*In addition, cultural diversity provides people an opportunity to transcend their own ways of being and interact with others to understand and experience different ways of being. It makes countries, workplaces, and schools become more interesting places*".

As to the implications of cultural diversity, scholars identify positive and negative aspects on different fields such as innovation. Scholars like Milliken et al., (2003) see it as double-edged sword. To begin with, cultural diversity is believed to be among the essential aspects of

[3]Glocalization is the adaptation of global and international products, into the local contexts.

innovation (Schumpeter, 1934; Nelson and Winter, 1982, as cited in Ozman, M., and Erdil, E., 2013). As to the boons of cultural diversity, it was found that technological diversity is likely to boost the potentials for innovation (Fleming, 2002; Garcia-Vega, 2006; Quintana-Garcia and Benavides-Velasco, 2008, as cited in ibid.). It also assists innovation and fuels the synergies which result from the divergent points of view of culturally different co-workers. In this way, it may be stated that culturally diverse groups tend to use information more effectively (Dahlins et al., 2005; McLeod et al., 1996). Nevertheless, one may also identify certain bans as to cultural diversity due to the common conflicts and issues of communication that emanate from workers' different cultural backgrounds (Milliken et al., 2003, Bouncken 2004; Niebuhr 2009, as cited in ibid.).

Questions

1- What is the significance of cultural diversity for communicative encounters?

2- How does it boost innovation?

3- What are the drawbacks of cultural diversity?

3. Social Seam and Cultural Diversity

When approaching cultural diversity and contacts between culturally diverse groups, two main theories may be identified. The first one, named "Group Threat Theory", states that interacting with other groups (closely) is likely to decrease trust (Blalock, 1967; Blumer, 1958). However, the second theory, known as "Group Contact Theory", argues that close interaction enhances tolerance, understanding and trust (Allport, 1954; Gaertner et al., 1993; Pettigrew and Tropp, 2000, as cited in Tach, L.M., 2014).

In relation to the afore-mentioned theories, it was found that social seams are likely to support cultural diversity, given the fact that the interaction between the members is meaningful and targets a common goal (Aronson, Bridgman, and Geffner, 1978; Cook, 1990; Slavin and Cooper, 1999, as cited in ibid.). Social seams are believed to be a befitting space for cultural diversity to flourish, especially when they display amenities which meet the needs of different groups, solid social organizations that are able to achieve certain goals without excluding certain cultures and social networks that account for the diverse groups (Chaskin and Joseph, 2011, 2010; Tach, Pendall, and Derian, 2014, as cited in ibid.).

Social seams can take different shapes, for instance, one may identify parks, schools, libraries, street fronts, and other public neighborhoods. These milieus, which are shared by all members, fall within the category of social seams since they allow people to gather and meet (Jacobs, 1961; Nyden et al., 1998). Laura M. Tach (2014:17) discusses the significance of social seams in encouraging cross-cultural diversity among members. She states: *These settings are desirable features of a community because they provide settings in which cross-group interaction, and even engagement, can occur. They give residents reasons to come together during the routine activities of daily living and provide venues to realize shared needs and interests*.

However, these social seams may be both inclusive and exclusive. For instance, meeting the needs of the members by providing amenities may be contentious, given that some members' preferences differ from others' (Chaskin and Joseph, 2013). In other cases, the presence of amenities and institutions may create unequal use of them, in case they are not tailored to meet the needs of advantaged and disadvantaged residents [4](Chapple and Jacobus, 2009, as cited in Laura M. Tach , 2014). Laura M. Tach (2014:19) states that, for social seams to support culturally diversity, some the following challenges need to be raised: *The challenge for diverse communities, then, is to create and sustain social seams that meet the needs of diverse resident populations; a secondary challenge is to craft social seams so that they serve as sites for meaningful positive interactions*.

Questions

1- The above paragraphs mentioned that social seams support cultural diversity given certain conditions! What are these conditions?

2- What are the features that characterize social seams and which foment cultural diversity?

3- How can social seams be inclusive and exclusive?

4- What are the challenges pointed at by Laura M. Tach (2014)?

[4]Freeman (2006) found evidence for these dynamics in his analysis of low-income residents' views of their gentrifying neighborhoods in New York City. Many of the residents Freeman interviewed appreciated the new retail investment, particularly new supermarkets and drug stores, that accompanied the influx of affluent residents to their neighborhood. Residents were also quick to point out, however, that not all businesses catered to their tastes or price points, and some residents even reported resentment and feeling priced out of new businesses. The types of goods and services attracted by more advantaged residents may offer positive externalities, but certain types of businesses signal subtle (and even not so subtle) forms of exclusion as well. (as cited in Laura M. Tach, 2014)

4. Cultural Diversity in the South End, Boston by Laura M. Tach (2014)

Located in Boston, the South End is believed to be founded in the 19th century. It was built along English construction style surrounded by "oval parks" to motivate upper class citizens to settle in. However, after Depression (1873), the city lost its appealing prestige, and as "property values dropped, immigrants settled in it." As time elapsed, the city became "the most diverse neighborhood in the city, including 36 ethnic and racial groups" (King, 1981, as cited in Laura M. Tach, 2014). Howbeit, the area obtained negative reputation due to certain practices. Laura M. Tach (2014:18) comments: "*The area also gained a negative reputation as a skid row because of its dense concentrations of rooming houses, bars, gambling, and crime. The quality of the housing stock gradually declined, driven by absentee slumlords and impoverished tenants*".

Another room for cultural diversity was introduced to the neighborhood as Urban Renewal Programme targeted Boston by 1950's. This programme aimed at developing the area so as *to attract "higher income residents" by means of widening the city's tax base and promoting private investment in the neighboring business districts* (Laura M. Tach, 2014). The Urban Renewal, as it was expected, brought changes to the area. Laura M. Tach (2014:20) elaborates on the idea stating: "*After urban renewal, the South End experienced large-scale gentrification and skyrocketing real estate prices. The area did not become solely high income, however, but maintained an economically diverse resident population because of the wide range of affordable housing options in the neighborhood—public housing projects, affordable developments, and mixed-income buildings*. As stated by Laura M. Tach (2014), the South End , by the 1990's, embraced various ethnic and racial groups, including non-Hispanic (about 50 percent), about 15 percent Asian, and about 15 percent Hispanic. As to African Americans, Laura M. Tach, 2014 (ibid.)states: "*The share of African-American residents has declined since 1990, from about 25 to about 14 percent, and the share of non-Hispanic White residents has grown slightly, from about 40 to about 50 percent.* However, despite this fluctuation in the mobility of cultural groups, this area remained culturally diverse; given the fact the 28 percent of the inhabitants of the neighborhood descended from foreign origins and speak different languages. Laura M. Tach (2014:20) comments on cultural diversity in South End:

> In many ways, the South End is the model of a successful, stably diverse community. It has maintained a diverse population for many decades, in part because of organized efforts during urban renewal to create affordable housing that preserved a mixed-income population in the face of gentrification. The South End benefits from close

> proximity to the central business district and Boston's many cultural attractions, resulting in a tight real estate market that continues to attract affluent residents. The mixed-use design of the community provides access to plentiful neighborhood resources and amenities within walking distance. These features yield a vibrant and varied street life, rich cultural organizations, and a thriving artistic community. Diversity is a prominent part of the neighborhood's identity, and the neighborhood therefore attracts residents who say they value that diversity.

Questions

1- How did Depression (1873) affect the South End? (Positive/negative)
2- What are the changes brought forward by Urban Renewal?
3- What are the main ethic and racial groups that live in South End?
4- What are the features that make South End a successful model of cultural diversity?

In this case study, the author attempts, via using multilevel approach to community social dynamics, to explore dimensions of inclusion and exclusion exercised in South End in culturally diverse settings. Most importantly, the study compares between residents' beliefs about diversity and their actions in their communities. The author states the following aims of the study:

1- Examining what residents say about the diversity of their community.
2- Contrasting what residents say about their neighborhood with what they do—their actions within the neighborhood.

As to the results' phase, Laura M. Tach (2014) found that the interviewed residents appreciated the South En's diversity. They also argued that cultural diversity (racial and ethnic diversity) went hand in hand with economic diversity (income). Howbeit, she discovered that their beliefs about cultural diversity, which are somehow positive, are not translated in their daily practices, since she noticed that there was "little cross-race and cross-class contact. She says (2014:19): "*but a closer examination of their daily routines and use of neighborhood organizations and public spaces revealed little cross-race or cross-class contact. Instead, residents engaged in microsegregation, or homogenous pockets of interaction and organization within the larger neighborhood*.

Question

1. How can social dynamics in (The South End) be both inclusive and exclusive?
2. What is the paradox identified in the results by the author?

The table below presents some of the residents' views about cultural diversity in South End (adapted from the case study by Laura M. Tach, 2014):

The Residents /description	**Their statement about diversity**
John, a White, moderate-income city employee, had recently moved himself, his wife, and his daughter into a two-bedroom affordable condominium in a mixed-income building.	*As he explained it, "The building is occupied by owners: one-third low income, one-third moderate income—that's us—and one-third own it outright. That's the makeup of my building. It's an ethnic bouillabaisse mixture, okay? And we love living there."*
Angel, a Hispanic low-income resident who had lived in the South End since the 1970s.	"*There is a great interesting mix of people, of income ranges and races and all sorts of things. Because no one ever owned it [the South End]. It wasn't like other neighborhoods in Boston that had been Irish forever, or had been Black, or had been whatever. It was always a mix. So, people just mixed better 'cause no one owned it*."
Hannah[5], an African-American resident who grew up in the racially segregated Roxbury section of Boston before moving to the South End as an adult,	*"I don't know the statistics, but it has to be one of the most racially and ethnic and economically diverse areas of Boston. I mean, I can't think of anywhere with such a mix of people. Like. . . just looking around the park, it's very diverse, and obviously, I mean, it's an obvious statement, but the luxury condos and housing projects. I can't think of anywhere that has both ends of the spectrum in such a way".*
Gloria,a White professional	*"You've got the very rich and the very poor. And you've also got the whole alternative scene. Versus there are some neighborhoods that have more minorities but not as many rich people [and are] not really alternative."*
Rosa, a Peruvian woman who grew up in a predominantly Hispanic part of Boston	*"I didn't want to be somewhere where there was only like one race, you know, just Hispanics or just White, just Black. I just wanted something very diverse. . . . It's really rich in culture, and that's*

[5]In addition to talking about racial and economic diversity, residents also mentioned a diversity of lifestyles in the neighborhood—gay residents and artists juxtaposed with young professional couples with baby carriages and with addicts and homeless individuals using the neighborhood's hospital, clinics, homeless shelters, and transitional housing (Laura M. Tach, 2014).

	what I really like and I enjoy."
Marilyn[6], an affluent White architect	*The social aspects are so beneficial and so interesting. . . . You really see the struggles—you know, it's the kinda neighborhood that you see things and, boy, makes you appreciate what you have. . . . It makes you wanna reach out to some extent also and be more understanding of people in different situations."*
Regis[7], an African-American subsidized tenant in a mixed-income building	*..recalled that when men from a nearby halfway house were suspected of "shooting up" in the tool shed of the community garden next door, his neighbors "made up little cards so everybody had all the security numbers and could call 911 from their cell. We got rid of them, but it was a lot of work. . . . That never would have happened in Mattapan [the high-poverty neighborhood where he lived before]."*
Sam, a high-income resident and leader of a neighborhood association	*This neighborhood, in my opinion, has great opportunities to promote people getting along from different backgrounds. You certainly see people of different colors and different sexualities and backgrounds walking around on the street. . . . So the opportunity, I think, is there. . . . So it's a question of, do they go to the same daycare center, and do their children interact? Do they shop at the same stores?*

Table 1: South End's Beliefs about Cultural Diversity (adapted from the study conducted by Laura M. Tach (2014)

[6] Respondents also perceived certain personal benefits to living in a diverse neighborhood, although the type of benefits they perceived varied along race and class lines. Few respondents of any race or income bracket mentioned upward mobility as a potential benefit of living in a diverse community, but many affluent and White respondents reported that living in the South End had made them more tolerant of others from different backgrounds (Laura M. Tach, 2014).

[7] By contrast, the main benefit perceived by many lower income and minority respondents was a greater feeling of safety. Many had either lived or spent considerable time in more disadvantaged, segregated neighborhoods with higher rates of crime and victimization. They felt much safer in the South End, where indeed violent crime rates are lower than in many of Boston's poorer neighborhoods. They noted that the presence of groups with more power—namely the more affluent homeowners—demanded a greater presence of and responsiveness from police and city services. Laura M. Tach (2014)

Questions

The table above mentions some of South End residents' views about cultural diversity in the area. In a group work, try to analyze their answers, relating between their views and their biographies. Compare between their answers!

5. Approaches to Cultural Diversity

Reviewing the previous years' discussions and debates about cultural diversity, two terms would be identified: equity and justice. These two terms, Cong Lin (2019) argues, have different meanings. He states (925): "*equity and justice, whose meanings vary widely, ranging from showing equal respect for all cultures to maintaining cultural diversity, to recognizing all identities associated with cultures, and to transforming social systems*. In relation to cultural diversity, two definitional levels are identified. The first level embraces the coexistence of people along their divergent systems of knowledge, beliefs, etc. The second level, however, relates cultural diversity to how people react to these cultural realities, and as such they deal with it via different approaches.

5.1.Approach one: Recognizing Cultural Diversity[8]

Cultural diversity has become the focal point of many fields namely politics. Now, one is likely to come across concepts like "politics of recognition". Recognizing cultural diversity has various implications on the very meaning of citizenship. In other words, this acknowledgement tends to challenge and question the conventional standards and norms of citizenship, and allows novel forms of participation of these cultural members, who by means of playing active roles in the whole process, create different "*types of belonging allowed in the public sphere*" (Sicakkan, 2005, p. 7,as cited Lin,C., 2019).

The first approach to cultural diversity is named '*recognizing cultural diversity'.* This approach stems its credibility from its aim of providing cultural diverse members a sense of belonging in spheres whereby people come from different cultures. It carries the assumption that recognizing cultures conditions individuals' sense of belonging (Taylor and Gutmann 1994, as cited in Cong Lin 2019). Despite this fact, the very meaning of recognition seems

[8]Criticism of the approach: Critics of this approach note that recognition is intertwined with power, and people with power possess the criterion of recognition. Many cultures and identities are not predetermined at birth, but constructed and normalized by compulsory reiteration and repetition of a set of social norms (Moon 2011, as cited in Cong Lin 2019). Take black racial identity as an example: many "cultural" features of a black racial group in society (e.g., hairstyle) are constructed and propagandized by people with power, which facilitates and reinforces the prejudice it wishes to reduce (Ford 2005). Sometimes this exercise of power in relation to recognition is invisible to those people who wield it as they take it for granted (cited in Cong Lin 2019).

confusing as there is 'no universal agreement' as to what is meant but recognition. The latter, Bingham (2001) argues, may identify elementary recognition such as respect, esteem, love. Other forms of recognition allude to actions of acknowledging other cultures and being acknowledged (as cited in Lin, C., 2019).

This approach appeared along with certain important movements such as "Civil Rights Movements". This cultural recognition aimed at reconciling the present and the past which was an arena for marginalization, injustices, and exclusion of certain groups, cultures and identities from participating in their societies (Banks 2008b, as cited in Lin, C,. 2019). Lin, C. (2019:930) elaborates on this idea referring to Canada, United States and Australia, suggesting: "*Denying the contribution of some groups and individuals and their cultures and identities is dishonest to histories of those countries full of immigrants, such as the United States, Australia, and Canada*".

Recognition is believed to be a basic human need which allows different cultures to coexist along justice and dignity. However, this could be the case only when recognition of cultural diversities is considered as a fact and not an opinion to be believed or not. Taylor and Gutmann (1994) argue that recognition delineates ways of treating one another. This recognition, which they consider a fundamental human need, "a courteous attitude", is a prerequisite for every activity of teaching about cultural diversity. Recognizing injustices towards marginalized cultures would enable correcting those wrongdoings and supporting the inclusion of members from different cultures (as cited in Lin, C., 2019).

Indeed, diversity is mainly gelled to economic prosperity; however, it also signifies rights' recognition. These rights are exemplified in both individuals' needs and life styles that are part of certain communities which are marginalized (Gunther Dietz, 2007). These rights, the before- cited author says, are not reified in certain political strategies of diversity management to preserve them. These rights, he carries on, should be defended along with collectively and not individually against "Universalism." The gap that may be identified in relation multiculturalism as a Universalist ideology springs from the genesis of these theories which are Western. This, Kymlicka (1995; 2000) argues, necessitates anti-universalist counter-discourses which represent individualised rights of minority cultures (as cited in Dietz, G., 2007). Dietz, G., (2007:17) comments: "*In this debate about universalism and particularism, which also permeates the pedagogical discussion about intercultural education, both sides coincide in identifying "the West" with the modern project and a universalist and*

individualist conception of human rights, on the one hand, and non-Western cultures with traditionalism, collectivism, and the rejection of human rights, on the other. He (ibid) adds : "*In this sense, "managing" cultural diversity thus means recognizing a particular and contextually defined mix of individual and group rights: a "multicultural citizenship" should be based, on the one hand, on individual rights qua citizens, and, on the other hand, on the mutual recognition of "differential group rights" by all the components of a society*.

Practices of recognizing and managing cultural diversity can be established in educational settings like public schools and universities. For instance, one may take the example of the United States of America where there are rich discussions about multiculturalism[9] (Schlessinger, 1998) and various attempts and pilot studies applied to concrete contexts. Moreover, one is also likely to find ethnic studies such as Afro-American Studies, Latino/ Studies, Native American Studies, etc. (as cited in Gunther Dietz, 2007). Gunther Dietz, 2007:20) adds: '(*these ethic studies) constitutes one of the major "success stories" of institutionalized diversity recognition. The transformations that were happening simultaneously in the interior of the higher education system – above all, a renewed emphasis on establishing inter- or transdisciplinary programs and the prior opening up of academia to activist approaches through feminist gender studies – favored the rapid academic integration of multiculturalism and diversity treatment*.

Questions

1. What are the main features of the above-mentioned approach?
2. How does it relate to belonging?
3. What are the movements which accompanied the emergence of this approach?
4. How does it relate to the past histories of cultures?
5. Do we need to consider recognition as an opinion or a fact?
6. What are the drawbacks of universalism with regard to cultural diversity?
7. How can education recognize cultural diversity?

[9] Due to this essentialist variant of multiculturalism, "pedagogical intervention" indirectly and unwillingly tends to recover its historical mission of stigmatizing "what is different" in order to integrate and nationalize "what is our own". "Multicultural" or "intercultural" education refers to this pedagogical legacy in its implicit, but frequent, distinction between "what can be civilized" and "what is intrinsically bad" within the intercultural relationship: "`intercultural learning´ is thus the latest variant in this strategy of pedagogically channelling the `evil´ inherent in any human being and immunizing it from early ages against any possible political temptations" (Radtke, 1995, p. 855, as cited in Gunther Dietz, 2007).

5.1.1. Types of cultural recognition

Given the different meanings attributed to the concept of recognition, Bingham (2001) suggests, one needs to broaden its "potential functions to account for various fields and areas such as politics, society, curriculum, and personality (as cited in Lin, C., 2019). The interplay between the before-mentioned categories and recognition creates its four main types: political recognition, social recognition, curricular recognition, and personal recognition (at individual and psychological levels). The table below represents the four types of cultural recognition:

Type of cultural recognition	Description
Political recognition	It identifies the recognition of cultures in 'legal and political areas', for instance 'citizenship and the right to vote'. It underscores providing equal participation of all people in public life. (Fraser 2003, as cited in Lin,C., 2019).
Social recognition	It refers to different groups' mutual respect and recognition' of cultures, and identities in public areas. (Taylor and Gutmann 1994, as cited in ibid.).
Curricular recognition	Curricular recognition emanated in relation to certain gaps in teaching practices and textbooks. In other words, it has been found that these pedagogical tools promote for "a single national narrative' where, it had been underscored, some cultures and marginalized and denigrated. Therefore, this type of recognition urges the need for creating inclusive curricula to reconcile different cultures and identities (Levinson 2012, as cited in ibid.).
Personal recognition	It refers to individuals' feelings of seeing themselves in the others' eyes with dignity. It also negates seeing cultural groups via certain individuals. This personal recognition suggests acknowledging people's histories, cultures and identities. This tends to consolidate rapports between culturally diverse members built on mutual respect rather than fear and hatred fueled by stereotypes (Dilg 1999, cited in ibid.).

Table 2: Types of Cultural Recognition

Question

1- In a group, discuss the types of cultural recognition!

5.2.Approach two: Treating People with Different Cultures Equally[10]

Given individuals' differences in relation to culture, race, ethnicity, and nationalities, discriminating between these culturally diverse members, is banned by this approach. This latter, by means of negating treatments of human being via these human-made constructs, argues for equal participation, rather than unjustified exceptions, for all members in decision making processes. (Barry 2001, as cited in Lin,C., 2019). Taylor and Gutmann (1994) suggest that equal treatment of individuals necessitates:

1. Protecting individuals' basic rights,
2. granting them freedom to choose the values they want to adopt, and not necessarily the values of the majority groups,
3. rendering decision making tightly related to the treatment of culturally diverse people(accountability, as cited in cited in ibid.).

Treating people equally is a moral practice that simply suggests that every citizen should have the chance to contribute to decision making, especially when their culture differs from the main stream cultures. This treatment would strengthen individuals' sense of belonging and dignity, as suggests the following statement by Rousseau 1997, p. 78): "no citizen should be so opulent that he can buy another and none so poor that he is constrained to sell himself" (Rousseau 1997, p. 78, as cited in ibid.).

[10]Criticisms of this approach are threefold. First, it is unfair to treat all people with different cultures and identities equally when some cultures and people refuse to treat other cultures and people equally (Macedo 2004), and treating everyone equally risks falling into the pitfall of relativism. Relativism denies that there are universal truths, values, and standards in relation to diverse cultures and identities (Schmidt 1955). No person can legitimately judge others, because "[j] udgments are based on experience, and experience is interpreted by each individual in terms of his own enculturation" (Herskovits 1972). By understanding people's different identities as influenced and shaped by people's distinct backgrounds, experiences, and values that may not be commensurable, or appropriately judged or well understood by people from different backgrounds, relativism sees it as impracticable to affirm, reject, or compare identities. Second, it can lead to touching on everything superficially in education without going into anything deeply. In a diverse society, it is impractical and undesirable to teach children the full range of diverse cultures and identitiesas"[t]heeffort to do so would lead to treating each [culture and identity] so fleetingly and so superficially as to contribute little to children's genuine understanding of other citizens' experiences and worldviews" (Williams2004) Third, minorities are often invisible under the name of equality, and this approach risks maintaining the status quo as the equality position holds the belief that ethnic minority students should be treated the same as all students, no better and no worse (Kennedy and Hue 2011; Seglow 2003; Taylor and Gutmann 1994). In this sense, equality is a cold excuse for obstructing correction for historical injustices and lacking a warm and an inclusive embrace (as cited in Lin,C., 2019).

Questions

1) What does this approach ban?
2) What does it argue for?
3) How would you apply Rousseau's statement to this approach?

5.3.Approach three: Protecting Minority People and Their Cultures

This approach, it is important to note, came as reaction to the critique of assimilation, since the latter is believed to lead to the extinction of minority cultures and identities. Endangerment of cultures may be clear when some schools' are put under scrutiny. Fillmore (2005) argues that power in schools is lopsided as students/pupils from the marginalized cultures and minority cultures find themselves dismissing their languages (estranged from their cultures) to assimilate to the classroom context. This means that their success in schools is partially dependent on their successful assimilation (Banks 2008a, as cited Lin, C., 2019).This schooling assimilation process is called by Spring (2012) and Valenzuela (1999) "deculturation" and "subtractive schooling". In relation this, assimilation seems to disregard the fact that pupils and students consider values, morals and home social and cultural structures very important existential aspects which make students attached to them in all settings, including schools (as cited in cited ibid.). This assimilation process also creates bewilderment among pupils/students, since they might think that schools afford one standardized culture that these marginalized members need to abide by, and in doing so, they would not be discriminated. This confusion, Banks (2012) asserts, makes pupils and students feel hope and shame at the same time.

This approach compares cultural diversity to bio-diversity and perceives it as a cardinal aspect of human survival and existence (UNESCO, 2002). More importantly, it unveils historical injustice of marginalized groups and identities and invites policymakers and educator to "redress historical injustice." It, therefore, advocates the need for "permanent special treatment" of these groups and their cultures under the heading of "justice" (Kymlicka 1995; Taylor and Gutmann 1994, an cited in as cited in Cong Lin 2019). Addressing the main differences between the previous approach and this one, one may state that the first one is for equality for all cultures, including marginalized and minority cultures. However, this one argues for the need for special treatment of the appointed at cultures.

Questions

1) Why did this approach come as a reaction to assimilation?
2) In what way does assimilation endanger learners' cultures?
3) How does assimilation affect learners' feelings?
4) Is this approach similar to the previous one (Treating People with Different Cultures Equally)?

5.4.Approach four: Group identity[11]

This approach dichotomizes between individual identity and group identity. It suggests that the former is enhanced as individuals are given the freedom to choose and reform identities and cultures. In other words, protecting the interest of certain groups would, very often, mean disregarding the appointed at individual rights. Modood (2007) and Parekh (2006) argue that, given the fact that individuals are being represented in a group identity, their differences and peculiarities are likely to be simplified and disregarded. The main argument of this approach is that a sense of community and group identity hinge on respecting individual identities and representing them. This, Jackson (2014) argues, makes individuals' sense of belonging strengthened (as cited in as cited in Lin, C., 2019).

Questions

1. How does the representation of individuals as part of a group affect them (individuals)?
2. What is the main thesis of this approach?

[11] Critics of this approach come from three aspects. First, it is hard to define to what extent and which protection needs to be applied to different cultures. Respecting and publicly supporting a culture, recognizing and using a language in the public sphere, expressing a religion in the public sphere freely, and self-governing can all be on the list. In different contexts culture protection may mean different things. For example, the measures include exclusively using French in all schools, in all commercial signage, and in federal courts that where attended by Francophones and immigrants in Taylor's assessment of the situation in Quebec (Taylor and Gutmann 1994), while it refers to special hunting and fishing, along with governing themselves for indigenous peoples and original tribes in some parts of Canada and the United States. Second, protecting cultures should not be an excuse for violating basic values or human rights. For example, some cultures (e.g., religious fundamentalists) reject the basic values of a society, such as the idea of inclusiveness and gender equality. The foundation of a society would be destroyed if these groups' cultures are protected to exercise their actions. In this case, these groups' cultures should not be protected. Third, this approach has an internal tension: protecting group cultures and identities might conflict with or obstruct individual identities. The identities that members of a group would like to have are plural and open-ended, as each member is the author of his or her own multiple meanings and desires. Each member of a group should have the power to decide whether or not a culture should be protected and which facets of the culture should be protected (as cited in as cited in Cong Lin 2019).

5.5.Approach five: Cultural diversity and dialogue[12]

Given certain cultural differences and attitudes towards them, some cultures are being excluded from participation in mainstream cultures, attached racist labels and segregated from others (Girishkumar, 2015). This approach advocates the need to include all cultures in dialogue and sees it as important when teaching about cultural diversity. Dialogue, Servaes (2005) argues, is indispensible when seeking cooperation. It also enables identifying commonalities between culturally diverse people (Darling Hammond et al. 2002). Another significant boon of dialogues between cultures stems from the fact that truth is relative and differs from one culture to another. This relativity, when acknowledged, mitigates **parochialism[13]** and underscores that people's opinions about other cultures as being good or bad are mere **subjectivities** (Parekh, 2006as cited in as cited in Lin, C., 2019).

Here too, education, cultural diversity and dialogue may have complex relations. Therefore, students/pupils who study in culturally diverse milieus need to develop attitudes of tolerance and respect (Hess 2011). In monologic educational settings, their cultural voices are not being allowed contact with other cultures (English, 2016).In relation that, teachers' roles are paramount in enhancing and facilitating dialogues[14] between cultures, since students are not fully aware of attitudes of respect, tolerance when approaching other cultures (English 2016; Hess 2011). Kazepides (n.d.) adds: *"[w]hen educational institutions function as centres of dialogue[15] they become genuine human communities of openness, respect, trust, and*

[12] Criticism: It should be seen as a progress of understanding each other. Major critique of this approach is that dialogue can still be controlled by the majority, which is not an equal dialogue(SensoyandDiAngelo2017).It faces a challenge as: speaking outside of the dominant meaning system risks losing the ability to communicate altogether. At the same time, speaking only inside the dominant meaning system risks reproducing the language of the dominant discourse itself.(Langmann 2016, p. 236). For minority students, dialogue does not necessarily seem like a good thing if they have to adopt majority's language(which has already predefined the meaning of justice and other fundamental values) in order to join the dialogue. However, minority students "do not wish either to be silenced or to be recognized and constrained to speak within the institutions of interpretation of the imperial [modern liberal] constitutions that have been imposed over them"(Tully1995,p.24, cited in cited in as cited in Cong Lin 2019).

[13]a limited or narrow outlook, especially focused on a local area; narrow-mindedness.
"accusations of parochialism".

[14]However, agreement is not always guaranteed by dialogue [c]ommon ground, or moral consensus, is not the pre-requisite but the product of an ideal dialogue. [dialogue]is not a matter of arriving at the truth, or a matter of explaining to others how they are wrong, or even an appeal to a person's moral autonomy, but the mutual exchange of public reasons. (Seglow 2003, p. 94, cited in as cited in as cited in Cong Lin 2019)

[15]One may identify the following types of dialogue : Religious communion (Martin Buber); philosophical hermeneutics (Gadamer); rational deliberation (Habermas); radical pedagogy (Freire); dialogism and 'dialogical imagination' (Bakhtin); dialogue as the 'awakening of consciousness' (Bohm); and dialogue as conversation and the medium of liberal learning (Oakeshott and Rorty) (Besley et al. 2011, pp. 3–4, as cited in as cited in Cong Lin 2019).

cooperation that motivate the students and promote long-lasting and transformative learning" (as cited in cited in as cited in Lin, C., 2019).

Questions

1. How do negative attitudes affect people from different cultures?
2. What are the advantages of dialogue for cultural diversity?
3. How does relativity of truth affect dialogue across cultures?
4. What are the disadvantages of monologic educational settings?
5. How would dialogue affect cultural diversity in educational settings?

Cong Lin (2019:930) comments on approaches to cultural diversity stating:

> By exploring different approaches of understanding cultural diversity, and the relationship between culture and identity, this entry shows that cultural diversity is a vast pool where different (and sometimes contradictory)approaches toward it coexist together. There is no unconditionally good or bad, unconditionally effective or non -effective, approach of understanding and teaching about cultural diversity. Rather, it is a question of what kind of approach better fits a specific context and to what extent cultural diversity is understood or misunderstood in the context. By grasping the idiosyncrasy of a context, local understanding of cultural diversity, and the particular form(s) that cultural diversity takes and could take in the specific context, it could bring hope to the society to bring people from different cultures together and cooperate to solve the problems that all human beings are facing.

Questions

1) Which approach suits cultural diversity best?
2) How does context play a role in choosing the suitable approach to cultural diversity?
3) How does choosing the right approach taking into account context affect people?

- ***Synthesis of the main points discussed***
  - *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture One

Glossary A

Anti-discrimination policy "*is a series of processes and procedures put in place by organizations to maximize Diversity and Inclusion within the workplace and to promote equal opportunities*" (peoplegoal.com).

American Civil Rights Movement: "*mass protest movement against racial segregation and discrimination in the southern United States that came to national prominence during the mid-1950s. This movement had its roots in the centuries-long efforts of enslaved Africans and their descendants to resist racial oppression and abolish the institution of slavery*" (britannica.com).

Assimilation: *in anthropology and sociology, the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of a society. The process of assimilating involves taking on the traits of the dominant culture to such a degree that the assimilating group becomes socially indistinguishable from other members of the society*" (britannica.com).

Biodiversity: "*also called biological diversity, is the variety of life found in a place on Earth or, often, the total variety of life on Earth. A common measure of this variety, called species richness, is the count of species in an area***"** (Britannica.com).

Class: An individual's or group's position within the social hierarchy, typically based on power, prestige, and wealth (sociology dictionary).

Cultural diversity: "*the cultural variety and cultural differences that exist in the world, a society, or an institution*" (dictionary.com).

Deculturation: "*the processes, intentional or unintentional, by which traditional cultural beliefs or practices are suppressed or otherwise eliminated as a result of contact with a different, dominant culture".* APA Dictionary of Psychology).

Equity :fairness or justice in the way people are treated https://www.britannica.com/ Equality means each individual or group of people is given the same resources or opportunities. Equity recognizes that each person has different circumstances and allocates the exact resources and opportunities needed to reach an equal outcome. https://www.marinhhs. org/sites/default /files/boards/general/equality_v._equity_04_05_2021.pdf

Ethnicity: "refers to the identification of a group based on a perceived cultural distinctiveness that makes the group into a "people." This distinctiveness is believed to be expressed in language, music, values, art, styles, literature, family life, religion, ritual, food, naming, public life, and material culture" (britannica.com).

Gender: "*is the state of being male or female in relation to the social and cultural roles that are considered appropriate for men and women*" (collinsdictionary.com).

Glocalization: "*A *term that emphasizes that these two concepts (global and local) do not exist in polar opposition, but rather that they operate in mutual interdependence in a globalized world. Typified by the slogan, Think globally, act locally*" (oxfordreference.com).

Great Depression: worldwide economic downturn that began in 1929 and lasted until about 1939. It was the longest and most severe depression ever experienced by the industrialized Western world, sparking fundamental changes in economic institutions, macroeconomic policy, and economic theory. Although it originated in the United States, the Great Depression caused drastic declines in output, severe unemployment, and acute deflation in almost every country of the world. Britannica Dictionary).

Group identity "*the image of a group (e.g., reputation, appraisal, expectations about) held by its members or by those external to the group*" (APA Dictionary of Psychology).

Group threat theory: "*posits that prejudice and inter-group hostility are largely reactions to perceived threats by subordinate groups. Dominant groups seek to preserve their advantaged social position and view encroachments on their prerogatives by minority groups as disrupting to the existing social order*" (Rayan D Ryan . D. King and Darren Wheelock, 2007).

Hispanic: *from or connected with Spanish-speaking countries, especially those in Latin America, or having parents or grandparents from these countries* (https: //dictionary.cambridge.org)

Identity (also called personal identity) **:** an individual's sense of self defined by (a) a set of physical, psychological, and interpersonal characteristics that is not wholly shared with any other person and (b) a range of affiliations (e.g., ethnicity) and social roles. Identity involves a sense of continuity, or the feeling that one is the same person today that one was yesterday or last year (despite physical or other changes). Such a sense is derived from one's body sensations; one's body image; and the feeling that one's memories, goals, values, expectations, and beliefs belong to the self (APA Dictionary of Psychology).

Justice : "*the quality of being just; righteousness, equitableness, or moral rightness: to uphold the justice of a cause. rightfulness or lawfulness, as of a claim or title*" (Dictionary.com).

Life conduct: *Translated literally, Lebensfiihrung means life conduct, which refers to* ***self-direction and choice in behavior****. Used in connection with lifestyles, Lebensfiihrung means lifestyle choices* (www.jstor.org).

Minorities "*a culturally, ethnically, or racially distinct group that coexists with but is subordinate to a more dominant group*" (britannica.com).

Multiculturalism (a policy) *is a current and significant term that deals with cultural identity and diversity; it can be defined as a distinctive positive attitude toward cultural diversity. Thus, the fundamental root of its conception rests on the idea of difference. Multiculturalism, then, is understood as the study and support for peaceful coexistence of diverse cultures in a society* (Sage Reference)

Parochialism: *the quality of showing interest only in a narrow range of matters, especially those that directly affect yourself, your town, or your country* (Dictionary.cambridge.org).

Pluralism: *a situation in which people of different social classes, religions, races, etc., are together in a society but continue to have their different traditions and interests* (Britannica Dictionary).

Politics of recognition: Recognition (*Anerkennung*) is often taken to be a constitutive and political concept that extends from the core of individuals' identities into the institutional world. What this means is that our identities are shaped by the perceptions and judgments of others. Being recognized is considered to be a fundamental human need and therefore societies can be understood to be just only as far as they can provide the recognition that their members require. Lack of respect, esteem, and care has a long-standing impact on individuals' ability to act, live good live, and their relations to themselves. These negative

effects of misrecognition and non-recognition can be, in turn, understood as a motivating force behind individual political acts, collective political movements, and formation of new political concepts. Especially various forms of identity politics can be interpreted as struggles for recognition in public space (https://www.j yu.fi/hytk/fi/ laitokset/yfi/ en/research /projects/political-institutions/recognition)

Race: the idea that the human species is divided into distinct groups on the basis of inherited physical and behavioral differences (britannica.com).

Sexual orientation: "*one's enduring sexual attraction to male partners, female partners, or both. Sexual orientation may be heterosexual, same sex (gay or lesbian), or bisexual"* (APA Dictionary of Psychology).

Social seams: "*include grocery stores, schools, and parks that help neighborhoods to maintain a mixed-race or mixed*" (Tessa Munekiyo, 2008).

Subtractive schooling: "*A form of* ***schooling*** *that systematically strips students from minoritized groups of their language, culture, and academic wellbeing with intentions of assimilation to the majoritized group"* (igi-global.com).

Universalism : *implies that it is possible to apply generalized norms, values, or concepts to all people and cultures, regardless of the contexts in which they are located. These norms may include a focus on human needs, rights, or biological and psychological processes and are based on the perspective that all people are essentially equivalent. As an example, the United Nations' Universal Declaration of Human Rights asserts various rights to all people – e.g., to marry, own property, and access equal protection under the law – regardless of culture or nationality* (Danielle Kohfeldt & Shelly Grabe 2014).

Urban Renewal Programme: *refers to an interlocking set of national and local policies, programs, and projects, implemented in the vast majority of American cities between 1949 and 1973. These typically entailed major redevelopment of existing urban areas with a view to the modernization of housing, highway infrastructure, commercial and business districts, as well as other large-scale constructions* (https://oxfordre.com).

Dr. Mustapha BOUDJELAL

Applied linguistics and intercultural studies

Mostaganem University **Academic year: 2022-2023**

Lecture Two: Fragmentations and Subcultures

The objectives of the lecture:

1- Understanding the meanings of fragmentation.
2- Outlining the link between fragmentation and subcultures.
3- Getting to know the main approaches to subcultures.
4- Understanding the main traits of subcultures.
5- Getting to know music subcultures and their main traits.
6- Understanding the nature of subcultural identities.

Lecture's outline

- ***Brainstorming***

1. Fragmentations and subcultures
2. Definitions of subcultures
3. Approaches to subcultures

3.1. Traditional approach

3.2. The neo-Marxist Approach to Subculture"

3.3. Post-subculturalist approach

4. Music Subcultures (Case Study)

4.1. Members' motives behind joining music subcultures

4.2. Core traits of music subcultures

5. Subcultural Identities

- ***Synthesis of the main points discussed***

- **Brainstorming:**
  - Reviewing the main points of the previous lecture

1- Fragmentations and subcultures

Dealing with **subcultures** necessitates understanding the concept of fragmentation first. This process is believed to be among the features of contemporary societies (Baudrillard, 1983; Lyotard, 1984). It may also be considered as the outcome of "culture trends toward postmodernity" (Featherstone, 1991; Jameson, 1991). Most importantly, it represents reactions to booming technologies, especially with regard to communication new styles, and a reaction as well to **mainstream cultures** which standardize institutionalized market and commercialism (Fırat and Venkatesh, 1995; Harvey, 1990). Moreover, this phenomenon may be identified in various settings such as architectural designs (Copeland, 1983; Jencks, 1991), consumption (Featherstone, 1991; Fırat and Venkatesh, 1995), and culture as well (Baudrillard, 1998; Jameson, 1991, as cited in Ulusoy, E., and Fırat, A.F., 2016).

Among the outcomes of the process of fragmentation, one may mention the emergence of subcultures which represent certain groups' cultures which take into account individuals' and collectivities' choices as to modes of living, inspired by certain "worldviews, lifestyles, musical interests and ideological orientations" (Haenfler, 2006; Hebdige, 1979; Williams, 2011, as cited ibid.). Nevertheless, fragmentation may also occur within subcultures themselves, which creates multiple cultures (Ulusoy and Fırat, 2011; Weinstein, 2000; Wood, 2006). Among the other features of subcultures is the fact that they are not static and stable, and most importantly, not clearly identifiable; they are constantly in the making (Muggleton and Weinzierl, 2003, as cited in ibid.).

Questions

1- What is meant by fragmentation?
2- What does it react to?
3- What is the link between subcultures and fragmentation?
4- Where can we identify processes of fragmentation?
5- What does fragmentation lead to?
6- What is meant by subculture?
7- What are the elements that inspire subcultures?
8- May we find fragmentations within subcultures?
9- What are the main traits of subcultures?

2- Definitions of subcultures

As to the definition of subcultures, one can hardly identify a consensus as to an exact meaning of the concept; though, it received due interest in the review of the literature. However, some scholars described it as a '*catch-all term'* since it is deprived of "*analytical utility*" (Maffesoli, 1996, Bennett, 1999, 2000, 2005; Chaney, 1996; 2004; Hetherington, 1998; Clarke, 1974, Kornhauser, 1978; Jenks, 2005), while others alluded to its broad and biased nature (Williams, 2011:3, as cited in Corte, U. (2012). Explaining the difficulty of defining subcultures, Corte, U. (2012:18) argues: "*Within sociology, the concept of subculture has been very widely used, but with little agreement on a working definition. This lack of conceptual clarity extends to a lack of an encompassing typology of different types of subcultures. Most scholarship on subcultures has been less concerned with precisely determining the boundaries of subcultures than with using subcultures as a setting in which to create or refine new concepts"*.

Questions

1- Is it easy to define what is meant by subculture? Explain!
2- Why was it described as a catch-all term in the above passage?
3- How did Corte, U. (2012) explain the sources of the difficulty of defining subcultures?

Nevertheless, reviewing the literature on subcultures, one may come across Johnston and Snow's (1998) views about the main aspects and features of subcultures, summarized in five elements:

- ✓ **First**, rather than being **autonomous** from the larger culture, subcultures include some of its values and behavioral norms.
- ✓ **Second**, subcultures are distinguished from the larger culture by a fairly distinctive mélange of behaviors—such as style, **demeanor**, and **argot**—that function as its material, artifactual, and behavioral markers.
- ✓ **Third**, subcultures are also distinguished by a set of beliefs, interests, attributions, and values that are variously shared and elaborated in subcultural interaction.
- ✓ **Fourth**, subcultures are characterized by a common fate (like destiny) or dilemma derived from their position in the larger social structure.

- ✓ **And fifth**, subcultures are characterized by **patterned interactions** and relationships within the subculture and between the subculture and larger social structure (Johnston and Snow, 1998:474, as cited in Corte, U. 2012).

Questions

1- To what extent are subcultures autonomous from larger cultures?
2- What is meant by *mélange of behavior*? How can you relate it subcultures? Illustrate!
3- May you suggest some sets of beliefs, interests, attributions, and values of subcultures?
4- What is meant by common fate? Illustrate!
5- What is meant by patterned interactions? What are the kinds of interaction patterns that you know in subcultures?

More efforts where invested to come up with more precise descriptions of subcultures. In relation to this, Hodkinson (2002:30-31), identifies the ensuing four main indicators of subcultures: "*consistent distinctiveness, identity, commitment, and autonomy*". Under the same definitional line, Williams (2011:148, as cited in Corte, U., 2012) offers this understanding of subcultures:"*cultural bounded (but not closed) networks of people who come to share the meaning of specific ideas, material objects, and practices through interactions*."Corte Ugo (2012:22) elaborates on these definitions suggesting: "*In light of these definitions we can derive three general factors—style, values, and behavior—that make subcultures distinguishable from the larger society and other groups*".

Questions

1- What is meant by *consistent distinctiveness* in subcultures?
2- How can you relate *identity* to subcultures?
3- What is the link between *commitment* and subcultures
4- How can we explain the *autonomous* aspect of culture?

Based on the work of Williams (2007), the below table presents core concepts that collocate with subcultures:

Core concepts of subcultures	Explanations
Style	Members of subcultures use a given style to distinguish themselves from the mainstream society, other subcultural groups, and to mark their identities. In relation to this the following aspects of style may be highlighted: "dress, music, ritual, and argot" (Cohen, 1972, as cited in Corte, U., 2012). Other aspects were outlined as follows: "argot, demeanor, and image" (Brake, 1985, as cited Corte, U., 2012). Corte, Ugo (2012:22) comments: "*Style is not a fixed factor, but instead a constantly changing variable that is crucial in understanding both the content and internal dynamics of subcultures."*
Resistance	Introduced by CCCS[16]scholars, resistance reflects working class youth opposing attitudes to the hegemonic practices of dominant class via particular style and consumption activities (Willis, 1977). However, new approaches to subcultures identified other targets of resistance other than social classes; its scope was widened to include "normative claims of societies" and social conventions which are perceived as biased and unjust (as cited in Corte, 2012).
Societal reaction and community response	This concept relates to how subcultures are seen by individuals who are able to directly observe these cultures, or via their representation through mass media. In relation the media portrayal of subcultures, one may identify positive and negative representations of these groups. That is to say, they are described as heroes or villains (Thornton, 1996, as cited in Corte, U., 2012).
Identity and authenticity	Identity in relation to subcultures was approached by Chicago School which explored the interplay between participation and identity within subcultures, focusing on how this interlay constructs boundaries between subcultures themselves, subcultures and mainstreams, as different identities (Corte, U., 2012).

Table 1: Core concepts within subcultures (Corte, U., 2012)

Questions

1- Discuss the interplay between styles and subcultures!
2- What are the two types of resistance identified in the above table! Explain them!
3- Discuss the role of mass media in representing subcultures!
4- What role does identity play in subcultures?

[16]*Center of Contemporary Cultural Studies at Birmingham School*

3- Approaches to subcultures

The review of the literature documents the following main approaches to subcultures: the traditional approach (*The Chicago School tradition),* the neo-Marxist approach (*Center of Contemporary Cultural Studies at Birmingham School)* and the post-subculturalist approach. Commenting on the main approaches to subcultures, Ulusoy, E., and Fırat, A. F., (2016: 22) state:

> Earlier studies of subcultures either adopt a monolithic and modernist perspective assuming subcultures to arise from relatively homogeneous backgrounds and clearly demarcated, received categories, such as social class, ethnicity, nationality, and religion, or they propose subcultures to arise from divisive tendencies: delinquent and deviant marginal social groupings or de-politicized and merely taste-based consumer communities. Although each of these theoretical approaches may account for part of the subcultural phenomenon, there is a need for a more nuanced analysis and approach to understand and explore to a greater extent the tendencies of fragmented, multifaceted, complex, paradoxical, critical, and eclectic subcultures in contemporary society.

3.1. Traditional approach (The Chicago School tradition)

To begin with, the traditional approach hinges on its classical understanding of culture. It defines the concept emphasizing its stability, clarity of historical categories in identifying nationality, ethnicity, and religion (Gordon, 1997; Green, 1946). As to traditional meanings of subcultures, Emre Ulusoy and A. Fuat Fırat (2016:24) comment: "*Here, subculture is understood as a grouping of the population under a common culture, but separated by the lineages mentioned*[17]. This definition collocates with the one advanced by The Chicago School Tradition[18] and which states that these types of cultures are featured with certain aspect considered "pathological, undesirable and deviant by the mainstream culture"; however, they are regarded as healthy by those individuals from the subcultures **(**Becker,

[17] Here , the authors mean that this approach to subcultures identifies clear-cut demarcation lines between groups in relation to ethnicity, nationality, etc.

[18]Research on subcultures has originated from two distinct traditions: The Chicago School of Sociology (1920s-1940s), and the Center for Contemporary Cultural Studies (CCCS) (late 1960s-1970s) at the University of Birmingham (also known as the "Birmingham School"), and it remains a vibrant and growing field. The theoretical insights and methodological approaches developed by these "schools" are very different, and their legacy has had significant effects for how subcultures are studied today. However, it is also worth pointing out that the difference between the two is often overstated, and that there is a continuity between the two approaches. The CCCS, in fact, built on Chicago sociology of subcultures rearranging its elements into a new perspective (Corte, Ugo, 2012).

1963; Cohen, 1955; Irwin, 1970, as cited in Emre Ulusoy and A. Fuat Fırat**,** 2016). Given the outlined features, these subcultures constitute a threat as to the mainstream society since they are non-conformist and oppositional in nature (Bennett and Kahn-Harris, 2004, as cited in Ulusoy, E., and A. Fırat**,** F., 2016).

3.2. The neo-Marxist Approach to Subculture"(Center of Contemporary Cultural Studies at Birmingham School)

Another approach to subcultures stems from neo-Marxist grounds and hence called "*The neo-Marxist approach to subculture***".** Developed in the Center of Contemporary Cultural Studies at Birmingham School[19], this approach advances the claim that the emergence of subcultures and their development hinge on "the class-based orientations and the experiences of working class youth" (Ulusoy, E., and Fırat, A. F., 2016). In other words, as dominated classes live certain experiences of domination, they tend "resist" these imposed hegemonic power patterns via certain styles and rituals which deviate from the mainstream culture (Hall and Jefferson, 1976; Hebdige, 1979, as cited in Ulusoy, E., and Fırat, A. F., 2016). In relation to this line of resistance, the creative aspect of subcultures needs not be overlooked. Ulusoy, E., and Fırat, A. F., 2016 **(**2016:27) comment: "*The contribution of the CCCS[20] approach is its insights into subcultures and the mass culture by largely highlighting not only the political significance of subcultures and their resistant and subversive qualities but also the cultural significance and creative potential of the youth segment*.

Nevertheless, digging deeper into the very nature of culture dynamism, it becomes clear that confining subcultures to certain "predetermined lineages" seems unrealistic. This is logical given the fact that by means of observing people, one may notice individuals' ability to create their own categories that excel predetermined prototypical cultures and boundaries (McCracken, 1986; Schouten and Mc Alexander, 1995, as cited in ibid.). Following this line of thought, globalization supported this cultural dynamism since it allowed "new trends in

[19]Heavily rooted in neo-Marxism, and, in particular, Antonio Gramsci's concept of cultural hegemony, theorists of the CCCS conceptualized the stylistic choices of British working-class subculturalists as an opposition to the oppression by the dominant classes. Subcultural participation was then interpreted in the frame of class struggle. In this setting, class struggle did not take the form of working-class mobilization a la Marx; subcultural resistance was instead performed on cultural grounds, through style. Corte, Ugo (2012)

[20]However, this approach methodologically seems to lack the empirical evidence from ethnographic studies wherein members do speak for themselves (Muggleton, 2000; Williams, 2011). Also, this approach theoretically confines the existence of the subcultural phenomenon to a mere class-based experience of subordinated working-class social groups whose agency potential is seen inferior to overcome the dominant social structure (as cited in Ulusoy, E., and Fırat, A. F., 2016).

societies" (Appelbaum and Robinson, 2005; Fırat, 1997; Ritzer, 2007, as cited in ibid.). In relation this, individuals' autonomy and free will to act on their cultural affiliations, both concepts of ''craft consumption'' (Campbell, 2005) and do-it-yourself practices (Watson and Shove, 2008) contributed to the emergence of new subcultures.

3.3. Post-subculturalist approach

The post-subculturalist approach, however, relies on **consumerism** as the main theory. Therefore, every distinction between subcultures and mainstream cultures hinges on "consumption patterns and objects." These distinctive features come to be "blurred, ephemeral, and temporal" (Muggleton, 2000; Thornton, 1995, as cited in Ulusoy, E., and Fırat, A. F., 2016). This belief collocates with postmodern understandings of cultural identities which are "multiple and fluid. Moreover, subcultural styles are believed to be freed from class, gender and ethnicity constraints (Maffesoli, 1996; Muggleton, 2000; Redhead, 1997, as cited in ibid.).

This approach underscores styles within subcultures (Muggleton, 2000). These styles reflect the demands of consumer who seeks unrestricted venue so as to display their fragmented existence, and who does not affiliate with any group, identifying with temporary and affective affinities with certain styles **(Maffesoli,** 1996; Muggleton, 2000; Redhead, 1997). According to Polhemus (1996), the styles adopted in these subcultures are featured with the speed and the freedom moving across different styles. The latter are performed along a sense of pleasure, given the fact members of these subcultures are allowed a sense of freedom which does not account for contradictions when opting for certain subcultural identities. The freedom is enhanced as members of these cultures are the ones who create their own elastic rules, committing to no ideology and authenticity. In short, these styles look like games played (Muggleton, 2000: 471, as cited in Ulusoy, E., and Fırat, A. F., 2016).

These consumer subcultures' styles have been criticized along different planes. Lyotard (1984), for instance, argues that consumers within postmodernity prioritize the "image of fashion" and neglect the deep idea behind it which, he adds, leads to the loss of meaning. This lack of meaning transforms these cultural practices into "spectacle, using" Baudrillard's (1983) words. These scholars believe that such subcultural style is devoid of meaning as it focuses on appearances rather than "deeper messages." These styles, Anderson, (2009) suggests, create a hedonistic escape for the consumers (as cited in ibid.).

It is undeniable that this approach to subcultures, by means of emphasizing fragmentation aspects of cultures and their pluralistic features, provided room for individuals to speak for themselves. Nevertheless, by its emphasis on the aesthetic aspect of cultures and styles, it risks oversimplifying and transforming cultural practices into simulacra **(**Baudrillard, 1983, as cited in ibid.).

Oversimplifications of the styles of these subcultures relate to its "hyper-individualization gelled to members of these subcultures, disregarding the political aspects of cultures by means of 'depoliticizing taste-based consumer lifestyles". Under this spirit, it overlooks the collective ties that generate solidarity and resistance as key aspects of subcultures (Blackman, 2005, as cited in ibid.) Fırat and Dholakia (2006) underscore the significance of collectivities in constructing subcultures, a task that cannot be achieved individually. The conclusion that can be drawn from the previous discussion is that fragmentation generates both individualistic and collectivist aspects of subcultures. Emre Ulusoy and A. Fuat Fırat **(**2016:28) argue: "*Therefore, contrary to the claims of most of the post-subcultural theorists, it can be argued that the condition of fragmentation does not simply promote individualism but also collectivities***.**

Questions

1- What are the main approaches to subcultures?
2- How did Emre Ulusoy and A. Fuat Fırat critique these approaches?
3- What are the main traits of the traditional approach to subcultures?
4- What is meant by "pathological, undesirable and deviant by the mainstream culture"?
5- What is the rapport between neo-Marxist approach to subcultures and neo-Marxism?
6- What is the main claim of neo-Marxist approach to subcultures?
7- How do dominated classes "resist" the imposed hegemonic power?
8- How was neo-Marxist approach to subcultures critiqued in the above paragraphs?
9- What does Post-subculturalist approach rely on?
10- How does it relate to postmodern understandings of cultural identity?
11- How were styles criticized with regard to individuals' identification in Post-subculturalist approach?
12- How significant are styles for the Post-subculturalist approach to subcultures?
13- What is meant by hyper-individualization? How can your relate it to the subculturalist approach?
14- What is the attitude of members of subcultures towards politics?

4. Music Subcultures (Case Study by Ulusoy, E., and Fırat, A. F., 2016)

The participants of the study are from South Texas, belonging to different ethnicities. However, the majority of them are Hispanic Americans given the composition of South Texas. These participants were asked to reflect on: *their subcultural membership, worldviews, lifestyles, musical interests, and ideological orientations*.

The authors of this study opted for music subcultures; given the fact these types of subcultures play a symbolic role in social change and transformation (Adorno, 1997; Debord, 2000; Habermas, 1991, as cited in Ulusoy, E., and Fırat, A. F., 2016). They also represent resistance modes to power structures (Bradshaw and Shankar, 2008. Moreover, music is believed to enhance the development of subcultures (Bennett, 1999; Hebdige, 1979). More precisely, the very creation of subcultures, Bennett (1999) suggests, emanates from the following combination: ideology, tailored uniqueness, and musical taste. The role of music in subcultures may be identified in relation to forging subcultural identity (Hebdige, 1979), which emanates from members' experiences and shared music tastes. Music, in this way, brings a certain common ground for subcultures when fragmentation is high (Williams, 2006, as cited in ibid.). Last but not least, given the fact that music is popular among individuals, it allows easy participation in subcultures (Williams, 2006, as cited in ibid.). Emre Ulusoy and A. Fuat Fırat (2016:29) outline the following music subcultures: "*hardcore, straightedge, grunge, emo, goth, riot grrrl, ska, hip-hop, black metal, death metal, metalcore, acid jazz, club, house, and techno"*.

Questions

1) Why did the author of the study opt for music subcultures?

2) What roles does music play in creating subcultures?

3) Mention some types of music subcultures!

4.1. Members' motives behind joining music subcultures

The participants were asked to identify the reasons why the joined certain music subcultures. Their responses are provided below:

a/ ***Avoiding subsequent social isolation and seeking to connect against various modes of alienation***

The interviewed participants claimed they joined certain music subcultures given the fact these subcultures allow them lifestyles which are different from the ones imposed by the mainstream culture. In this way, these subcultures afford means to "resist the dominant regime" which is known for frustration and alienation. Ulusoy, E., and Fırat, A.F., (2016:29) underscore subcultures' resistance to social isolation as they state: "*In an attempt to avoid subsequent social isolation and seeking to connect against various modes of alienation, our informants are drawn into the subcultures mainly through the passion and emotion the music releases, with its mostly angry and aggressive tones and controversial messages that they can relate to. An emotional connection these individuals feel with the music seems to create a bond with others who also participate*". The table below presents some excerpts by the participants reflecting on alienation as the main reason of joining music subcultures:

Participants	Arguments
Dave	*"...just wanting to change the world, wanting a place to call their home, wanting to be affiliated with punk rock because it was a way to empty out this loneliness"* (as cited Ulusoy, E., and Fırat, A.F., 2016:29).
Bob	*"I listened to some of those songs so much as a kid because I felt the concept, kind of like, alienation, being kind of an outcast, being kind of looked at from a distance and kind of laughed at..."* (as cited in ibid.).
Donna	*So the people that I got along with were not like mainstream culture. And that's why I liked it is 'cause they [subcultures] accepted me for who I was...But I really just liked rock music 'cause of the energy. I guess the anger, it captivated me, I could relate with it...The music is why I guess I got along with certain people (as cited in ibid.).*

Table 2: Alienation and Music subcultures

According to Silver et al., (2010), subcultures members' consumption activities are means of reinforcing social bonds among the members; however, they are also platforms for creating and making meaning practices. Ulusoy (2016) elaborates on meaning making activities, suggesting that these practices embrace the "consumption" of products, experiences, and mainly ideas, which members use to find "symbolic solutions" for their daily problems. Ulusoy, E., and Fırat, A.F., (2016:31) comment: "*Subcultural consumption revolving around cultural products and activities are complex and embedded in shared lifestyles that go beyond the act of buying in order to fit into the mainstream consumerist ideology"*. These authors (ibid.) provide the following example of music subcultures'

consumption activities: "*going to concerts and festivals and buying musical instruments, T-shirts, and DVDs"*. Charles, one of the participants, said: "*Because that's [metal subculture] what – that's what I grew up with. That was my firstreal passion...it was just my life revolve around metal. You know I would wear the t-shirts every day, I would watch videos on the internet all day of my favorite bands, I would buy the DVDs, I would – they were like a huge, huge, huge part of my life* (as cited in Ulusoy, E., and Fırat, A.F., 2016).

C/*Criticism of consumption activities and market logic*

Though some members are part of this consumption culture, they tend criticize some of its aspects. In relation to this, as explained by Kozinets and Handelman (2004); Portwood-Stacer (2012), activist consumers act against the hegemonic nature of mainstream consumer culture , highlighting its various shortcomings and creating strategies to reach sociopolitical transformation. Emre Ulusoy and Fuat Fırat (2016:33) comment: *"Similarly, our informants deem consumerism detrimental for people, the environment, and society; antagonism toward the commercial market culture is palpable.*" Another participant said: *"Sometimes people don't care...They just want more. They want the biggest TV and the biggest house and they want five cars...I have to make that assumption not just because they're not in the subculture, but from what I've seen...If you read enough magazines and you watch enough reality TV, if you watch ''Keeping up with the Kardashians,'' you're going to want to be like them...We're getting drilled into our heads that we can make it, that we're all going to be rich one day, and you see it everywhere like commercials and TV shows, books and articles. I think that mentality is what's killing us* (as cited in Ulusoy, E., and Fırat, A.F., 2016).

Some participants criticized markets in relation to its greed and power use. Kate, another participant, said: "*The oil industry is...so powerful it's controlling our government and they have so much money that they are making all kinds of laws now that have basically, that are slowly stripping away our human rights and they're undermining environmental laws that were put into place by the government. They know that they're killing us with this GMO and subsidized foods but they also know that they can make a lot of money because there's money in sick people"* (as cited in ibid.).

d/ Break from Consumer culture

In relation to criticizing consumer cultures, subcultures' members believe that these types of cultures may be considered as a relief from the imposed consumer culture. These sought subcultures are venues for positive energy and not tensioned resistance only (Williams, 2011;

Shukaitis et al., 2007). Amy, another participant, says: "*Well, the subcultures kind of break away from that [consumer culture]... I feel like sometimes we're not a part of that world because we're* ***not materialistic****, because we care about issues that need to be taken care of* ***before they eat us aliv****e* (as cited in ibid.).

Questions

1- What are the main motives that push individuals to join certain subcultures ?
2- How does mainstream culture impose certain life styles ? Exemplify !
3- How does mainstream culture lead to individuals' alienation ?
4- How did Dave, Bob, and Donna express their alienation issues (see the table two) ?
5- What is the main reason behind subcultures' consumption activities ?
6- Can you cite some of these consumption activities ?
7- Why is consumer culture criticised ?
8- How is the market culture criticised ?
9- How can subcultures become a break from consumer culture?

4.2.Core traits of music subcultures

4.2.1. Communitas

Carrying the same line of thought in relation to subcultures' significance for its members, Turner's (1969) concept of communitas needs to be developed. Communitas are believed to come to light as social existence as members share varied rituals that create and reinforce social bonds between **idiosyncratic individuals** who locate themselves outside the mainstream social structures. Emre Ulusoy and A. Fuat Fırat (2016:33) comment: "*This Turnerian theoretical construct of communitas reflects the spirit of community, sense of intimacy, state of equality, modality of human interrelatedness, and the notion of a shared humanity".*

4.2.1. Self-development

Another advantage members of subcultures identify relates to developing oneself within these cultures, since they may enhance self-confidence, social skills, and intellectual capacities. The participant Charles said: "*I was very shy. I was, you know, bury to myself and when I discover this type of music and I discovered other people that were into that type of music, my social skills just exploded...all these songs I was listening to were based off of a historical events or mythology and things like that and I learned a lot from that and also, you know, it would help me spark a conversations because it gave me a lot of like knowledge it's*

not mainstream and it would give me something to talk about and give me like that interesting edge to talk to other people about...Also the fact that I was being in a band, you know, standing in front of – on the stage or in front or a crowd, at first I was terrified. Then I started loving it and I started, you know, it gave me energy and that same energy helped me open up more socially to talk to people...so that helped me a lot to open up and be more social (as cited Ulusoy, E., and Fırat, A.F., 2016).

4.2.1. Multiplicity

Among the main features of subcultures, one may underline their disinterest in "homologous groupings" which are, most of the time, mediated by attitudes of adversary. On the contrary, these subcultures welcome differences and multiplicity without judgmental grounds as to superiority and inferiority grounds (Fırat and Dholakia, 2006, as cited in Ulusoy, E., and Fırat, A.F., 2016). Moreover, they encourage experiencing "the social other" (Tzanelli, 2001; Vicdan and Fırat, 2015). The participant Kate said: *I consider myself to be pretty eclectic and I therefore can listen to a variety of music, genres...I usually stick to...like older skate punk – I like that stuff. I like metal but only – I don't know – only certain types, I guess...then there's a side of me that still likes electronic dance music so I'll type in a little bit of electro house or dubstep. It honestly just depends on the kind of mood that I'm in...I'm weird...So it's really hard to narrow it down (*as cited in ibid.).

The nature of the social bonds that stems from affect basis rather than rigid lineages (race, gender, etc.) instigates attitudes of respect and acceptance of multiplicity without benchmarks of superiority and inferiority judgments (Dholakia, 2006, as cited in ibid.). The participant Emma stated : "*There are a lot of times we do see that they're part of our culture because they're misunderstood as well...So we have the people that are...Like the LGBT...You're there to be part of that music...It doesn't really matter how you're dressed, how you act because you're just there. And you're accepted...And I think because they're a very accepting group of people, all of the other subcultures join in because they feel that acceptance* (as cited in ibid.).

4.2.1. Eclecticism

Emre Ulusoy and A. Fuat Fırat (2016:33) commented: "*Combining and overlapping two or more different genres and styles, subcultural subjects cross over and navigate multiple subcultures. They stress that they have a multiplicity of interests in music scenes and*

subcultures in concert with their eclectic selves. For informants, this eclecticism makes labeling their identifications difficult".

The participant Jason[21] said: "*I identify myself to this subculture [crust punk/hardcore] but I can't say that I'm only from this subculture...I think that I might have one of something from each subculture or what I mostly have from this one. So it's complicated to say. I will say that I'm from a few, not from only one.* Emre Ulusoy and A. Fuat Fırat (ibid.) elaborated on the multiplicity within subcultures and members' eclecticism suggesting: "*For informants, being eclectic is being open-minded. Subcultural informants are willing to consider, accept, and appreciate the alternatives, resulting in a perpetual search for different experiences and meanings pertaining to other music subcultures and life modes. Sticking with just one genre, subculture, or life mode, for them, is a limitation and narrow-mindedness. Metaphorically speaking, it means imprisoning oneself".*

Multiplicity and eclecticism make the boundaries between subcultures blurred. Emre Ulusoy and A. Fuat Fırat (ibid.) explain: "*As the eclectic approach becomes more prominent, demarcations among subcultures, once discursively constituted and established, become relatively blurred and dissolved and pave the way to fragmentation within subcultures for individuals to experience multiplicity and, thus, broaden their horizons. This also enables them to juxtapose, mix and match, and experiment with alternative schisms in a creative manner".*

4.2.1. Empowerment

Subcultures provide venues for alienated and frustrated individuals to construct arbitrary individual and collective identities that empower them (Ulusoy, E., and Fırat, A.F., 2016). They are likely to do so given the fact they allow room for individuals to experiment "fragmented selves and identities" Fırat and Venkatesh, 1995, as cited in Ulusoy, E., and Fırat, A.F., 2016). Emre Ulusoy and A. FuatFırat(ibid. 33) argue: "*Individuals are able to stand out, exhibit novelty in a presentational mode, and more freely and arbitrarily form their own sense and forms of community"*. The participant (Kate) added: *You're following a genre that empowers people to be different. And you're following communities that enjoy and accept people that are different. And that community, in turn, becomes more powerful,*

[21]Similarly, another informant, Donna, did not want **to put a single label on her subcultural identity ''**as something tiny like the punk or death metal or anything like that.'' She preferred a broader and overarching term like ''**alternative subculture**'' (Ulusoy, E., and Fırat, A.F., 2016).

because everybody brings something new to the table. It's not like the leader of the pack telling the sheep how to act where the leader is the powerful one...it breeds free-thinkers, and once you start breaking those social chains and you become a free thinker, then you're allowed to become more aware and more involved in the bigger picture. Not just what the advertisements want you to think about. You can think outside the box, as they say (as cited in ibid.).

Questions

1- What are the core traits of music subcultures?
2- What is meant by communitas?
3- How can members with music subcultures develop themselves?
4- What is the significance of multiplicity for these types of subcultures?
5- What is the nature of the social bonds created in these subcultures?
6- What is meant by eclectic selves? How does eclecticism characterise music subcultures?
7- To what extent do the members abide by the contents of these subcultures?
8- How do multiplicity and eclecticism create blurred boundaries?
9- How can music subcultures empower their members?
10- Do members of these subcultures seek power or empowerment? Explain!

4. Subcultural Identities

Exploring the main features of subcultural identities, one needs to underscore the fact that traditional understandings of identity centered on nationality, ethnicity, religion, occupation and family (Bocock, 1993, as cited in Ulusoy, E., and Fırat, A.F., 2016). Howbeit, along the cultural turn and the shift from modern to postmodern, identity construction relies to a great extent on individual and collective choices and consumption practices (Lamont, 2001; Schouten and McAlexander, 1995, as cited in ibid.). The influence of subculture in forging individual and collective identities is elucidated in the ensuing comment: "*Although subcultures collectively resist consumer culture, individuals consume subcultures to construct and maintain individual and collective identities*" (Ulusoy, E., and Fırat, A.F., 2016,:30). The Participant Donna explained the significance of music subculture in relation to their identity stating: "*If we identify with a certain subculture, whether it'd be music, we absorb their morals and their thoughts and then we try and incorporate that in our social life.* Darrell, another participant, added*: "Right now I feel like it [death metal subculture] just kind of exists with me...it's just become a part of who I am. I guess it's part of my identity now...* (as cited in ibid.).

Another aspect of music subcultural identity stems from its opposing position as to mainstream consumer identity. The latter, members of the debated subcultures, need to avoid "undesired self-association" (Ogilvie, 1987), and devaluing market place myths" so as to retain their self-esteem (Arsel and Thompson, 2011, as cited in Ulusoy, E., and Fırat, A.F., 2016).To cut it short, the rapport between mainstream consumer identity and subcultural music is dialectic. The latter is clearly elucidated in the ensuing comment by Rob: "*Mainstream music is very artificial and very fake...I find it to be extremely corporate...All they want is money. But if you really get into the subculture music and you really listen to the lyrics, there's, people are still talking about social issues and global issues. Mainstream music is doing it on purpose or something. They're trying to – I don't know – make you insensitive or desensitize you from what's really going on in the world today* (as cited in ibid.).

Subcultures are believed to be venues for those members who do not affiliate with the mainstream as they seek, sometimes temporarily, new belongings. They do so by bringing novelty to their life practices, using "representational modes of discourse" and creating "imagined modes" of living which do not necessarily represent what is the norm in society (what exists). These modes, it is argued, offer "alternatives to the mainstream" (Ulusoy, 2016). Emre Ulusoy and A. Fuat Fırat (2016:32) state: "*Since changing the mainstream culture is unlikely – it has become so powerful and many have internalized it – informants find solace in subcultures that provide an escape from oppressive mainstream, if for temporary moments. Yet, subcultures are seen as grounds to claim genuine democracy and public voice, implying individuals and social groups are active, creative, and participative in the life of the community, feeling at home".*

An important aspect of music subcultures' identities is related to the bonds members create by means of sharing the same interests. Emre Ulusoy and A. Fuat Fırat (2016:33) comment: *The bonding informants experience with other subcultural members is eminently different from, and are perceived to be more genuine than, the bonding that is built through kinship lineages or blood relations. The power of common feelings of anger and frustration encourages individuals in seeking and reinstating a genuine sense of family and community*. The participant Tom argued: "*I've come to the conclusion now that a family isn't entirely blood...There's more to being connected family-wise that you share the same bloodline...if you're a family member but you don't take the time to congregate and talk to each other and understand then you're not family* (as cited Ulusoy, E., and Fırat, A.F., 2016).

Questions

1- What were the main traits of traditional views of subcultural identities?
2- What was main change the cultural turn brought to our understandings of subcultural identities?
3- Do subcultures reinforce individualities or collectivities? Explain!
4- How does subcultural identity identify itself by opposing mainstream consumer identity?
5- What is meant by "the rapport between mainstream consumer identity and subcultural music is dialectic"?
6- What are the main traits of subcultures members' belongings?
7- What are the characteristics of the bonds members create by joining music subcultures?

- ***Synthesis of the main points discussed***

  - *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Two

Glossary B

Arbitrary individual : "*based on chance rather than being planned or based on reason "* (dictionary.cambridge.org)**.**

Argot: "*the language used by a particular type or group of people: an often more or less secret vocabulary and idiom peculiar to a particular group*" (merriam-webster.com).

Acid jazz: "*a type of music, popular in the 1980s and 1990s, that combines jazz with genres such as funk, hip-hop, and electronic dance music*"(Collins dictionary.com).

Black metal: " *a type of heavy-metal music characterized by extremely nihilistic and satanic lyrics, a repetitive drum beat rapidly alternating between the snare and bass drum (a blast beat), and the ghoulish make-up worn by performers* (corpse paint)" (Collins dictionary.com).

Club (also called dance music) : "*a type of music with a strong beat that people dance to in a nightclub*" (dictionary.cambridge.org).

Collectivities (collectivism), "*any of several types of social organization in which the individual is seen as being subordinate to a social collectivity such as a state, a nation, a race, or a social class. Collectivism may be contrasted with individualism (q.v.), in which the rights and interests of the individual are emphasized*" (britannica.com).

Collective identity: "*encompasses both an individuals' self-definition and affiliation with specific groups or roles"* (Jamie Franco-Zamudio & Harold Dorton, 2014).

Commercialism: "*the principles and activity of commerce, especially those connected with profit rather than quality or doing good"* (dictionary.cambridge.org).

Consumersim : "*Consumerism is the idea that increasing the consumption of goods and services purchased in the market is always a desirable goal, and that a person's well-being and happiness depend fundamentally on obtaining consumer goods and material possessions*" (investopedia.com).

Consumer culture: "*Consumer culture is a form of material culture facilitated by the market, which thus created a particular relationship between the consumer and the goods or services he or she uses or consumes Consumer culture can be distinguished from consumption per se, insofar as it is more about the relationship between the material and the cultural rather than the status and inequalities implied by the ownership of consumer goods. In this sense consumer culture is not simply a process by which commercial products are "used up" by consumers. People's relationship to consumer culture is meaningful and reflects, and potentially reproduces, particular values and forms of status. In this sense consumer culture arguably lies at the heart of the relationship between structure and agency in contemporary society. It demonstrates the power of capitalism to reproduce the parameters within which citizens of a consumer society live their everyday lives. Consumer culture gives us the tools to express who it is we are, but while doing so it simultaneously reinforces an economic system in which the individual's ability to be free or to choose is, ironically, constrained. A number of texts have sought to understand the social significance of consumer culture and this ability to divide as well as to provide*" (oxfordbibliographies.com).

Crust punk: "*A subgenre of punk rock, derived from hardcore punk with extreme metal elements, often with pessimistic lyrics about political and social ills*". (yourdictionary.com).

Culture dynamism "*In a general sense, cultural dynamism encompasses the numerous aspects of culture that continue to change and evolve based on major external forces in human life*" (Beverly Johnson,2021).

Death metal: "*a type of heavy-metal music characterized by extreme speed and lyrics dealing with violence, satanism, etc"* (Collins dictionary.com).

Demeaner: "*a way of looking and behaving*" (dictionary.cambridge.org).

Depoliticise: "to cause something or someone to have no political connections" (https://dictionary.cambridge.org).

Dialectic : "*is a process of examining an issue using very careful steps. A "thesis," or argument, is offered, followed by the "antithesis," or counterargument. The goal is to extract the best points from each of these to form a "synthesis." This in turn is used as a new argument, followed by counterargument, and the process continues, hopefully getting closer and closer to the truth, or at least something everyone can agree upon*". (www.vocabulary.com).

Eclecticism: "is the principle or practice of choosing or involving objects, ideas, and beliefs from many different sources" (collinsdictionary.com).

Emo: "*also called* ***emocore****, subgenre of punk rock music that arose in Washington, D.C., in the mid-1980s. The lyrics in emo songs dealt primarily with tales of loss or failed romance, and they were often characterized by self-pity. The stories in emo music strongly resonated with teenage fans*" (https: //www.britannica.com).

Empowerment: "*the process of gaining freedom and power to do what you want or to control what happens to you***"** (dictionary.cambridge.org).

Fragmentations "*Fragmentation describes a state of the self that is the opposite of cohesion. It is a diagnostic sign*" (encyclopedia.com).

Fragmented selves: "*fragmentation of personality (typically termed personality disintegration) occurs when an individual no longer presents a unified, predictable set of beliefs, attitudes, traits, and behavioral responses*" (dictionary.apa.org).

Goth: "*It wasn't until the 1980s that goth became a genre of music. Goth (short for Gothic) music sprung from the 1970s wave of punk and is itself characterized by "morbid themes and melodies." Like Gothic fiction, goth music revels in the macabre. A person who is part of this subculture favors this style of this often minor-keyed music and "a dark aesthetic*."

Grunge: "*a type of rock music and a fashion for untidy clothes, popular in the early 1990s*" (https://dictionary.cambridge.org).

Hardcore: "*The definition of hardcore in the dictionary is a style of rock music characterized by short fast numbers with minimal melody and aggressive delivery. Other definition of hardcore is a type of dance music with a very fast beat*". (https://educalingo.com)

Hegemony: *the dominance of one group over another, often supported by legitimating norms and ideas. The term hegemony is today often used as shorthand to describe the relatively*

dominant position of a particular set of ideas and their associated tendency to become commonsensical and intuitive, thereby inhibiting the dissemination or even the articulation of alternative ideas (britannica.com).

Hiphop: "*a form of popular music that originated among inner-city African-American youths in the 1980s, drawing on rap, funk, street sounds, and fragments of melody and rhythm borrowed from previously recorded sources*" (Collins dictionary.com)

Hispanic Americans: Hispanic Americans also called Latinos, feminine Latinas, and Latinxs, people living in the United States who are descendants of Spanish-speaking peoples. Since most Hispanics trace their ancestry to Latin America, they are also often called Latinos (www.britannica.com).

Homologous grouping: "*having a related or similar position, structure, etc*." (collinsdictionary.com)

House: " *a type of disco music originating in the late 1980s, based on funk, with fragments of other recordings edited in electronically***"** (Collins dictionary.com).

Hyper-individualism : "*(sociology) A tendency for people to act in a highly individual way, without regard to society*" (yourdictionary.com)

Ideological orientations "*a body of ideas that reflects the beliefs and interests of a nation, political system, etc. and underlies political action that an individual believes in and follows"* (dictionary.reverso).

Idiosyncrasy : "*a strange or unusual habit, way of behaving, or feature that someone or something has*" (dictionary. cambridge.org).

Institutionalised market "*it consist of organizations which look after the general welfare of people. Such markets include schools, hospitals, nursing homes, prisons, and other institutions that provide goods and services to people in their care. The main objective of such institutions is not generating profits but the welfare of the individuals under their care*" (Gomes & de Abreu, 2019). Government markets "*include those institutions and companies which are appointed by a government to function on its behalf or those institutions which perform the main functions of government. Such government units may include federal, state, local purchase, or rent goods and services*" (Mah, 2020).

Post-modernism, "*in Western philosophy, a late 20th-century movement characterized by broad skepticism, subjectivism, or relativism; a general suspicion of reason; and an acute sensitivity to the role of ideology in asserting and maintaining political and economic power* (britannica.com).

Poststurcturalism : *Post-structuralism is a late-twentieth-century development in philosophy and literary theory, particularly associated with the work of Jacques Derrida and his followers. It originated as a reaction against structuralism, which first emerged in Ferdinand de Saussure's work on linguistics. The difference was that, for structuralism, the system itself was absolute, with no grounding in subjectivity. Post-structuralist critiques of structuralism typically challenge the assumption that systems are self-sufficient structures and question the possibility of the precise definitions on which systems of knowledge must be based* (rep.routledge.com).

Mainstream culture "*is the culture that is held by or seems the most "normal" to a large amount of people that live in a society. It includes all popular culture and media culture, typically disseminated by mass media. It is to be distinguished from subcultures and countercultures, and at the opposite extreme are cult followings and fringe theories*" (igi-global.com).

Metalcore: " *style of rock music blending metal and hardcore*" (Collins dictionary.com).

Neo-marxism :*A term loosely applied to any social theory or sociological analysis which draws on the ideas of Karl Marx and Friedrich Engels, but amends or extends these, usually by incorporating elements from other intellectual traditions—such as, for example, psychoanalysis (as in the case of critical theory), Weberian sociology (as in Erik Olin Wright's theory of contradictory class locations), or anarchism (as in the example of critical criminology) (encyclopedia.com).*

Power structures: "*those persons or groups in a nation, city, organization, etc. who through economic, social, and institutional position constitute the actual ruling power*" (collinsdictionary.com).

Representational modes of discourse: "*The different representational modes required for participation in a discourse. These include images, spoken and written language, mathematics, gestures and working practices*" (Airey & Linder, 2009).

Riot grrrl *: "a feminist, punk rock movement that began in the early 1990s. A music that would express messages mostly absent from the male-dominated punk rock and grunge music such as sexism and marginalization of females*". (https://www .dictionary .com)

Self-development : "*the process in which a person grows or changes and becomes more advanced through their own efforts***"** (dictionary. cambridge.org).

Ska: "*(ska) noun. a form of dance music, originally from Jamaica, characterized by the use of saxophones and brass, a heavily accented offbeat, and the influence of New Orleans rhythm and blues, jazz, and calypso*" (Collin dictionary.com).

Social change and transformation: "*social change, in sociology, the alteration of mechanisms within the social structure, characterized by changes in cultural symbols, rules of behaviour, social organizations, or value systems*" (www.britannica.com).

Sociopolitical transformation: "*Social *change refers to* **changes in the political or economic context of societies which affect the vast majority of the population, albeit not necessarily in a uniform way"** (https://link.springer.com).

Straightedge: *is an offshoot of hardcore punk rock music that came about as a reaction to the stereotypical decadence that characterized previous incarnations of rock and roll. While the definition of straight edge resists strict interpretation, generally, its adherents abstain from using drugs, tobacco, or alcohol* (https://study.com)

Subcultures : "*A subculture in general terms is a group with certain cultural features that enable it to be distinguished from other groups and the wider society from which it has emerged*" (David Muggleton, 2007).

Techno: "*Techno is a form of modern electronic music with a very fast beat*" (Collins dictionary.com).

Typologies: "*a system used for putting things into groups according to how they are similar: the study of how things can be divided into different types* "(britannica.com).

Dr. Mustapha BOUDJELAL

Applied linguistics and intercultural studies

Mostaganem University **Academic year: 2022-2023**

Lecture Three: Culture and Ethnicity

The objectives of the lecture:

1. Understanding ethnicity and its difference with race.
2. Getting to know the various types of ethnic groups.
3. Getting to know ethnic identities' complexities (deconstruction and reconstruction).
4. Getting to know essentialist, complex and dynamic perspectives on ethnicity .

Lecture's Content:

- ***Brainstorming***

1. Understandings of ethnicity
1.1. The intersection between ethnicity, race and nationality
2. Approaches to Ethnicity
3. Ethnic groups
3.1. Types and forms of ethnic groups
3.2. Ethnic groups' dimensions and boundaries
4. Ethnic identities
4.1. Deconstruction and reconstruction of ethnic identities
4.1.1. Case Study: Metropolitan Toronto (Breton, et al., 1990)
5. Criticism of the Static view of ethnicity: the Case of Sweden
6. Multi-ethnicity, single and multiple identities
7. Ethnicity and the emergence of composite identities
8. Alternative views on ethnicity

- **Synthesis of the main points discussed**

- **Brainstorming:**
  - Reviewing the main points of the previous lecture!

1- Understanding Ethnicity

The genesis of the word ethnicity is derived from the Greek word "etnikos" which refers to someone as "savage and heathen". It denotes cultural outsiders (Sollors 1986, Fitzgerald 1992). Despite the long time since its inception, this concept retains its meaning in the postmodern world, delineating someone who does not belong to the mainstream culture, an outsider (Alund 1995, as cited in Ålund, A., 1999).

Among the definitions of ethnicity, one may mention the one advanced in *The New Oxford American Dictionary* (Jewell and Abate 2001) and which goes as follows: "*the fact or state of belonging to a social group that has a common national or cultural tradition*" (p. 583, as cited in Morning, A., 2005). Ålund, A., (1999) describes the intricacies of defining ethnicity as she comments: "*The concept of ethnicity does not refer to a uniform phenomenon. It carries a lingering vagueness; what qualifies as 'ethnically' determined social behaviour is not given beforehand, as Max Weber pointed out at the turn of the century. Most scholars in the field of ethnicity agree that the concept refers to group formation, the drawing of cultural and/or social boundaries between 'us' and 'the Others', identity, the feeling of belonging, symbolic community, etc.* Among the definitions of ethnicity, one may mention the enduring definition advanced by Weber (1968, 389) who suggests: "*We shall call 'ethnic groups' those human groups that entertain a subjective belief in their common descent because of similarities of physical type or of customs or both, or because of memories of colonization and migration*" (as cited in Skrentny, J. D., 2008).

Questions

1. Has the meaning of ethnicity changed since its Greek inception?
2. What is the nature of ethnicity and why is it complex to define it?
3. How is ethnicity defined in the above passage?

1.1. The Intersection of Ethnicity, Race and Nationality

Oxford American Dictionary puts the following commonality between **race** and **ethnicity** forward "*race: each of the major divisions of humankind, **having distinct physical characteristics**…a group of people sharing the same culture, history, language, etc; an ethnic*

group…a group or set of people or things ***with a common feature or features***" (as cited in Morning, A., 2005).

Despite these common features, some scholars tend to distinguish between race[22] and ethnicity in relation to unshared characteristics. The main distinction relates to identifying race with physical and biological qualities and ethnicity with cultural commonalities such as shared beliefs and customs. Weber (1978:385) elucidates the view stating: "ethnic groups are "*those human groups that entertain a subjective belief in their common descent…it does not matter whether or not an objective blood relationship exists" (p. 389), whereas "race identity" stems from "common inherited and inheritable traits that actually derive from common descent*" (p. 385,cited in ibid.).

Another point of contrast between ethnicity and race may be related to individuals' freedom of choosing or their inability to do so. Ethnicity in the United States is illustrative of the symbolic and optional function of ethnicity, at least with regard to attitudes towards it (Gans 1979; Waters, 1990). These two scholars argue that individuals have the freedom to choose the ethnic group they want to affiliate with, and show this identification via certain practices like clothes and food. These individuals are aware of the fact that this affiliation will not have negative impact on life opportunities. However, racial identity is involuntary and does not hinge on people' behaviour. This affiliation, Smelser Wilson and Mitchell (2001) argue, has vivid effects on the life opportunities (as cited in ibid.).

Another concept that goes hand in hand with both ethnicity and race is nationality. Taking the example of Eastern Europe, nationality is believed to surpass mere political citizenship; it refers to ancestral belongings and national origins (Eberhardt 2003; Kertzer and Arel 2002b). Despite the fact that these three concepts tend to have conceptual borders, they share common features of "community of descent and ancestry (Hollinger 1998, cited in Morning, A., 2005). However, they seem to have different manifestations. While ethnicity is discernable via cultural practices such language, dress and religion, race is identified in relation physical

[22]This essentialist notion of race has met with considerable challenge in recent years from those who define it as a social construct—"a social invention that changes as political, economic, and historical contexts change" (American Sociological Association 2002: 7). Yet the conceptualization of race as rooted in biological (especially genetic) difference endures, at least in the United States today (Omi 2001). Regardless of the general state of belief today concerning the nature of race, however, the origins of racial groupings lie in historical notions of intrinsic human differences (Fredrickson 2002, cited in Morning, A.2005)

traits. Nationality, the argument goes on, is outlined in relation to geographic location. Ann Morning (2005:3) clarifies: "*yet they all aim to convey an accounting of origins or ancestry*".

Questions

1. What are the commonalities between race and ethnicity?
2. What is the main difference between race and ethnicity?
3. How did Weber differentiate between both constructs?
4. How can one separate between these concepts in relation to free will?
5. What is the common point between race, ethnicity and nationality?
6. What is the difference between these three constructs?

2. Approaches to ethnicity

Reviewing the literature on ethnicity, one may identify following four main approaches to the debated construct. These approaches are presented in the table below:

- **a.** Ethnicity conceived as a primordial phenomenon,
- **b.** ethnicity conceived as an epiphenomenon,
- **c.** ethnicity conceived as a situational phenomenon,
- **d.** ethnicity conceived as a purely subjective phenomenon (as cited in Isajiw, W.W., 1993).

Approaches to ethnicity	**The main features**
The primordialist approach	It is believed to be among the oldest theories in the fields of sociology and anthropology. It focuses on the permanent and fixed nature of ethnicity. It also describes it as "something given and ascribed at birth'. (Geertz, 1963; Isaacs, 1975; Stack, 1986, as cited in Isajiw, W.W., 1993).
The epiphenomenon approach	It is based on the practices of solidarity among exploited individuals in economic sectors. It stems its grounds from Michael Hechter's theory (1978) of "internal colonialism and cultural division of labour". This influential theory emphasizes the uneven division of labour in economic field, identifying two main sectors: centre and periphery. The latter is believed to embrace marginal jobs such as agricultural jobs. Work conditions which are not as comfortable as those in the centre, create a common culture of solidarity among the coworkers to cope with the outlined economic exploitation (See also Nagel and Olzak, 1982, as cited in ibid.).
	This approach, which was more popular in in the mid-seventies to mid-eighties period, is related to "*rational choice theory'.* It outlines the relevance of ethnicity in relation to certain situations. This means that individuals, when seeking certain advantages, have the choice to

The Situational approach	choose the ethnic group they want to be part of. This ethnic choice represents certain political advantages; state Daniel Bell (1975) and Jeffrey Ross (1982). However, membership into a given ethnic group does not always carry instrumental motivations. Isajiw, W.W., (1993:409) elaborates: "*Obviously, there are many cases where the adherence to an ethnic group cannot be explained by instrumental reasons alone. The subjective import of ethnic group membership does not lie just simply in one's pursuit of practical interest, but also and perhaps foremost in one's feelings and a complex conception of identity*.
The subjective approach[23]	This approach considers ethnicity as a "social-psychological reality" that represents 'individuals' perceptions of binaries of "us vs. them. It is based on Fredrik Barth's (1969) seminal work on ethnic group boundaries whereby he dropped ethnic culture as being fundamental in ethnic groupings, stating that boundaries between ethnic groups are rather psychological. Isajiw, W.W., (1993:410) explains Barthes' views stating: "*Ethnic group is hence a result of group relations in which the boundaries are established through mutual perceptions and not by means of any objectively distinct culture"*.

Table 1: The Main Approaches to Ethnicity

Questions:

1- The table above presents the main approaches to ethnicity! In a group work, discuss each one and identify its main features.

2- Which one, do you think, represents ethnicity in today's world?

3. Ethnic groups

Among the definitions of ethnic groups, one may mention the following one: "*a community-type group of people who share the same culture or to descendants of such people who may not share this culture but who identify themselves with this ancestral group*" (Isajiw, W.W., 1993).

[23]Another type of subjectivist approach to the study of ethnicity - one that appears to be connected with the post-modernist movement in contemporary thought - is constructionism. This subjectivist approach also relates between Michel Foucault's (1967) emphasis on construction of the metaphor and Pierre Bourdieu's (1977; Bentley, 1987, Yelvington, 1991) notions of practice and habitus as the basic factors shaping the structure of all social phenomena. The basic notion in this approach is that ethnicity is something that is being negotiated and constructed in everyday living (cited in Wsevolod W. Isajiw, 1993).

3.1. Types and forms of ethnic groups

The nature of ethnicity seems confusing given the difficulties of coming up with befitting (adequate) classifications (typologies) of ethnic groups. Howbeit, certain typologies of these communities focused on certain characteristics which influence ethnic group relations and members' interactions with other groups. Other classification criteria relate to "*locus of group organization, degree and nature of self-awareness in ethnic organization, structural location in interethnic relations and the generational factor*" (Isajiw, W.W., ibid.). Applying these characteristics, one may come up with the ensuing types of ethnic groups :*primary and secondary ethnic groups, folk-community and nationality-community ethnic groups, dominant majority and subordinate minority ethnic groups, immigrant or "young" and established or "old" ethnic groups.*

3.1.1. Primary and secondary ethnic groups

The main distinction between primary and secondary ethnic groups resides in the origins of the emergence of the group's culture. Primary ethnic groups delineate those groups which live in the place where their culture emerged. An illustration may be taken from indigenous groups such as French in France and Native Indians in Americas (Isajiw, W.W., 1993). However, secondary ethnic groups live in places different from where their cultures emerged. For instance, one may take the examples of Italians in Canada. Isajiw, W.W. (1993: 410) elaborates: "*They are, as it were, transplanted groups which share their cultural and historical background with the society from which they emigrated, but which do not depend any more on the original society for their existence*".

3.1.2. Folk-community and nationality-community ethnic groups

Other typologies of ethnic groups distinguish between folk-community and nationality community. The difference outlined by Ihor Zielyk (1975) focuses on various unshared features in each community. The most important quality that sets each one apart relates to "cultural awareness" (as cited in Isajiw, W.W., 1993). Dealing with nationality-communities, one may notice that these communities tend to develop *highly cultural self-awareness* which enables them to create a collectivity distinguished by its culture (s) rather than skin and clan. Members in nationality community have different social status; some of them occupy professional jobs. As to the goal of this community, it seeks fulfilling a collective goal, as opposed to folk communities whereby individuals chase self-interests. This culture, Max Weber describes, is unique, irreplaceable, and superior. Members of these ethnic groups,

Weber elaborates, believe these cultural norms to be preserved and developed merely within the ethnic group (as cited in ibid.). Given the attachment to an ideology of the legacy ethnic group's history, the culture within these communities is described by Redfield as "great tradition" and tends to embrace: literary, artistic and intellectual achievements.

Describing folk community, one may notice that most of its members are of peasant backgrounds. Moreover, their members seem to have more or less equal social statuses. Most importantly, membership in this community highly relies on kinship and family relations. Talking about social organizations within these communities, religious institutions occupy the centre and influence members' practices. By contrast to the previously mentioned type of communities, these ones do not fully perceive the legacy of the group's history. This undeveloped conception of history led Robert Redfield (1960) to describe cultures of these communities as "*the little tradition*" and which embraces songs, traditions, communicated to one another proverbially (as cited in Isajiw, W.W., 1993).

3.1.3. Majority and minority ethnic groups

Another distinction can be made between minority and majority ethnic groups. Howbeit, before digging deeper as to what sets each community apart from the other, one needs to emphasize that minority and majority groups are not distinguished given the number of their members. More importantly, they are differed in relation to power and those which possess it. This misconception leads to relating ethnic groups to minorities only. The power exercised by the majority groups is interpreted in taking decisions about society' basic political, economic and cultural institution. Moreover, this ethnic group also decides upon the norms of the society as well the legal system. Since power accompanies the culture of the majority, this culture leads minority groups to assimilate to it. Power also classifies majority groups at the top and creates relations of dominance and subordination between the members of both communities. Most importantly, it allows its members to create external boundaries which need to be respected by minority group's members. This gives them the freedom to decide about public policies and legislating for minority groups as well (Isajiw, W.W., ibid.).

3.1.4. Young" and "old" ethnic groups

Confusion in relation to ethnic groups' typologies emanates from discourse on ethnicity and immigration which takes both concepts interchangeably. In here, it is important to note that immigrants make out one type of ethnic groups only. Isajiw,W.W., (1993: 411) argues: "*By this distinction, it is incorrect and misleading to speak of all ethnic groups as if they were*

immigrants. Members of the old, established ethnic groups usually do not like to be confused with immigrants. In relation to that, one may distinguish between young and old ethnic groups. Young groups are believed to be the outcome of first generation immigrants. Old groups tend to occupy the larger society and whose members are mostly adults. A line of difference can be drawn between both groups in relation to certain concerns. Young groups are concerned with issues of adjustment to the society. The concerns of old groups, however, relate to issues of persistence. Isajiw, W.W.,(1993:412) mentions the following examples of old groups: *British, French, German, Scandinavian groups, Dutch, Ukrainian, Russian, Polish, Jewish, and Doukhobors in Canada*. He also mentions the following young groups: *Greeks, Portuguese, various Latin American groups, and East Indians in Canada.*

Questions

1. How are ethnic groups defined in the above passages?
2. What are the main types of ethnic groups?
3. What is the difference between primary and secondary ethnic groups?
4. What is the difference between folk-community and nationality-community ethnic groups?
5. What is the difference between majority and minority ethnic groups?
6. What is the difference between young" and "old" ethnic groups?

3.2. Ethnic groups' dimensions and boundaries

These types of communities are featured with two main dimensions: objective and subjective dimensions. Objective dimensions embrace community institutions and organizations, reference to descendants and ancestors taken as the source of cultural transmission and identity construction, and a common script that dictates cultural behaviours such as customs and rituals. The subjective dimensions of these groups collocate with F. Barth's concept of social psychological boundaries that function in relation to inclusion and exclusion. These boundaries, one needs to emphasize, are divided into internal and external boundaries. Isajiw,W.W.,1993:413) offers the following definitions of these boundaries stating: "*The internal boundaries is the area of self-inclusion in the group. They overlap with the process of self-identity. They articulate with the feelings of sympathy and loyalty toward members of the same ethnic group*.

By contrast to the internal boundaries which function as means of inclusion, the external boundaries act as means of exclusion for outsiders. These external boundaries are noticeable in multiethnic societies which, by means of competing with one another, create certain

internal boundaries which produce certain external boundaries as well. Isajiw, W.W. (1993:410) comments: "*Persons will be identified by others as belonging to one or another ethnic group even if they do not actively share anymore any cultural patterns with that ethnic group as long as a link to their ancestors can be made"*. He (ibid.) adds stating: "*Hence, ethnicity is a matter of a double boundary, a boundary from within, maintained by the socialization process, and a boundary from without established by the process of intergroup relations".*

Questions

1) What is meant by ethnic groups?
2) What is meant by the objective dimensions of ethnic groups?
3) What is meant by subjective aspects of ethnic groups?
4) What are the functions of the two boundaries between ethnic groups?

4. Ethnic identities

The very mentioning of ethnicity calls upon ethnic identity which stems from the already mentioned social-psychological features of these communities which enable an individual to develop a sense of belonging, an identity. Isajiw, W.W. (1993:411) defines ethnic identities as follows: "*a manner in which persons, on account of their ethnic origin*[24]*, locate themselves psychologically in relation to one or more social systems*[25]*, and in which they perceive others as locating them in relation to those systems*".

This sense of belonging to a given ethnic group is called ethnic identity which is related to both internal and external dimensions. Isajiw, W.W. (ibid.) elaborates: "*Thus, individuals locate themselves in one or another community internally by states of mind and feelings, such as self-definitions or feelings of closeness, and externally by behavior appropriate to these states of mind and feelings*. The table below presents both external and internal aspects of ethnic identities:

[24]By ethnic origin is meant either that a person has been socialized in an ethnic group or that his or her ancestors, real or symbolic, have been members of the group (Wsevolod W. Isajiw, 1993).

[25]The social systems may be one's ethnic community or society at large, or other ethnic communities and other societies or groups, or a combination of all these (Isajiw, 1990, as cited in Wsevolod W. Isajiw, 1993).

External dimensions	Internal dimensions
• Speaking an ethnic language and practising ethnic traditions, • participation in ethnic personal networks, such as family and friendships, • participation in ethnic institutional organizations, such as churches, schools, enterprises, media, etc., • participation in ethnic voluntary associations, such as clubs, 'societies,' youth organizations, • participation in functions sponsored by ethnic organizations such as picnics, concerts, public lectures, rallies, dances (Isajiw, W.W.,1993)	• **Cognitive aspects**: self-images and images of one's group, knowledge of one's group's heritage and its historical past, and knowledge of one's group's values. • **Moral aspects**: feelings of group obligations. • **Affective aspects (cathectic):** feelings of attachment to the group: (1) feelings of security with, sympathy and associative preference for members of one's group as against members of other groups. (2) Feelings of security and comfort with the cultural patterns of one's group as against the cultural patterns of other groups or societies (Isajiw, W.W., 1993).

Table 2: The external and internal aspects of ethnic identities

Starting with the cognitive internal aspects of ethnic identity, one needs to mention self-images and images of one's group. An illustration of this self-representation may be identified in processes of stereotyping which an individual (insider) develops about their ethnic group and others (outsiders) about it as well. Knowledge[26], too, is part of this cognitive aspect. It delineates knowledge about group's heritage and past. It also extends to knowledge about group's values (Isajiw, W.W.,1993).

As to the moral aspects of one's ethnic identity, one may mention feelings of group obligations. These obligations refer to the attachment of an individual to their group and the way this bondage affects individual's behaviour. They also mean attitudes of commitment and solidarity. Examples of these obligations may be the following ones: the significance of teaching ethnic languages to one's children and interethnic marriages (Isajiw, ibid.).

[26]This knowledge may not necessarily be extensive or objective. It may rather focus on selected aspects or events, or historical personalities that are highly symbolic of the group's experiences and which thus have become a legacy (Wsevolod W. Isajiw, 1993).

The third aspect of ethnic identities is rather affective. It embraces feelings of attachment to the group. Attachment here may be twofold: feeling of security and preference of one's group and feelings of security along the cultural patterns of a given ethnic group one belongs to (ibid.).

Questions

1. Discuss with you peer the external aspects of ethnic identities and relate them to Algerian ethnic groups!
2. Discuss the internal aspects of ethnic identities and relate them to Algerian ethnic groups!

4.1. Deconstruction and reconstruction of ethnic identities

To know whether or not one may change their ethnicity, meanings of identity construction need to be clarified. Identity goes through these types of change as the context an individual lives in allows new dimensions to one's identity. For instance, in culturally pluralistic societies, one's ethnic identity may deconstruct certain meanings of objective aspects of one's ethnic group. Isajiw W.W. (1993:400) explains: "*Deconstruction consists of some objective aspects of ethnic identity losing their meaning and use, while others lose their meaning without being completely dropped, or for others still, the meaning may become latent"*. He adds the fact that in some cases, members of certain ethnic groups undergo ethnic identity deconstruction along with the development of negative attitudes and feelings of alienation towards their own groups. Nevertheless, the process of reconstruction of ethnic identity embraces adopting new and useful meanings of cultural aspects, be they from their own ethnic groups (given new meanings) or adopted from other ethnic groups (meaningful as well). As to losing one's ethnicity when one's ethnic identity undergoes certain changes, Isajiw W.W.(ibid.) says: "*It is important to note that this process does not necessarily mean a disappearance of ethnicity. Rather, it involves the emergence of a variety of new forms of ethnic identity which are more adaptable to the surrounding social and cultural structures"*.

Questions:

1- How can an ethnic identity be deconstructed? Does it mean losing all aspects of one's ethnic identity?
2- How can an ethnic identity be reconstructed?

4.1.1. Case Study: Metropolitan Toronto (Breton, et al., 1990)

Ethnic groups in Toronto may illustrate the changes one's ethnic identity may undergo along deconstruction and reconstruction processes. This study was conducted by Breton et al., (1990) on 9 ethnic groups in Metropolitan Toronto, involving 2,338 respondents (as cited in Isajiw,W.W.,1993) However, it is important to note that changes in certain aspects of ethnic identities are not limited to North American settings; on the contrary, they may take place in other places worldwide. Processes of ethnic identity changes are more noticeable in North America given the following reasons:

- It is characterized with great cultural and ethnic diversity;
- it represents the mainstream which is sought by all groups since it echoes the prototype (ideal) of socio-economic structures. This leads some groups to see their socio-economic structures marginal and deviant from the targeted one[27].

- ***The participants of the study:***

a) Three generations of four ethnic groups, German, Italian, Jewish, and Ukrainian,

b) Two generations of English.

- ***The main hypothesis of the study***

The main hypothesis of this study turns around the possibility of each generation to negotiate their ethnic identities (deconstruction and reconstruction) by means of changing (sometimes letting go) of certain external aspects of ethnicity and internal aspects which do not go along the societies' values and standards these people live in.

- ***Procedures:***

It testes 25 indicators (mother tongue, ethnic food, etc.) of ethnic identity by means of applying them to the already mentioned generations.

- ***Results and discussion***

***A/* Objective aspects of ethnic identities' deconstruction and reconstruction**

A.1. Indicator one: Mother tongue (Its scares use= deconstruction)

It is argued that the use of mother tongue, as an objective aspect of ethnic identities, by the third generation reflects the process of deconstruction of one's ethnic identity, given the fact that it is retained in a very low degree. In other words, the minority of members of this

[27]These conditions alone exert strong pressures to adapt one's identity in some way to that of others. As mentioned above, this may take the extreme form of consciously negating one's ethnic identity, or of taking over aspects of the general dominant culture while retaining some selected elements of ethnic identity difference.

generation uses it frequently while the majority does not[28]. Isajiw W.W.(1993:401) explains: "*On average, only about 4 percent of the third generation of all four ethnic groups studied considered ethnic language to be their mother tongue. Only 7 percent of the third generation of all ethnic groups on the average used ethnic language frequently on a daily basis, and 22 percent used it occasionally*. This scarce use of mother tongue by third generation members, which represents a process of deconstruction, is substituted for another process of reconstruction by means adopting English language as their tongue. Isajiw W.W. (ibid.) elaborates: "*However, for the 96 percent of the third generation who considered English to be their mother tongue*". Ethnic languages, here, are not functional but symbolic[29].

A.2. Indicator two: Ethnic food

Another important indicator of ethnic identities, one may suggest, is ethnic food. The latter can be taken as an indicator of identity reconstruction. To explore this tight link, consumptions of ethnic food on holidays and routinely (other than holidays) were tested. It was found that 70 percent of the third generation of all four ethnic groups consumed ethnic food on holidays while 78 percent of them consumed it routinely. This suggests that ethnic food is both symbolic and practical (Isajiw, W.W., 1993).

A.3. Indicator three: ***Ethnic art objects***

Other indicators of ethnic identity reconstruction may be linked to owning ethnic art objects. In relation this indicator, it was found that **61** percent of the three generations of the four ethnic groups own some ethnic art objects. Here, their symbolism hinges on the number and the type of these objects[30] (Isajiw, W.W., 1993).

A.4. Indicator four: Close friends from the same ethnic groups

Close friends from the same ethnic group may be considered as an indicator of either deconstruction and reconstruction of ethnic identities. Isajiw, W.W. (1993:411) comments:

[28]That is, only a small percentage of this generation still uses their ethnic language frequently, the rest have given it up, but have not necessarily given up all other aspects of their ethnic identity, as for example consumption of their ethnic food. They have thus deconstructed their ethnic identity. Wsevolod W. Isajiw (1993)

[29]Thus, the results show that ethnic language, over the generations, drops its practical function yet remains nonetheless in a new, simplified form and acquires a symbolic function. This finding would support the **symbolic ethnicity theory.**Wsevolod W. Isajiw (1993).

[30]The high incidence of the possession of ethnic art objects amongst the third generation gives perhaps the most direct support to the symbolic ethnicity theory.

'*As regards ethnic friendships, a large number of close friends is an indicator of deconstruction, as was the case with language".* It was found that 17 percent of the members of the third generation of all groups had more than three friends (three means a lot) from the same ethnic group. However, it was found that 40 percent of the members of these generations had one or two close friends (one or two means very few). Given the few close friends ethnic members seem to have, it may be suggested that this form is called identity reconstruction (not attaching to the ethnic origins).

B/ Subjective aspects of ethnic identities' deconstruction and reconstruction

B.1. Marriage in the same ethnic group

To explore this part, the respondents from the three generations were asked questions about their attitudes and feelings of obligation towards their ethnic groups. One of the questions concerned feelings of obligation to marry within the ethnic group. Here, a process of deconstruction is clear, given the fact that only 19 percent of the participants in all groups seemed to go along these feelings of obligation (endogamous marriage). Only 4 percent agreed on that. The second process which is identity reconstruction seems to replace the former as the respondents tend to exclude marriage within the group solely and open the room of intermarriages (new aspects of their ethnic identities (Isajiw, W.W., 1993).

B.2.Helping members of one's ethnic groups

Exploring the readiness of ethnic members to help other members from the same group, it was discovered that 46 percent of the third generation of all groups need to help their fellow to find a job when able to do so. It is noticeable that this is the only subjective indicator which is close to 50 percent. In here, this high percentage may be interpreted as lack of process of reconstruction. Isajiw W.W., (1993) adds; "*This does not mean that these subjective aspects may not play a role, since in terms of our definition these are intermediate indicators. Nevertheless, on the overall group level, they do not seem to have an outstanding role"*.

Summarizing both the objective and subjective aspects of ethnic identity deconstruction and reconstruction, Isajiw, W.W. (1993:414) argues:

> The most outstanding indicators of ethnic identity deconstruction are low retention and little use of ethnic language as mother tongue, low incidence of numerous close ethnic friendships, and the low incidence of feelings of obligation to marry within one's own ethnic group. The most outstanding indicators of ethnic identity reconstruction are a high incidence of ethnic food consumption, a high incidence of the possession of ethnic art objects,

a high incidence of some knowledge of ethnic language expressions and words, and a high incidence of having only one or at best two close friends of the same ethnicity.

Question

1- In group work, discuss the case study above, relating each indicator to ethnic identity deconstruction and reconstruction.

5. Criticism of the static view of ethnicity: the Case of Sweden

The essentialist view of ethnicity has received harsh criticism given its limitations and negative sequels. Despite this fact, it is adopted in Europe under the emblem of multicultural societies. Illustrating this view, one may take the example of Sweden which adopts a static perspective on ethnicity, emphasizing the eternal and pre-existence of ethnic qualities (cf. Sollors 1989). Moreover, this reduced aspect of ethnicity is always gelled to immigration. Ålund, A., (1999:105) comments: "*Immigrants are considered deviant, and they are subjected to segregation and discrimination in almost every social sphere: housing and work, child care and education, social services and health care, etc*".

Among the consequences of subjective ethnic classifications, which are based on cultural and ethnic differences, one mentions the creation of distinct social groups. Moreover, they promote for dichotomies in societies, for instance ethnic vs. Swedish (as cited in Ålund, A., 1999). Ålund, A., 1999) mentions some of the consequences of these essentialist views on immigrants stating: "*The terms 'blackhead', 'foreigner' and 'immigrant' - with their attendant exclusion and cultural degradation - are related to this issue. Discrimination on the labour market has made us aware of divisions in society with different kinds of citizens, some of whom are more equal than others. This is our contemporary 'multicultural' climate in Sweden.* Segregation in labour with reference to ethnicity in Sweden is also noticeable since workers, who belong to ethnic groups other than "pure Swedish," are treated unequally at workplaces. Wadensjo (1995: 3) sates: "*Immigrants with Swedish degrees have lower incomes than Swedes with similar qualifications*" (as cited in ibid.).

This essentialist view of ethnicity in Sweden reflects the nature of cultural encounters in the country. These encounters, one may claim, are featured with conflicts and binaries of modern (Swedish) and primitive (outsider). Politics, too, seems to partake in these biased cultural typologies, as it also produces pejorative adjectives gelled to immigrants such as "less

appropriate, more and less adaptable, and more and less 'foreign' immigrants and refugees". This biased unfair stratification is likely to transform Europe into "Festung Europa 'along with clearly defined borders (as cited in Ålund, A., 1999).

Questions

1. What is wrong with an essentialist view of ethnicity?
2. What may be chastised as to multiculturalism in Europe?
3. How does Sweden approach ethnicity?
4. What consequences may essentialist views about ethnicity have on ethnic members?
5. How does politics support such subjective views?

6. Multi-ethnicity, single and multiple identities

Crossing cultural boundaries, which is mainly due to immigration, has brought cultural diversities, transformations and amalgamations which opened venues for new identities to emerge. Benedict Anderson (1983:16) suggested: "imagined *communities are very real. But just as the 'imagining' of pure cultures and communities of origin can be experienced as genuine, the new crossed and mixed ethnicities emerging in the multiethnic Europe are experienced as genuine too. The cities of Europe are seething with new composite identities and new ethnicities* (Hall 1992/1994, cited in Morning, A. 2005).

In multiethnic societies, one is more likely to come across "multiple ethnic identities." By contrast to this type of identities, single identity describes an individual whose parents belong to the same ethnicity. One may take the example of Canadians or Americans who identify with the general society as the primary ethnic group. However, those individuals who claim to have multiple ethnic identities identify themselves in relation to the society at large and their ancestral ethnicities; they sometimes refer to their ancestral ethnicities without referring to the society at large (Isajiw, W.W.,1993).

An illustration of this change in Europe may be taken from Sweden which is witnessing cultural crossing and fusion. This country is now considered as multicultural and multiethnic terrain (Gilroy 1987, Jones 1988, Hannerz 1990, Alund and Schierup 1991, Hewitt 1992, Vertovec 1995, cited in Ann Morning, A. 2005).

7. Ethnicity and the emergence of composite identities

Sweden is recognized as multi-ethnic country. However, it is believed to undergo division along ethnic stratifications. These superficial categorizations of ethnic groups in Sweden seem to lead to social inequalities[31] as they rely merely on cultural differences and disregard cultural dynamism which brings forward new identities, known as composite identities. Morning A. (2005:30) suggests: "*Social inequalities tend to be understood in terms of cultural difference. However, this development seems to be characteristic of most European countries. Culture is usually connected with ethnicity and race and understood as pure, as an 'essence', as related to some original and eternal ethnic core. In this way, important aspects of cultural dynamic in multicultural society are left unobserved. What is usually not recognized are cultural crossings and the emergence of composite identities.*

Questions

1. What are the effects of cultural crossing on identities?
2. What is the difference between single and multiple identities?
3. What is meant by composite identities?

8. Alternative views on ethnicity

To account for differences in multicultural societies, ethnicities must not be approached along "cultural reductionism". Since the latter, Ålund, A., (1999:111) claims, "*helps to conceal underlying strains in the social construction of ethnicity and to reinforce a hierarchical status system*". On the contrary, a more befitting cultural paradigm would perceive ethnicity as complex and dynamic. Ålund, A., (ibid.) argues: "*A complex and dynamic perspective on ethnicity, therefore, is unavoidable and relevant if we are to render visible the often fundamental social conflicts associated with the cultural and the ethnic. All too often - in both social-scientific and popular discourse - the social dimension has been overshadowed by culturalizing stereotypes*. Under the same line of thought, Hannerz (1989: 206) elaborates: "*cultures can no longer be reduced to distinct, separate or homogeneous units delimited by nations, regions or local communities. In this perspective we cannot study*

[31]Within the framework of multicultural society new cultures, identities and ethnicities are created. Departing thus from the problems of cultural essentialism inherent in Swedish multiculturalism, some general features of the dominant discourse on ethnicity, its historical roots and its relations to culture and multiculturalism are drawn (Ann Morning , 2005).

people and cultures today through a magnifying glass - as if they were a fossilized 'ethnographic present' - without making the prism of contemporary cultural complexity visible (Hannerz, ibid.205). Ålund, A., (1999:112) adds: "*We must pay due regard to the fact that the ethnic identities and affiliations created within the framework of the variable richness of multicultural society are in no way 'pure', original or connected with a fixed past; rather, they relate to the dilemmas and conflicts of the present*.

Questions

1. How should ethnicities be approached in multicultural societies?
2. How does cultural reductionism impact cultural diversities?
3. To what extent is a complex and dynamic approach to ethnicity important when dealing with ethnicity?
4. How does Hannerz (1989: 206) see culture within this dynamic and complex paradigm?
5. How does Ålund, A., (1999) describe ethnic identities in multicultural societies?

- **Synthesis of the main points discussed**

  - *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Three

Glossary C

Adjustment to society: "*Social adjustment is an effort made by an individual to cope with standards, values and needs of a society in order to be accepted. It can be defined as a psychological process. It involves coping with new standard and value*" (Kuldipkumar G. Sankhala 2019).

Cultural reductionism "*is the act of oversimplifying an issue, breaking it down into small parts that don't reflect how complex it actually is. Political scientists might accuse journalists of reductionism when they briefly sum up a complicated topic*" (www.vocabulary.com).

Culturally pluralistic societies: "*allow all the existing small cultures to retain their independent existence, provided these cultures are consistent with the values and laws of the wider society. In such societies, there is a strong tendency for integration of all cultures rather than cultural assimilation*" (https://www.scholarlywriteups.com).

Deconstruction: "*the act of breaking something down into its separate parts in order to understand its meaning, especially when this is different from how it was previously understood*" (dictionary.cambridge.org).

Dominance:"*the power or right to give orders or make decisions*" (vocabulary .com/dictionary).

Eastern Europe: "*as defined by the United Nations Statistics Division (UNSD), includes the countries of Bulgaria, Czech Republic, Hungary, Poland, Romania, Russian Federation, and Slovakia, as well as the republics of Belarus, Moldova, and Ukraine*" (newworldencyclopedia.org).

Endogamy: "*the fact or custom of having marriage only between members of the same group*" (dictionary.cambridge.org).

Epiphenomenon: "*a secondary phenomenon accompanying another and caused by it*" (merriam-webster.com).

Ethnicity: "*refers to the identification of a group based on a perceived cultural distinctiveness that makes the group into a "people." This distinctiveness is believed to be expressed in language, music, values, art, styles, literature, family life, religion, ritual, food, naming, public life, and material culture*" (britannica.com).

Ethnic food: "*Broadly speaking, ethnic foods are defined by others outside of the respective ethnic groups as cuisines originating from the heritage and culture of specific ethnic groups. For example, Chinese food, Mexican food, Italian food, etc., are only considered to be ethnic foods outside of their respective countries*" (https://ncceh.ca/environmental-health-in-canada).

Ethnic groups : "*a social group or category of the population that, in a larger society, is set apart and bound together by common ties of race, language, nationality, or culture*" (britannica.com).

Ethnic identity : *is a multidimensional concept that includes self-categorization or labeling, commitment or attachment to a group, certain values and beliefs that are associated with the*

group, and an evaluation of the group which can be positive or negative (Barbara M. Newman, Philip R. Newman, 2020).

Folk ethnic communities: are communities whereby individuals chase **self-interests**. most of their members are of **peasant backgrounds**. Moreover, their members seem to have more or less equal social statuses. Membership in this community highly relies on **kinship and family relations** (Isajiw, W.W., 1993).

Festung Europa: "*historically, the term Fortress Europe, originally the German Festung Europa, "[was] used for the part of continental Europe occupied by Nazi Germany during World War II and the envisioned defensive fortification of all of Nazi-occupied Europe against British and American invasion." More recently, "Fortress Europe" is used to refer to the way Europe controls its borders and detains immigrants. It is legitimized by negative public attitudes towards immigration and associated with much of the inhumane treatment done to migrants and refugees by European countries. Anti-immigration politicians and leaders have pushed "Fortress Europe" as a political agenda and have reinforced the idea through implementing or at least supporting strict anti-immigration policy* (https://www.american.edu).

Great tradition vs. little tradition: "*A distinction between the elite or dominant records of cultural or religious tradition (including literature and art) and the local, informal, and often oral manifestations of those traditions by peasant*" (oxfordreference.com).

Intermarriages: "*marriage between people of different religions, tribes, castes, ethnicities, or racial groups, as between a white person and a Black person or between a Christian and a Muslim*" (https://www.dictionary.com).

Majority ethnic groups: the power exercised by the majority groups is interpreted in taking decisions about society' basic political, economic and cultural institution. Moreover, this ethnic group also decides upon the norms of the society as well the legal system (Isajiw, W.W., 1993).

Metropolitan: "*relating to a large city and the surrounding cities and towns*" (https://www.britannica.com/dictionary).

Minority ethnic groups: "*generally refers to ethnic or racial groups in a given country in which they are in a non-dominant position vis-à-vis the dominant ethnic population*" (https://www.un.org).

Mainstream culture "*is the culture that is held by or seems the most "normal" to a large amount of people that live in a society. It includes all popular culture and media culture, typically disseminated by mass media. It is to be distinguished from subcultures and countercultures, and at the opposite extreme are cult followings and fringe theories*" (igi-global.com).

Multicultural societies: *multiculturalism is first discussed as the basic presence of cultural diversity in a society. It is then presented as an orientation (in public policy) toward this diversity. It is distinguished from pluralism (where there is only diversity) by noting that multiculturalism policy and practice has two core features: in addition to the presence of cultural diversity, multiculturalism also requires intercultural contact and equitable*

participation of all cultural elements in the life of the larger society (sometimes referred to as interculturalism (https://academic.oup.com).

Multiethnic societies: "*refers to the existence of more many ethnic groups in a society or country*" (igi-global.com).

Multiple ethnic identities: individuals identify themselves in relation to the society at large and their ancestral ethnicities; they sometimes refer their ancestral ethnicities without referring to the society at large (Isajiw, W.W.,1993).

Multiple identities: "*Sociological research acknowledges that the individual is not simply defined by one identity evolved from societal structures, but rather by various ones*" (cambridge.org).

Nationality ethnic communities: these communities tend to develop ***highly cultural self-awareness*** which enables them to create a collectivity distinguished by its culture (s) rather than skin and clan (Isajiw, W.W.,1993).

Old ethnic groups: occupy the larger society and whose members are mostly adults. The concerns of old groups, however, relate to issues of **persistence** (Isajiw, W.W., 1993).

Political citizenship: "*it includes various rights, not only the right to vote in an election, but also the rights to join a political party; run for office; and participate freely in political rallies, events, or protests*" (google.com)**.**

Primary ethnic groups: "delineate those groups which live in the place where their culture emerged. An illustration may be taken from indigenous groups, such as French in France and Native Indians in Americas" (Isajiw, W.W., 1993).

Race: *the idea that the human species is divided into distinct groups on the basis of inherited physical and behavioral differences* (britannica.com).

Reconstruction : "*the act of reconstructing, rebuilding, or reassembling, or the state of being reconstructed*" (dictionary.com).

Secondary ethnic groups: live in places different from where their cultures emerged. For instance, one may take the examples of **Italians in Canada** (Isajiw, W.W., 1993).

Self-awareness : "is your ability to perceive and understand the things that make you who you are as a*n individual, including your personality, actions, values, beliefs, emotions, and thoughts. Essentially, it is a psychological state in which the self becomes the focus of attention*" (Kendra Cherry 2022).

Self-definition: *the understanding or determination of one's own nature or basic qualities* (collinsdictionary.com/dictionary).

Self-image: "*the way you think about yourself and your abilities or appearance*" (britannica.com/dictionary).

Single identity: describes an individual whose parents belong to the same ethnicity (Isajiw, W.W., 1993).

Subordination: "*in a position of less power or authority than someone else*" (britannica.com/dictionary).

Symbolic community: "*Anthony Cohen makes a distinct break with earlier approaches to the study of community, which treated the subject in largely structural terms. His view is interpretive and experiential, seeing the community as a cultural field with a complex of symbols whose meanings vary among its members. He delineates a concept applicable to local and ethnic communities through which people see themselves as belonging to society. The emphasis on boundary is sensitive to the circumstances in which people become aware of the implications of belonging to a community, and describes how they symbolise and utilise these boundaries to give substance to their values and identities*" (Anthony P. Cohen, 1985).

Young ethnic groups: are believed to be the outcome of first generation immigrants. Young groups are concerned with issues of adjustment to the society.

Dr. Mustapha BOUDJELAL

Applied linguistics and intercultural studies

Mostaganem University **Academic year: 2022-2023**

Lecture Four: Culture and Interethnic Relationships

The objectives of the lecture:

1. Getting to know what is meant by interethnic relationships
2. Getting to know the difference between interethnic, interracial, and intercultural relationships
3. Getting to know the main theories on interethnic groups and interethnic communication
4. Getting to know the various barriers that obstruct interethnic relationships

Lectures' content

- ***Brainstorming***

1. Culture and interethnic relationships
1.1. Interethnic vs. Intercultural
1.1.1. Intercultural couples
1.2. Interracial relationships
1.2.1. Interethnic and interracial relationships in the United States
1.3. Interreligious and international relationship
2. Interethnic relationships and stigmatizations
3. Social-psychological theories on interethnic relationships
4. Interethnic communication
5. Theories on ethnic communication
6. Factors affecting intercultural relationships
7. Case studies exemplifying the factors hindering interethnic relationships

- **Synthesis of the main points discussed**

- **Brainstorming:**
  - Reviewing the main points of the previous lecture

1. Culture and interethnic relationships

Research over the past years mainly focused on ethnicity and race as the main forms of culture. In this regard, it is argued that the terms of "interethnic and interracial" are believed to be widely used. Indeed, many studies have been conducted on aspects of cultures, such as ethnicity, race, religion and nationality. However, of equal importance, is the rapport between these cultural aspects (previously mentioned) and personal relationships. Under this spirit, one may identify "interethnic relationships". Very common is the grouping of individuals according to certain physical (objective) aspects of culture such as ethnicity, race, sex, and age. However, there are other cultural groupings which hinge on subjective cultural aspects such as nationality and religion. Under this line of research, it is important to note that research in the field of interethnic relationships hinges on the fields of intergroup relations (Brewer & Brown, 1998) and interpersonal relationships (Berscheid & Reis, 1998, as cited in Stanley O. et al., 2005).

Questions

1. What are the areas which received due significance in intercultural studies research?
2. What part of research in intercultural studies is less investigated?
3. What is meant by subjective aspects of cultural groupings?

1.1. Interethnic vs. Intercultural

Indeed, contact between individuals from different cultures is very likely to take place given the mobility of people worldwide. In this regard, one needs to distinguish between two main concepts which are the outcome of cross-cultural contacts. The first one is known is "intercultural which, Gudykunst, 2005 believes, fits communication practices. Thus, one is likely to come across expressions like: "intercultural communication". Nevertheless, when it comes to relationships (like marriage across cultures), academics agree on using "interethnic" (as cited in Stanley O. et al., (2005).

Questions

1. What is the difference between interethnic and intercultural?

1.1.1. Intercultural couples

Given the fact the boundaries between nations have blurred due to the influence of media, Internet and technology, increased cultural exchange has become very common (Amett, 2002; Wilding, 2006)., allowing individuals from different cultures to meet, interact, and marry with one another (Tseng, McDermott, and Maretzki, 1977; Romano, 2001, as cited in Silva, L.C., Campbell, K., & Wright, D.W., 2012). Therefore, one is likely to come across "intercultural couples". This concept, Silva, L.C., Campbell, K., & Wright, D.W., (2012:857) suggested, means "*the union between two people of different nationalities, which may or may not include differences in race, ethnicity, religion, and language*." They also (2012:857) stated: "*Therefore, it is no surprise that it is becoming increasingly relevant to speak of intercultural couples and the opportunities and challenges these relationships face*". An illustration of this cultural exchange may be identified in the United States whereby intercultural marriage has been increasing since the past three decades. "*In 2000, for example, 7.4% of all married-couple households involved partners of different races or origins*" (as cited in ibid.). With regard to the use of intercultural relationships, it is important to note that in the past, this concept used to be limited to "racially mixed couples", believing that racial difference were considered as cultural difference. Nevertheless, later in time, researchers urged for a broader understanding of intercultural relationships to cover the complexity of the concept of culture. Sullivan and Cottone (2006, p. 222) argued that cultural difference goes beyond racial difference, stating that intercultural relationship: "is *characterized by greater differences between the partners in a wider variety of areas, with race, religion, ethnicity, and national origin being [sorne of] the primary factors*" (Sullivan and Cottone, 2006, p. 222, as cited in Silva, L.C., Campbell, K., & Wright, D.W., 2012).

Intercultural couples, to form new families, tend to cross several geographical and linguistic boundaries. Despites this fact, their relationships are obstructed by cultural differences. Under this line of thought, Chan & Smith, (1995); Ibrahim & Schroeder, (1990); Monahan, (1970) believe that these cultural differences are likely to lead to dysfunctional and stressful relationships. Moreover, the partners involved in this relationship are inclined to experience "cultural binaries", and as such are introduced to new cultural experiences (Ngo, 2008, as cited in Kong, K (n.d). Intercultural relationships were found to be affected by the

following cultural barriers: "intersections among social environment, worldviews, gender, race, culture, religious beliefs and financial management (McFadden & Moore, 2001; Pascoe, 1991; Romano, 2001; Vontress, Johnson & Epp, 1999, as cited in ibid.).

Questions

1. How are intercultural couples defined in the above passage?
2. What is the country that embraces intercultural couples the most?
3. What were the boundaries of intercultural relationships?
4. How was the meaning attributed to intercultural relationships broadened?
5. How do cultural differences impact intercultural couples?
6. What are the main cultural barriers that obstruct these types of couples?

1.2. Interracial relationships

Many studies conducted on interracial relationships suggested that these types of relationships start by childhood, more precisely between 12-18 years old (Kao & Joyner, 2004). In this regard, the creation of interracial relationships was found, Allport's (1954) contact hypothesis revealed, to be motivated by lower intergroup prejudice which results from having fiends of other ethnicities (Levin, Van Laar, & Sidanius, 2003; Pettigrew & Tropp, 2000, as cited in Stanley O. et al., (2005). However, the impact of ethnicity is believed to differ in the different types of the appointed at relationships. For instance, individuals involved in interracial relationships were found to have lower self-esteem as compared to those who are part of inraracial relationships (Shibazaki and Brennan's (1998, as cited in ibid.).

Questions*:*

1. What is meant by interracial relationships?
2. What motivates these types of relationships?
3. What is the difference between interracial and intraracial relationships?

1.2.1. Interethnic and interracial relationships in the United States

The United States may be taken as a good illustration about the polemics around interethnic and interracial relationships. The US is known for the adoption of laws that, rooted in the US history of institutionalized slavery and segregation, prohibited "race-mixing", also known as "miscegenation", referring to the relationships between individuals of European descents and individuals of African descents (Foeman & Nance, 1999; Gaines & Leaver,

2002, as cited in Stanley O. et al., (2005). This prohibition of race-mixing was supported by a negative discourse on particular races. In this regard, some races were described as "morally degenerate" rebellious, and low in self-esteem. As to interethnic relationships, they were believed to be "less satisfying" and more likely to fail (Gurung & Duong, 1999, as cited in ibid.). Stanley O. et al., (2005:174) argue: "*These beliefs are accentuated by a limited understanding of different racial groups, combined with prejudice and stereotyping often supported by the judicial system*". More important than this, are the impacts of these representations of interethnic and interracial partners. For instance, in the US, American judges tend to deprive women involved in those type of relationships from their rights of custody (guard of their children). Children, too, are sent for adoption by adoptive parents of the same race as the adoptees' (Kennedy, 2003, as cited in ibid.). The excuse of children welfare officials' acts, Stanley O. et al., (2005:174) argues, may be "*because members of different ethnic groups are assumed to hold different expectations for relationships and dissimilar expectations are thought to predict dissatisfaction, people in interethnic relationships are also expected to have dissatisfying romantic relationships, and parents communicate these negative expectancies to their children*".

Questions:

1. What do US laws prohibit?
2. What is meant by race-mixing (miscegenation)?
3. What are the races that these laws target?
4. How does discourse on race-mixing describe both relationships?
5. How does this discourse impact interethnic and interracial partners?

1.3. Interreligious and international Relationship

As it was noted earlier, interracial relationships generate controversies in the United States as compared to Western countries (for instance marriage between Black and White individuals). Nevertheless, these negative attitudes are lessened when it comes to interreligious marriages that are likely to provoke less controversy in the United States than in Western countries such as England (Voas, 2003). On the other hand, international relationships are less likely to generate polemics in Western countries as compared to both interracial and intraracial relationships (see Gaines & Ickes, 1997). Allport (1954) suggested that loyalty in relationships that is based on partners' nationality is stronger than loyalty that stems from individuals' race (as cited in Stanley O. et al., 2005).

Questions

1. What is meant by interreligious relationships?
2. What is meant by international relationships?
3. What are US attitudes towards interracial and interreligious relationships?
4. What are the attitudes of Western countries towards interreligious and international relationships?
5. What is the rapport between nationality and race with regard to loyalty in the appointed at relationships?

2. Interethnic relationships and stigmatizations

It is true that interethnic relationships bring individuals of different cultures together; however, they also lead to "stigmatization" of one of the partners who belongs to a certain ethnicity, the stigmatized group (Allport, 1954, as cited in Stanley O. et al., 2005). Nevertheless, these interethnic relationships also operate as a shield that guards against stigmatization, since interethnic partners support one another to overcome the psychological and social effects discrimination in their daily lives (Gaines, 2001). Goffman (1963, p. 14) outlined three types of stigmas interethnic relationships may endure." (i.e., stigmas due to individuals' ethnicity):

(1) **Race** (i.e., individuals' shared biological heritage within a given society);

(2) **religion** (i.e., an aspect of individuals' shared cultural heritage reflecting the influence of spiritual institutions within a given society); and

(3) **nationality** (i.e., an aspect of individuals' shared cultural heritage reflecting the influence of political institutions within a given society (see Allport, 1954, as cited in Stanley O. et al., 2005).

Questions

1. What is meant by stigmatization?
2. How does it affect individuals positively and negatively?
3. How can individuals be stigmatized due to their race, religion and nationality?

3. Social-psychological theories on interethnic relationships

Reviewing the literature on interethnic relationships, one can identify the following three mainstream social-psychological theories: attachment, interdependence, and exchange theories:

3.1. Attachment theory (Bowlby, 1969/1982)

This theory is premised on the belief that individuals who received adequate levels of love during infancy (mother, caregiver) are more likely to trust others as they grow up (they are securely attached). By contrast, those who did not receive that amount of love, are insecurely attached, and are likely to distrust others later in life. Exploring interethnic relationships through the lens of attachment theory, in a study conducted by Gaines et al. (1999a), it was found that most of the women and men involved in interethnic relationships were securely attached, despite the fact they belonged to different racial and ethnic groups. Moreover, it was found that despite the exposure to societal serotypes about interethnic relationships, individuals involved in these relationships developed positive attitudes towards their partners and towards themselves (as cited in Stanley O. et al., 2005).

3.2. Interdependence theory (Thibaut & Kelley, 1959)

This theory suggests that maintaining personal relationships for a longer time necessitates the individuals to behave selfishly for a short period of time. This theory also underscores reciprocity between the involved partners. In a study conducted by Graines et al. on interracial relationships (1999a), it was found that insecurely attached individuals were more likely to reciprocate their partners' anger or criticism as compared to securely attached individuals. By the same token, other studies by (e.g., Gaines et al., 1997; Scharfe & Bartholomew, 1995) on intraracial relationships provided similar results to those of interracial relationships. It was found that insecurely attached individuals, within intraracial relationships, are likely to reciprocate their partners' feelings of anger and negativity as contrasted to those securely attached ones. We may notice that the findings did not change as the researchers shifted from interracial to intraracial relationships. Race and ethnicity do not influence the relationship as much as social-psychological upbringings do, as cited inStanley O. et al., (2005).

3.3. Resource Exchange Theory (Foa & Foa, 1974)

This theory focuses on reciprocity within personal and impersonal relationships. It argues that exchanging tangible resources, such as money, goods, and services, is a trait of impersonal and personal relationships. However, in personal relationships, one is likely to exchange intangible resources only, such as affection and respect. In a study conducted by Gaines et al. (1999b, it was found that individuals involved in interracial relationships are likely to reciprocate affection and respect (as cited in Stanley O. et al., 2005).

Questions:

1. What is the main premise of Attachment Theory?
2. What is meant by securely attached and insecurely attached?
3. How does this security attachment impact interracial and interethnic relationships?
4. What is the main premise of Interdependence Theory?
5. Do race and ethnicity impact these types of relationships as much as social-psychological upbringings (securely attached vs. insecurely attached) do?
6. What is the premise of Resource Exchange Theory?

4. Interethnic communication

The review of the literature on interethnic communication identifies the following four theories: contact hypothesis, anxiety /uncertainly management theory, cultural theory, and the white racial identity development model. These four theories, though different in the way they approach interethnic communication, share the belief that "*the understanding and development of healthy interethnic relations and flexible interactions require a high degree of in-group communication and, at the same time, an equally high degree of out-group communication*" (Matusitz, J., 2012:90). They also focus on the rapport between the following constructs: knowledge, stereotyping, and prejudice.

4.1. Knowledge

It important to note that knowledge plays an important role in interethnic communication. In this regard, one may identify three levels of knowledge: lowest level of knowledge, middle level of knowledge, and highest level of knowledge. Knowledge has never been "*an orderly package to be passed along or handed down". Rather is the outcome of various experiences* (Matusitz, J.2012:90). The claim is that higher levels of knowledge about minority groups enable developing positive attitudes towards them. However, due to insufficient amount of

knowledge about others, ignorance, lack of information, lack of education, limited contacts with members of other ethnic groups, individuals are more likely to prejudge and stereotype them (Lowy, 1991).These wrong and immoral perception of difference "*reinforces the boundaries dividing ethnic or racial groups and increases the likelihood of intergroup conflict*" (Matusitz, J., 2012:90). Thus, mitigating the sequels of stereotypes and prejudices would necessitate understanding how they relate to knowledge, and most importantly, how they "manipulate us" (Whillock & Slayden, 1995,a as cited in (Matusitz, J., 2012:90).

Merriam-Webster College Dictionary defines knowledge as "*the familiarity with something or someone through experience or association, awareness of something or someone, understanding something or someone, or cognition, this is, the fact or condition of having information or of being learned, of something or someone"*. This definition relates knowledge to: familiarity, awareness, understanding and cognition. It also emphasizes the role of experience is constructing knowledge. Therefore, knowledge is complexly intertwined with culture which is implied in how experiences are articulated (Sefa Dei, 1999, as cited in Matusitz, J. 2012:92). Under this spirit, one may identify the following types of knowledge shown in the figure below: *the highest level of knowledge, the middle level of knowledge, and the lowest level of knowledge (or sheer ignorance*).

Highest level of knowledge	Middle level of knowledge	Lowest level of knowledge (or sheer ignorance)

Figure 1: Levels of knowledge (Matusitz,J. 2012)

As shown in the above figure, reaching the highest level of knowledge (left side of the continuum) about a given ethnic group suggests having rich information about this group's "*culture, behavior, language, and way of life*". This knowledge may enable understandingan appreciating what others do and which looks different from what we do (Ward, 1991). It is important to mention that this level of knowledge is likely to increase one's liking of that group, but not guaranteed. Matusitz, J. (2012:92) claims: '*it is considered imperative to know more about the other, which can help one quit his or her using of stereotypes and prejudice*".

The second level knowledge about other ethnic groups is average and henceforth called "middle level of knowledge". It entails poor knowledge about ethnic groups and their cultures. This type of knowledge generates discriminative behavior, stereotypes, and racist attitudes (Matusitz, J., 2012:92).

The third level of knowledge is also known as ignorance. This lowest level is believed to be among the main reasons of conflicts between ethnic groups. In Matusitz's, J. (2012:92) words: "*Ignorance is simply the state of being destitute of knowledge about something or someone".* It reinforces ethnic identification such as boundaries, racism, and collective action (mobilization). It also leads to stereotypes, prejudices, and above all, the creation of the "*myth about the other*". In Stephan & Stephan's (1984) words: '*Ignorance leads to myth about the other, those myths about differences that do not exist*" (as cited in Matusitz, J., 2012:92).

Ignorance leads to social grouping and impeaches communication across ethnic groups (Fiske & Neuberg, 1990). For instance, one may identify attitudes of mistrust between majority and minority groups in the United Sates due to ignorance (Johnson, Johnson, & Maruyama, 1984, as cited in ibid.). This level of knowledge may be nurtured by home socialization (parents' stories) and media discourses, instoring in one's mind prejudicial attitudes towards other groups, preferring the familiar and disregarding what is different (Allport, 1954, as cited in ibid.).

Questions

1. What is the common point shared by the four theories on interethnic communication?
2. How is knowledge defined in the above passage?
3. What are the three levels of knowledge and how does each level impact interethnic communication?
4. What is meant by the myth about the Other?
5. How does ignorance impact communication between different ethnic groups?

4.2. Stereotyping

By means of categorizing people into groups, stereotyping leads to intergroup discrimination (Sachdev & Bourhis, 1987). This biased treatment of others is "category-based", since it hinges on "squeezing other people into "a niche" (Gamble & Gamble, 2002). This process also relies on the knowledge the perceivers (the ones who stereotype) have about the category they attribute to certain people. Fiske and Neuberg (1990) elaborated on this

categorization process stating: "*perceivers initially categorize others immediately upon encountering information sufficient for cueing a meaningful social category*". This information may be in the form of a physical feature (e.g., skin color, clothing, hair style), a verbalized or written category label (e.g., "Melissa is a banker"), a configuration of category-consistent attributes that cue a label in the memory (e.g., young, male, disheveled, defiant expression, carries a knife), or some other forms of information that become accessible concurrently with the initial perception of the target individual" (Matusitz, J., 2012).

Though stereotyping serves simplifying reality, it also leads to perceiving individuals in a particular way, attributing them the same traits of the ethnic group believed to be theirs. In other words, even though the stereotyped individuals have not been met, they are being attired certain attributes that are characteristic of a given category (Detweiler, 1986, as cited in ibid.). The effects of stereotyping excel mere biased perceptions about others as they influence ones' attitudes towards others, leading to avoidance and rejection of certain individuals due to the category they are attributed to. Allport (1954, p. 20) contends that in case the attributed category is the: "*one composed of negative attitudes and beliefs, we will automatically avoid him or her, or adopt whichever habit of rejection is most available to us"* (as cited in Matusitz, J. 2012). The tables below provide certain stereotypes about other cultures in the United States and Europe:

Individuals	Stereotypes
Hispanics (relating to Spain or to Spanish-speaking countries, especially those of Central and South America).	Not educated, have a lot of children, and do not speak English
Asians	Emotionless, inscrutable, disloyal, and that they own restaurants and laundries.
White Americans	boisterous, loud, and money-oriented
African Americans	dumb (Gamble & Gamble, 2002), employed in menial work, poorly educated, and stereotyped in the media (Hewstone & Giles, 1986).

Table 1: Stereotypes about other cultures in the United States: (Matusitz, J., 2012)

Individuals	Stereotypes
gypsies	stealers
Arabs	criminals, jobless, and people living on social benefits provided by the government
Greeks and Turks	lazy and bellicose

Table 2: Stereotypes about other cultures in the Europe: (Matusitz, J., 2012)

Questions

1. What is meant by stereotyping?
2. How does it categorize people?
3. How does it impact ethnic groups?
4. What are the main stereotypes about other cultures in the United States and Europe?

5. Theories about interethnic communication

In order to understand the interplay between knowledge, stereotypes and prejudices, and how these linkages influence one's perceptions about other ethnic groups, the following four theories may be helpful: the contact hypothesis, Anxiety/Uncertainty Management (AUM) Theory, Cultural Theory, and the White Racial Identity Development Model.

5.1. The Contact Theory: Gordon Allport's (1994)

This theory, also known as (Contact hypothesis), is attributed to Gordon Allport (1994). It hinges on the belief that contact between members of different ethnic groups is vital in knowing about the Other, outlining the similarities and the differences between the involved groups (Massey & Hodson, 1999). The focal argument of this theory turns around the claim that by gaining knowledge about other ethnic groups, one is likely to lessen their prejudices and stereotypes, as well as hostility towards other groups (Allport, 1954). Matusitz, J. (2012:93)adds: "*In many existing situations, the limited amount of knowledge, due to a limited amount of intergroup and interpersonal contact, would oftentimes result in strained ethnic relations. In line with these contentions, knowledge implies tolerance, and tolerance is greatest where heterogeneity is highest, barring a situation where numerically similar ethnic groups are in competition*".

5.2. Anxiety/Uncertainty Management: Gudykunst (1995)

This theory, advanced by Gudykunst (1995), was based on Charles Berger's Uncertainty Reduction Theory. It suggests that intercultural and interethnic encounters generate both uncertainty and anxiety, which people try to control in their contacts with members of other ethnic groups. It is believed that cultural differences generate "doubt and fear". These two psychological states were labeled by Gudykunst as " uncertainty and anxiety" respectively. Uncertainty is cognitive and entails the outcome of the lack of understanding and one's inability to predict actions" (Gudykunst, Chua, & Gray, 1987, as cited Matusitz, J., 2012:93). Anxiety is affective and represents the feeling of uneasiness, tensity and an apprehension of what might occur. It is important to note that these psychological states are likely to cause communication failure.

Interethnic miscommunications can be avoided as individuals who partake in that verbal exchange refer to "conscious competence" which represents the ability to think about one's communication and adapting it to reach effective interethnic encounters (Gudykunst, 1995, as cited Matusitz, J.,2012). This competence resembles "mindfulness" defined by Matusitz, J. (2012:94) as: *the process of thinking in new categories, being open to new information, and recognizing multiple perspectives*. This theory also suggests that by means of developing knowledge about other ethnic groups, one is likely to minimize misunderstandings (Gudykunst, Nashida, & Schmidt, 1989). This knowledge increases familiarity with the other groups and thus decreases anxiety and uncertainty (Gudykunst & Nashida, 1986, as cited in Matusitz, J.,2012).

5.1. The Contact Theory: Gordon Allport's (1994)

This theory, also known as (Contact hypothesis), is attributed to Gordon Allport (1994). It hinges on the belief that contact between members of different ethnic groups is vital in knowing about the Other, outlining the similarities and the differences between the involved groups (Massey & Hodson, 1999). The focal argument of this theory turns around the claim that by gaining knowledge about other ethnic groups, one is likely to lessen their prejudices and stereotypes, as well as hostility towards other groups (Allport, 1954). Matusitz, J. (2012:93)adds: "*In many existing situations, the limited amount of knowledge, due to a limited amount of intergroup and interpersonal contact, would oftentimes result in strained ethnic relations. In line with these contentions, knowledge implies tolerance, and tolerance is*

greatest where heterogeneity is highest, barring a situation where numerically similar ethnic groups are in competition".

5.2. Anxiety/Uncertainty Management: Gudykunst (1995)

This theory, advanced by Gudykunst (1995), was based on Charles Berger's Uncertainty Reduction Theory. It suggests that intercultural and interethnic encounters generate both uncertainty and anxiety, which people try to control in their contacts with members of other ethnic groups. It is believed that cultural differences generate "doubt and fear". These two psychological states were labeled by Gudykunst as " uncertainty and anxiety" respectively. Uncertainty is cognitive and entails the outcome of the lack of understanding and one's inability to predict actions" (Gudykunst, Chua, & Gray, 1987, as cited Matusitz, J., 2012:93). Anxiety is affective and represents the feeling of uneasiness, tensity and an apprehension of what might occur. It is important to note that these psychological states are likely to cause communication failure.

Interethnic miscommunications can be avoided as individuals who partake in that verbal exchange refer to "conscious competence" which represents the ability to think about one's communication and adapting it to reach effective interethnic encounters (Gudykunst, 1995, as cited Matusitz, J.,2012). This competence resembles "mindfulness" defined by Matusitz, J. (2012:94) as: *the process of thinking in new categories, being open to new information, and recognizing multiple perspectives*. This theory also suggests that by means of developing knowledge about other ethnic groups, one is likely to minimize misunderstandings (Gudykunst, Nashida, & Schmidt, 1989). This knowledge increases familiarity with the other groups and thus decreases anxiety and uncertainty (Gudykunst & Nashida, 1986, as cited in Matusitz, J.,2012).

5.3. Cultural Theory (Douglas, 1994)

This theory was introduced by Douglas in 1994. It suggests that people see the world through "*their way of life*". They tend to interpret the events around them through the lens of "*that particular way of life*". According to Matusitz, J., (2012:95), : "*the theory does not only suggest that all members of a community share one way of life, but also that there are a limited number of viable ways of life between which people will move, which, in turn, will have an effect on how those people view other ethnic groups. Since ethnic groups have different ways of life, every member will concentrate on their own group, gain knowledge*

about their own group, but not about other groups". It also sheds light on people's ways of life, how they behave, and how they reason about things in life. By the same token, it allows analyzing social and cultural practices of other people, outlining the similarities and the differences (Douglas, 1992). Most importantly, it underscores the fact that these ways of life are packed with "preferences and biases." These ways of life, in a way, reinforce ethnocentrism. In Matusitz's words (2012:94): *"Such preferences and biases, not surprisingly, lead to intergroup conflict. Ethnic group members will be biased towards their own groups and use generalizations (stereotyping), prejudice, and other forms of discrimination to describe other ethnic groups*".

*5.4. White Racial Identity Development Model (*Helms 1995)

This theory was advanced by Helms in 1995. It was designed for the white race aiming at raising white-skinned individuals' awareness about racism. In other words, it states that *"White individuals express certain feelings, behaviors, and attitudes towards other ethnic groups to deal with race-related information and incidents*" (Matusitz , J., 2012:95). Moreover, *"it focuses on a set of emotional, behavioral, and knowledge-related processes that the individual uses to interpret and therefore interact with racial information in his or her environment*" (ibid.). Most importantly, this theory posits that **awareness of one's race** is developed as one acquires knowledge about their racial identity, comparing their race to other races (Daniel, 2001, as cited in Matusitz, J., 2012:95). Helms (1995) identified six "**ego statuses**" that portray the development (stages) of white racial identity development:

Statuses	Description
Contact	Absence of knowledge due to obliviousness to or avoidance of racial stimuli
Disintegration	Misunderstanding about previously internalized and accepted beliefs regarding racial information
Reintegration	Distortion of information to enhance the status of an individual's own racial group
Pseudo-Independence	Distortion of information to be consistent with a "liberal" perspective
Immersion/Emersion	Actively gaining knowledge to create internalized racial standards
Autonomy	Flexible interaction and a complex understanding of racial stimuli

Table 3: Helms's (1995) "ego statuses" of white racial identity development (as cited in Matusitz, J., 2012)

Questions

1. What is the premise of *The Contact Theory*?
2. How does contact affect communication between ethnic groups?
3. What is the premise of *Anxiety/Uncertainty Management theory?*
4. What is meant by *Uncertainty Reduction Theory?*
5. What is the difference between uncertainty and anxiety?
6. How can conscious competence enhance interethnic communication?
7. What is the premise of the *Cultural Theory*?
8. What is meant by way of life and what are its main traits?
9. What was the main objective of *White Racial Identity Development Model*?
10. What does this model state?
11. What are the different stages of white racial identity development according to the suggested model?

6. Factors affecting intercultural relationships

In addition to the before-mentioned factors that are likely to affect intercultural relationships, one may add the following ones: religion, stereotype, finance management and emotional reliance (Chen, L., Gudykunst, W. B., & Mody, B., 2002, as cited in Kong, K.,n.d).

6.1. Religion

According to Frame (2004, p.224), "*Religion is the bearer of numerous values and has a profound impact on what people think and how they behave*". Therefore, in contexts whereby religion is practised and has a leading role in individuals' lives (Islamic nations), the partner needs to convert to another religion (the second partner) to have a legal marriage. Howbeit, in places where religion is less practised (secular nations), different faiths do not obstruct marriage. In some situations, some couples "*move away from their religions and adopt a third, completely different religion that meets both partners' needs*" (Frame, 2004, p.224, as cited in Kong, K., n.d).

6.2. Stereotyping

In addition to religion that affects intercultural couples, stereotyping, too, is found to obstruct the success of these types of relationships. Ting Toomey (1999:161) defines stereotypes as: *"an exaggerated set of expectations and beliefs about the attributes of a group membership category*". These stereotypes, which are subconscious beliefs about others, are

believed to emanate from media discourses, lack of communication with others, focusing on differences and resisting understanding difference. As to the impact of stereotyping on intercultural relationships, Cohen, S., Sherrod, D. R., & Clark, M. S. (1986:963) state: that stereotyping generates prejudice which is likely to impede intercultural communication and may affect intercultural marriages (as cited in Kong, K. n.d).

6.3. Finances issues

Indeed, intercultural couples tend to have certain disagreements as to managing finances. Frame (2004: 222) states: "*Disagreements about finances are a hallmark of marital conflicts"* (as cited in Kong, K. n.d). Approaching the issue of finance is likely to change cross-culturally. For instance, in eastern cultures, such as China and Japan, man is considered the breadwinner while the wife is supposed to manage money. However, in Western countries, both men and women have the tendency to earn and manage money independently. In this regard, the lack of mutual understanding with regard to finance is likely to create conflicts between the partners and which may end up in divorce.

6.4. Emotional Reliance

Since intercultural couples, like other types of couple, consider emotions a vital part in their relationships, emotional reliance is believed to affect the couple to great extents. Emotional reliance is defined as: "*willingness to turn to others in emotionally salient situations*" (Ryan, Guardia, Solky-Butzel, Chirkov & Kim, 2005, p.145). While some scholars allude to the importance of having someone to provide emotional support for one's well-beings, others suggested that emotional reliance does not always mean trusting the ones who afford it (as cited in Kong, K., n.d).

Questions:

1. How does religion affect intercultural relationships ?
2. How does stereotyping affect intercultural relationships ?
3. How do finances issues affect intercultural relationships ?
4. How does emotional reliance affect intercultural relationships ?

7. Case studies exemplifying the factors that hindering interethnic relationships

7.1. Sachiyo (Japan)

Sachiyo is from Japan. She is about to get married to an Englishman. Her sister is married to an Englishman and her parents do not oppose her intercultural marriage. In addition to the support of her family, she has developed some experience about other cultures as she traveled to different European countries. Nevertheless, she sees two main obstacles hindering her intercultural marriage. The first one relates to living with parents, a tradition that is common in Japanese culture and very strange in British culture. Another challenge, she thinks she will be facing, relates to managing family finance. This issue, too, differs in both cultures. Sachiyo states: "*Traditionally in Japanese culture, women keep all the money at home, like, so husbands make money outside and women keep all the money inside, so I've heard that some of their problems, um, have occurred, because of that, because western men didn't really want their wives to keep all the money*" (as cited in Kong, K., n.d).

The above mentioned case represents the pressure " ethnic values" exercise over intercultural couples. Under this spirit, values are considered the glass through which one sees others' systems of beliefs and behaviour (Hall, 1990). Thus, difference in values tends to impact the relationship of the intercultural couple. For example, the value of the family differs across cultures. In Eastern cultures such as Japan, family is "highly valued" as compared to Western countries whereby individualism is prioritized. In this regard, the involved partners are supposed to compromise over these differences, in some cases leading to the assimilation of one of them. Sachiyo thought she was the one to compromise since, in her Japanese culture, men are more dominant in the family. She also worried about money management since, as put by (Frame, 2004, p. 222) " *diverse belief about who should manage money, who should spend it and under what circumstances*", may lead to conflict in intercultural couples (as cited in Kong, K., n.d).

7.2. Mahsheed (Iran)

Mahsheed is from Iran and lives in England. She was married to an Englishman and had lived in England for almost 9 years. Her marriage ended in divorce. She was interviewed about the factors that could have ended the intercultural relationship she lived. She identified the following four main cultural factors. The first cultural factor related to perceptions about family in both cultures. She recalled her meeting with her ex-husband in Cyprus to discuss her

wedding with him. Her mother insisted on accompanying her, since it was a life decision. While it was ordinary for Mahsheed to have her mother with her that day, it was unheard-of (unfamiliar) to her British ex-husband. She also recalled how teasing it was when her ex-husband teased her mentioning the incident after marriage (as cited in Kong,K. n.d). The second obstacle she encountered in her marital life related to managing family finance. While her cultural beliefs limited the management of financial matters to the husband, the latter encouraged her to contribute to family finance management, despite the fact that she was a stay -at- home mother! The third challenge she faced emanated from the different religions embraced by her and her husband. Her marriage to the British ex-husband necessitated from him to convert to her faith, Islam. The fourth obstacle Mahsheed faced in her marital life related to "emotional reliance". The latter "*measures a person's readiness to enter into interaction where emotional support may be available*" (Ryan et al., 2005, p.146). While her Iranian culture allots men the duty of protecting women, British culture emphasizes the interdependence of the partners. This British value made her feel ignored by her ex-husband. Kaishan Kong (n.d: 33). states: "*It is believed that emotional reliance varies significantly across relationships, cultural groups and gende*r". Studies conducted by Kashima (et al.,1995) indicated that, by contrast to men, women have stronger emotional reliance as they possess "*comforting skills, intimate communication and interdependence*". Mahsheed expressed the main cultural factors that contributed to ending up her marital life: "*I could see that financial expectations are a little bit different in, in British culture, see that my pride, say, a bit depressing myself, like my pride wasn't letting me ask for the money, so it was a bit frustrating, thinking that well, you know, um, it's a different country, eh, I want to have a family, but at the same time, I don't want to work and I used to be an independent girl. Um, so there was a lot of, you know, passional, emotional, financial pressures really, that it did affect my marriage to a non Iranian person, due to the cultural diverse*" (as cited in Kong, K., n.d).

7.3. Rania (Jordan)

Rania is from Jordan and is about to get engaged to a man from Pakistan. Though she visited many European countries, this is her first time to live in England. She is Muslim but does not wear a veil. The main obstacle that hinders her intercultural relationship relates to cultural stereotypes. It is important to note that both of them (Rania and her Pakistani fiancé) are Muslims. Despite this fact, she was afraid her parents would oppose her relationship due

to the common cultural stereotypes about Pakistani people. She expresses her worries in the following way: "*Um, if I tell them he's from Pakistan or India, that's, or Malaysia, that's even, you know, more difficult, India, those Asian countries are not the kind of countries that we interact with a lot in back home. You can, you can meet a lot of Asian people in the gulf, and usually, what the thing is, eh, Asian people usually work kind of low, kind of jobs, the low-paid stuff, like cleaning, being porters or carrying stuff, you know, so we have stereo-, we have stereotype that Pakistan and Indian people are not that intelligent and they are not, eh, they don't come from, no well-educated background and sophisticated people, and what, what makes me hesitate tell anyone that I have a boyfriend who is from Pakistan*" (as cited in ibid.).

Questions

1. What were the main obstacles that hindered Sachiyo's interethnic relationship?
2. What were the main obstacles that hindered Mahsheed's interethnic relationship?
3. What were the main obstacles that hindered Rania 's interethnic relationship?
4. How could their relationships have been consolidated?

- ***Synthesis of the main points discussed***
  - *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Four

Glossary D

Anxiety: "*an uncomfortable feeling of nervousness or worry about something that is happening or might happen in the future*" (https://dictionary.cambridge.org).

Assimilation: *in anthropology and sociology, the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of a society. The process of assimilating involves taking on the traits of the dominant culture to such a degree that the assimilating group becomes socially indistinguishable from other members of the society*" (britannica.com).

Collective action "*is any form of organized social or political act carried about by a group of people in order to address their needs. Though the Civil Rights Movement in the United States is perhaps the most visible example of collective action, it certainly isn't the only one. Virtually any form of organized group effort to address some form of inequality may be considered collective action. Many of the examples are struggles for equal rights, such as women's suffrage*" (https://study.com).

Conscious competence: represents the ability to think about one's communication and adapting it to reach effective interethnic encounters (Gudykunst, 1995, as cited Matusitz, J.,2012). This competence resembles "mindfulness" defined by Matusitz, J. (2012:94) as: *the process of thinking in new categories, being open to new information, and recognizing multiple perspectives*.

Contact hypothesis: "*The contact hypothesis holds that contact between the members of different groups tends to reduce whatever negative intergroup attitudes may exist. The greater the contact, the less the antipathy. This idea is a crucial part of the broader theory that ethnic antagonism (as shown in prejudice, discrimination, and stereotyping) has psychological causes (misperception and projection) rather than social or economic causes*" (https://www.encyclopedia.com).

Cross-cultural: "*involving two or more different cultures and their ideas and customs*" (https://dictionary.cambridge.org). " *dealing with or offering comparison between two or more different cultures or cultural areas*" (https://www.merriam-webster.com).

Ego states: "*Ego states refer to the ways that we think, feel and behave, changing across time and contexts. According to the theory of transactional analysis, people have three ego states: Parent: Parent is a state in which people behave, feel, and think in ways influenced by their parents. It involves either interpreting or responding to situations similarly to how one's parents did, rooted in the past. Adult: Adult is the ability to think and act based on the present: the ultimate goal of transactional analysis in the context of therapy is to strengthen the Adult. Child: Child is a state in which people behave, feel, and think similarly to how they did as a child, rooted in the past*" (https://thedecisionlab.com/reference-guide/psychology/ego-states).

Emersion: *"*is *when something that's been out of sight appears or emerges. The emersion of your friend's head from the water is a relief if he's been holding his breath at the bottom of the pool for a really long time*" (https:// www. vocabulary.com).

Emotional reliance: "Emotional reliance is defined as: "*willingness to turn to others in emotionally salient situations*" (Ryan, Guardia, Solky-Butzel, Chirkov & Kim, 2005, p.145).

Ethnic values : "*people's most basic views on nationality and ethnic issues, which influence their attitudes and ways of dealing with specific ethnic issues, the essence of which is to safeguard and develop one's own ethnic group's interests and status"*(Tu ,2010).

Ethnocentrism: "*the attitude that one's own group, ethnicity, or nationality is superior to others*" (https://www.merriam-webster.com).

Immersion: "*the fact of becoming completely involved in something*" (https:// dictionary. cambridge.org).

In-group communication: "*a group characterized by intense bonds of affiliation such that each member feels a sense of kinship and some degree of loyalty to other members by virtue of their common group membership*"(William G. Sumner, 1906).

Insecurely attached: "*Insecure attachment is characterized by a lack of trust and a lack of a secure base. People with an insecure style may behave in anxious, ambivalent, or unpredictable ways*" (Marni Feuerman, 2022).

Intercultural communication: "*Intercultural Communication is the type of communication that involves communication amongst people of different cultures, races, ethics to interact and communicate effectively. It describes the traditions, specialties, and problems that arise when people with cultural differences interact*" (https://digiaide.com).

Intercultural couples: "*an intercultural couple is defined here as the union between two people of different nationalities, which may or may not include differences in race, ethnicity, religion, and language* (Luciana C. Silva, Kelly Campbell and David W. Wright, 2012).

Intercultural relationships: "*Intercultural relationships are relationships in which both partners involved in the relationship come from different cultural backgrounds, bringing with them different views, beliefs and practices*" (https:// pilotscholars.up.edu).

Interreligious relationships : "*of, occurring between, or existing between members of two or more religions. interreligious marriages*" (https://www.merriam-webster.com).

Interethnic: *"existing or occurring between two or more ethnic groups."* (www.merriam-webster.com).

Interethnic communication: "*is defined as the communication of the representatives of different ethnic communities in situations of prolonged cohabitation in the same society and citizens of one state*". (Suyunova, G.S, 2007)

Interethnic relationships (marriage): "*Interethnic marriage, defined as a marital union between a foreign-born and a native-born individuals*" (Jasmin Kantarevic, 2004).

Intergroup conflict: "*disagreement or confrontation between two or more groups and their members, such as between work departments, entire companies, political parties, or nations. This may involve interpersonal discord, psychological tension, or physical violence*" (https://dictionary.apa.org).

Intergroup discrimination: "*refers to the phenomenon where factions of a single group develop conflicts against each other as by-products of competition and prejudice*" (Henri Tajfel,1970).

Intergroup relations: "*refer to the way in which people who belong to social groups or categories perceive, think about, feel about, and act towards and interact with people in other groups*" (Hogg, M. A. ,2013).

Interpersonal relationships: "*the connections and interactions, especially ones that are socially and emotionally significant, between two or more people. 2. the pattern or patterns observable in an individual's dealings with other people*" (https://dictionary.apa.org).

Interracial: *"conducted, involving, or existing between different races or ethnic groups"* (collinsdictionary.com).

Interreligious relationships : "*of, occurring between, or existing between members of two or more religions. interreligious marriages*" (https://www.merriam-webster.com).

Intraracial : *Within a single race (group of people); of or by members of the same race* (https://en.wiktionary.org).

Media discourse: "*refers to interactions that take place through a broadcast platform, whether spoken or written, in which the discourse is oriented to a non-present reader, listener or viewer*" (Anne O'Keeffe n .d).

Miscegenation: "*marriage or cohabitation between two people from different racial groups, especially, in the U.S., between a Black person and a white person*". (https://www.dictionary.com).

Mobilization: "*the act of organizing or preparing something, such as a group of people, for a purpose*" (https://dictionary.cambridge.org/).

Myth about the other : *a symbolic narrative, usually of unknown origin and at least partly traditional, that ostensibly relates actual events"* (https://www.britannica.com).

Out -group: "*Any group or category that an individual does not belong to as a member and may even feel animosity toward or compete with*". (https://sociologydictionary.org).

Prejudicial attitudes "*Prejudice is an often negative preconception or attitude toward members of a group.1 It can have a strong influence on how people behave and interact with others—particularly with those who are different in some regard—even if on an unconscious level. Common features of prejudice include having negative feelings and holding stereotyped beliefs about members of the group, as well as a tendency to discriminate against them. In society, we often see prejudices based on characteristics like race, sex, religion, culture, and more. When people hold prejudicial attitudes toward others, they tend to view everyone with the defining characteristic as being "all the same." They paint every individual who holds specific characteristics or beliefs with a very broad brush and fail to look at each person as a unique individual*" (Dumper K, Jenkins W, Lacombe A, Lovett M, Perimutter M., n.d).

Racially mixed couples: "*a marriage between persons of different racial, ethnic, or religious groups, as between a Black person and a white person or between a Christian and a Jew*" (https://www.dictionary.com).

Racist attitudes (Racism): "*Prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior*" (The Oxford Dictionary).

Securely attached: "*Secure attachment is the healthiest form of attachment. It describes an attachment where a child feels comforted by the presence of their caregiver. Securely attached children feel protected and that they have someone to rely on. Children with secure attachment prefer their caregiver over strangers, seek comfort in their caregiver, and are comfortable exploring their environment with their caregiver present*" (https://www.talkspace.com).

Socialization: "*is the process through which children learn about cultural norms and community expectations. As a result of this process, children learn how to become a contributing and respected member of their society. The two types of socialization are* ***primary socialization*** *and* ***secondary socialization****. Socialization of any form has a significant impact on the development of children during the stages of early childhood. Individuals who contribute to primary and secondary socialization are called* ***agents of socialization****. Each of them plays different roles such as parent, teacher, peer, mentor*" (https://study.com).

Social grouping (social group): "*any set of human beings who either are, recently have been, or anticipate being in some kind of interrelation. The term group, or social group, has been used to designate many kinds of aggregations of humans. Aggregations of two members and aggregations that include the total population of a large nation-state have been called groups*" (https://www.britannica.com/).

Societal stereotypes: "*may be defined as beliefs that various traits or acts are characteristic of particular social groups. As such, stereotypic beliefs represent subjective estimates of the frequencies of attributes within social groups, and so should be expected to "behave like" base-rate information within the context of judgments of individuals: specifically, individuating target case information should induce subjects to disregard their own stereotypic beliefs*" (Anne Locksley Christine Hepburn Vilma Ortiz, 1982).

Stigmatization: "*involves a process in which a condition is observed by an individual or group and is seen as deviant, evoking negative emotions and thoughts. This observation may entail a current, former, or observer-imagined condition. The cognitions and feelings triggered by this observation can lead to labelling, discrimination, prejudice, separation, stereotyping, and status loss of the stigmatized individual. Stigmatization can be expressed in different ways, depending on, for example, the situation, context, previous experiences, values, and goals of people*" (https://www.frontiersin.org).

Uncertainty: "*a situation in which something is not known, or something that is not known or certain*" (https://dictionary.cambridge.org).

Uncertainty reduction theory: "suggests *that human beings are uncomfortable with uncertainty and seek the means to predict the trajectory of social interactions. In attempting to reduce that uncertainty, people tend to utilize passive, active, and interactive strategies to help predict and explain someone's behavior during an interaction*"(https://www.mastersincommunications.com).

Way of life: "*the habits, customs, and beliefs of a particular person or group of people*". (https://www.merriam-webster.com).

Dr. Mustapha BOUDJELAL

Applied linguistics and intercultural studies

Mostaganem University **Academic year: 2022-2023**

Lecture Five: Culture and Privilege

The objectives of the lecture:

1. Getting to know what is meant by privilege
2. Exploring the intersection between culture and privilege
3. Knowing the different types of forms of privilege
4. Exploring its various impacts on individuals and groups
5. Getting to know how to mitigate the negative sequels of privilege

Lecture's outline

- ***Brainstorming***

6. Understandings of privilege
7. Privilege and oppression
8. Types of privilege
8.1. Social privilege
8.2. Racial privilege
8.3. Gendered privilege
8.4. Socioeconomic status privilege
8.5. Privilege and age
8.6. Privilege and degrees of ableness
9. The Impact of privilege on individuals and groups
10. Mitigating the negative impacts of privilege

- ***Synthesis of the main points discussed***

- **Brainstorming:**
  - Reviewing the main points of the previous lecture

1. Understandings of privilege

Among the various definitions of the concept of privilege, one may cite Bailey's (1998: 109), which goes as follows: "*systematically conferred advantages individuals enjoy by virtue of their membership in dominant groups with access to resources and institutional power that are beyond the common advantages of marginalised citizens'* (as cited in Pease, B. 2006). Sidanius and Pratto (1999: 32) elaborated on this definition stating: "*Individuals come to possess these benefits 'by virtue of his or her prescribed membership in a particular socially constructed group such as race, religion, clan, tribe, ethnic group or social class"* (as cited in ibid.). Privilege, according to the provided definitions, is not based on individuals' capabilities.

Privilege is both a possession and a practice (activity done). The first part represents individuals enjoying certain advantages, while the second part embraces practices of privileging which are performed along with gender, race[32] and other aspects that create social dominance. Bob Pease (2006: 17): comments: "*... people live their lives trying to attain certain valued aspirations associated with these statuses. Thus, rather than seeing the concepts of race, gender and class as reified categories, we should be more interested in the processes of gendering, racialising and classing*".

Dealing with cultural issues, one needs to consider the concept of "privilege", and the different ways it impacts individuals and communities. However, it is important to note that this concept holds certain pejorative meanings, since it gives some groups advantages, most of the time unjustified. Black, L. L., & Stone, D. (2005:243) elaborate on this view stating: "*These privileges[33] were granted solely as a birth right, not because of intelligence, ability, or personal merit*". This unfair distribution of advantages is reinforced along with certain blame directed towards those unprivileged individuals who, according to these two scholars, did not invest much effort to be part of the privileged group(s). Black, L. L., & Stone, D. (ibid.) add: "*Lack of membership in privileged groups was characteristically viewed as a lack of effort.*

[32]Race, gender and class constitute 'ongoing methodical and situated accomplishments' (Fensternmaker and West 2002: 75), in which people's everyday conduct legitimates and maintains wider social divisions (as cited in Bob Pease, 2006).

[33]The privileged individuals are unaware of the extent and impact of these privileges (Linda L. Black and David Stone, 2005).

Therefore, the belief was that those denied power, access, or visibility must, by definition, have earned their exclusion and oppression because of some personal defect". This act which is known as "*the myth of meritocracy*" that argues that unprivileged groups could have been part of the privileged groups in case they were "*just different, resembling the privileged group*".

Questions

1. How is privilege defined in the above passages?
2. How can privilege be a possession and a practice?
3. Does privilege impact individuals and communities equally?
4. On which basis are privileges given to some groups?
5. How do privileged groups justify other groups' derivation of certain privileges?
6. What does meritocracy say about privilege?

Though the concept privilege generates certain disagreements among scholars, five main traits were advanced by Lucal, 1996; Mclntosh, 1992; Robinson, 1999, as cited in Black, L. L., & Stone, D., 2005) to draw the boundaries of the debated concept:

1- It is described as a special advantage which does affiliate with neither commonality nor universality[34]

2- It resembles grants (granted), since privileged individuals do not earn it via efforts or talent.

3- It delineates certain rights which relate to certain status and ranks (preferred ones).

4- It generates imbalances since it works for the benefit of the privileged and the oppression of the others (excluded).

5- It describes a status that is characterised by a lack of awareness of being privileged (Mclntosh, 1992; Robinson & Howard-Hamilton, 2000, as cited in ibid.).

In this regard, reviewing the literature, one may notice scholars' agreement as to privilege invisibility (not recognized as such). Bailey (1998: 112) explains this quality stating: "*one of the functions of privilege is to structure the world so that mechanisms of privileges are invisible – in the sense that they are unexamined – to those who benefit from them'* (Bailey 1998: 112, as cited in Pease, B., 2006). The citation makes clear the lack of awareness of one's privilege is actually a salient feature of privilege.

[34] It is neither common nor universal

Questions:

1. How does privilege lead to the oppression of other individuals and groups?
2. To what extent are privileged individuals and groups aware of their privileges?
3. What impacts does this lack of cognizance have on practices of privileges?
4. What is meant by the invisible nature of privilege? How does it affect its intensity?

A deep understanding of privilege necessitates dealing with intersectionality. The latter enables identifying layers of privilege. Collins (1991: 225) elucidates the fact that "*all groups possess varying degrees of penalty and privilege in one historically created system'* (as cited Pease, B., 2006). Different illustrations may be retrieved with regard to privileges and oppression (lack of privilege). For instance, white women were privileged since they were white, and oppressed due to gender positioning. In the same way, working-class men are oppressed by class, but privileged due to their gender (men). Pease, B. (2006:20) underscores this intersectionality of privileges and oppressions stating: "*We all need to locate ourselves in the social relations of domination and oppression. If everyone were simply privileged or just subordinated then the analysis of systems of privilege would be easier. But each of us lives at the juncture of privilege in some areas and subordination in others. Thus, we are never just a man or a woman or a black person or a white person. We all experience these intersections in our lives*".

When reviewing the literature on privilege, it was noticed that it affiliates between this concept and categories of " race", ethnicity, and gender" (for more information about this statement see Crenshaw, 1997; Dyer, 1988;Jackson, 1999; Mclntosh, 1992; Pappas, 1995; N. M. Rodriguez &Villaverde, 2000, as cited in Black, L. L., & Stone, D.,2005). The two scholars Black, L. L., & Stone, D., (2005:244) widened the scope of the debated concept by including other categories such as "*sexual orientation, SES*, age, *differing degrees of ableness, and religious affiliation*". The inclusion of these salient categories was established along with their social construction and their interconnectedness with the concept of privilege. Reynolds and Pope (1991:175) elaborated on this claiming: "*Nature does not create these categories of human traits or identities. People create these categories to simplify the complexities of multiple identities and multiple realities*"(as cited in ibid.). More importantly, privilege tends to collocates with the sense of entitlement. As Rosenblum and Travis (1996: 141) state: '*The sense of entitlement that one has a right to be respected, acknowledged, protected and rewarded – is so much taken for granted by those of us in non-stigmatised statuses, that they are often shocked and angered when it is denied them'* (as cited in ibid.).

***Questions**:*

1. What is the significance of intersectionality in understanding privilege and its various impacts?
2. What are the main social constructs that privilege relates to?
3. How did Black, L. L., & Stone, D., (2005) widen the scope of privilege?
4. How does privilege relate to the sense of entitlement?

2. Privilege and Oppression

Tackling the concept of privilege necessitates dealing with its rapport with the concept of oppression. Nevertheless, before exploring the appointed at interplay, it is significant to outline what is meant by "oppression". Reviewing the literature on this concept, one may notice that it is approached in relation to racism and prejudice (Hanna et al., 2000, as cited in Black, L. L., & Stone, D. 2005). Hanna et al. (2000) argue that oppression is articulated along with two main modes: force and deprivation, and is expressed at three levels: primary, secondary and tertiary. They define oppression by force as "*imposing on another or others an object, label, role, experience, or set of living conditions that is unwanted, needlessly painful, and detracts from physical or psychological well-being*" (p. 431, as cited in ibid.). Oppression by deprivation is exercised via the removal of the desirable factors. As to the layers of oppression, the primary level is about oppressors' direct, purposeful and active oppression. In the secondary level, individuals are not active in the oppression act, but they take advantage of the oppression. The tertiary level is oppression within oppression, whereby oppressed groups, to get the approval of the dominant groups (sell out), they victimise individuals of their own groups. As to the rapport that links both oppression and privilege together, one may suggest that oppression is believed to be the outcome of practices of privileges. In other words, it occurs when privileged people are " *left unchecked and unchallenged*". This creates privileged individuals who irrationally believe they have certain entitlements which are labelled privileges (Watt, 1999, as cited in ibid.) By means of including other variables, the concept of privilege widened its definitional scope. L Black, L. L., & Stone, D. (2005:245) commented: "*The complex and intricate relationship between privilege and oppression has led us to a definition of privilege that is more inclusive and intricate"*.

***Questions**:*

1. What are the other constructs that oppression is related to?
2. What are the two modes of oppression?
3. What is the primary level of oppression?

4. What is the secondary level of oppression?
5. What is the tertiary level of oppression?
6. How does privilege relate to oppression?

3. Types of Privilege

3.1. Social privilege

As to the definition of social privilege, Black, L. L., & Stone, D. (2005:245) advanced the following one: "*We define social privilege as any entitlement, sanction, power, immunity, and advantage or right granted or conferred by the dominant group to a person or group solely by birth right membership in prescribed identities*". It is founded in relation to the complex rapports between privilege and "race/ethnicity, gender, sexual orientation, SES, age, differing degrees of ableness, and religious affiliation". Both scholars elaborated on the nature of social privilege stating that it is both conscious and unconscious, as far as privileged individuals are concerned. They state: "*Privileged persons maybe unaware of their dominant status or may sometimes be aware of it and are simply disinterested*" (Black, L. L., & Stone, D., ibid.). As to the feelings and the attitudes which accompany social privilege, one may mention feelings of detachments from "acts of oppression". Black, L. L., & Stone, D., (ibid .246) add: "*Persons possess social privilege when they can look on prejudice, bigotry, and conferred dominance with detachment. This detachment may be demonstrated through a lack of involvement in the eradication of or responsibility for privilege and oppression. A privileged status allows the privileged to remain insulated and distant from the oppressed*.

Questions

1. How is social privilege defined in the above passage?
2. What are the other constructs that it relates to?
3. Is it conscious or unconscious?
4. How does it relate to the feeling of detachment?

3.2. Racial privilege

Compared to the various types of privilege, racial privilege received apparent academic interest across various fields of study (Babb, 1998; Crenshaw, 1997; Harris, 1995; Jackson, 1999; Mclntosh, 1992; Pappas, 1995; R. Rodriguez, 1999, as cited Black, L. L., & Stone, D., 2005). Racial privilege may be clearly understood in relation to the long history of "White supremacy" that can be observed in the United States. This racial supremacy signifies that

being "WHITE" is considered the norm (culturally valued) against which the other races are to be judged. The contradiction lies in the fact that though the United States was founded on the ideal of "*all men are created equal and possess certain inalienable rights*", racial privilege permeates the very core of the stated statement. This is the case since the expression "all men" is racially biased as it embraces male Euro-Americans only, excluding other races. This privilege endows the male Euro-Americans with birth-rights. On the other hand, the other races are deprived of these privileges. Black, L. L., & Stone, D. (2005: 246) state: "*Indigenous persons, enslaved Africans, and female Euro-Americans were prohibited from equality and justice before the law. Male Euro-Americans became the normative group with which all other social groups were compared*".

Peggy McIntosh (1992:71) compared white privilege to 'an invisible weightless knapsack[35] (cited in Pease, B., 2006). She also acknowledged her unconsciousness as to her racial privilege stating that racism was recognized: "*only in individual acts of meanness by members of my group, never in invisible systems conferring racial dominance on my group from birth'* (McIntosh 1992: 81, as cited in ibid). The invisibility of one's privilege, she argues, accentuates oppression due to individuals' unconsciousness of it. In line with this, privilege transformed certain individuals and groups into what Baker Miller (1995: 61) calls "*normative human relations'*. This essentialist model represents peculiar traits and qualities such as "*white, thin, male, young, heterosexual, Christian and financially secure' people come to embody what it means to be normal'* (Perry 2001: 192,as cited in ibid.).

Racial privilege, in this sense, is bipolar[36] and essentialist since, as stated by Kerchis and Young (1995:14), we: "*define social groups in opposition to a normative group as typically the dominant social [privileged] group"* (as cited in ibid.). Moreover, these subjective meanings that are based on superior races and inferior ones affect groups differently. Black, L. L., & Stone, D. (2005: 247) elaborate on this statement as they argue: "*Within this polarity was an implication of superiority versus inferiority. The normative group viewed their values, beliefs, and behaviours as universal, neutral, and correct, Non-normative groups that held different or conflicting values, beliefs, and behaviors were viewed as deviant and disruptive*[37].

[35]A soldier's or hiker's bag with shoulder straps, carried on the back, and typically made of canvas or other weatherproof material.

[36] bipolar terms (e.g., good/bad, male/female. White/Black).

[37]Threats, intimidation, and oppression by force were the mechanisms that warned those who were different that there was a penalty for not assimilating into the dominant culture(Linda L. Black and David Stone 2005, p.247).

However, among the various dichotomies gelled to racial privilege, black and white dichotomy was the commonest (Crenshaw, 1997; Harris, 1995; Jackson, 1999; Lucal, 1996, as cited in ibid.). The effect of racial privilege on some races and ethnicities is very serious, as it deprives some individuals and their groups the peculiarities of their experiences. Black, L. L., & Stone, D. (2005:247) illustrated the differentiated treatments of certain individuals according to their races as they commented: "*For example, the cultural experiences and social expectations of persons of Asian descent and persons of Mexican descent are likely quite different. Persons of Asian heritage are well acquainted with the myth of the "model minority" (e,g,, quiet, hard -working, smart) while persons of Mexican or Latino heritage face doubt or suspicion related to their capacity to speak English and to their citizenship status*". They also underscored the impact of racial privilege on these groups, especially when White culture is the standard, stating: "*These persons may encounter oppression resulting from the imbalance of privilege, and it is likely to be qualitatively different from the experience of a person of Native or African heritage. Their differential experiences are imbedded in the relative value each group holds in relation to the dominant (White) culture*" (ibid.).

Questions

1. What is meant by racial privilege?
2. What is meant by White Supremacy?
3. How does it relate to White Supremacy?
4. To what extent is the expression "All Men" biased?
5. What race does this expression privilege?
6. To what extent are the meanings attributed to racial privilege bipolar and essentialist?
7. How does racial privilege deprive some individuals of the peculiarities of their experiences?

3.3. Gendered privilege

In addition to the previously mentioned types of privileges, gendered privilege also received due attention in academia (Mclntosh, 1992; Rasberry, 1991; Weis & Fine, 1993, 1996; Wilhs & Lewis, 1999, as cited in Black, L. L., & Stone, D. 2005). However, unprivileged gender is mainly affiliated with females/women who have been struggling since The Women's Movement 1970 to be acknowledged as equal to men. Moreover, male sex's superiority and its preference were reinforced along with patriarchy and androcentrism (Bem, 1993, as cited in ibid.). In addition to that, gendered privileges were based on stereotypical differences between both sexes. Black, L. L., & Stone, D. (2005:247) comment: "*Stereotypic*

male attributes are viewed as desirable and the norm (e.g., being rational, logical, assertive, dominant), whereas stereotypic female attributes are viewed as less desirable, and many are considered undesirable (e,g,, being emotional, nurturing, submissive)". Most importantly, gender has apparent impact on both sexes. For instance, men are favoured in the various jobs and receive better benefits as compared to women's financial returns which are inferior to men's, despite the fact that both sexes might have the same training and experience (Weis & Fine, 1996, as cited in ibid.).

However, the review of the literature on gender privilege highlights the visible (overt) differences between males and females such as financial advantages, social contributions, etc.; but, what is sidestepped is the impact of gender role expectations on both sexes, especially in relation to oppression. As to males' gender role expectations, this sex is expected to be more powerful and less emotive than women. This very argument is questioned by Swanson (1992) and Good, Dell, and Mintz (1989) who claimed that despite the dominant patriarchy which empowers men, not all men "feel powerful" and are less likely to express their fear, dependency and weakness due to the afore-mentioned gender role expectations (as cited in ibid.). Black, L. L., & Stone, D. (2005:248): state: "*Gender roles reinforce the paradox of privilege by trapping men in culturally expected behavior (e.g., being dominant, unemotional) that may be personally incongruent with who they are*".

Questions:

1. What is meant by privileged gender?
2. Which sex does it privilege?
3. What are the social constructs that feed gender privilege?
4. How does it impact both males and females?
5. What does the review of the literature highlight with regard to gender privilege?
6. How do gender role expectations impact both sexes?

3.4. Socioeconomic Status Privilege (SES)

Another salient aspect that affects the concept of privilege is the socioeconomic status of an individual (SES). This type privilege affects conceptions of race and gender and allows the individual access to economic educational and social privileges. In addition to this, it allows them a superior place within the social order. Black, L. L., & Stone, D. (2005: 249) state: "*The myth of meritocracy allows people to be comfortable with their "earned" place in the social order. Those privileged by their SES may believe they have earned their place while*

simultaneously and blithely ignoring the social, linguistic, educational, and economic barriers that the oppressed face". However, what needs emphasis is how it affects both privileged and unprivileged individuals differently. Elaborating on this statement both scholars add: "*Privilege based on SES seems to promote a synergy of interlocking components of oppression: lack of access to quality education, adequate medical care, and employment at a living wage. Socioeconomic privilege provides status, rank, and power to those granted this sanction and ensures their place at the top of the social order*" (ibid.).

Questions:

1. What is meant by socioeconomic status privilege?
2. How does it affect social order?
3. How does it affect both privileged and unprivileged groups and individuals?

3.5. Privilege and Age

Very often, the concept of age collocates with maturity. This very link is also considered an instigator of privilege. Older people and young people are affected by notions of age and maturity in a dissimilar way. In some cases, it turns to have negative and positive impacts on people who represent a particular age category. Black, L. L., & Stone, D. (2005:249) explain: "*Older persons can experience a great deal of privilege (expectations of wisdom, perceived financial and familial stability, acceptability of a retired status) while simultaneously experiencing oppression (expectations of frail health, loss of mental faculties and personal competency, loss of independence). Conversely, younger persons may be denied cultural benefits because they may be viewed as immature, less financially reliable, interpersonally unstable, and lacking in wisdom. The privileges ascribed to younger persons are their perceived physical prowess, their attractiveness, and the expectations to reproduce and to begin a career".* As to the effect of age, one needs to underscore its cultural dimensions that vary across places and countries.

Questions:

1. What is the link between age and privilege?
2. Does the factor of age impact older and younger people in the same way?
3. How does it affect older people positively and negatively?
4. How does it affect younger people positively and negatively?
5. How do cultures impact the effect of age on people differently?

3.6. Privilege and degrees ableness

Though not critically explored, ableness impacts the concept of privilege at different planes. Though the United States advanced the act "*Americans With Disabilities Act*" in 1990 which empowered differently abled individuals via recognising their struggles, this category of people encounters physical, attitudinal and emotional obstacles on a daily basis and is considered unprivileged. Black, L. L., & Stone, D. (2005: 250) elaborate: "*Differently abled persons may be viewed by the more abled as possessing a multitude of deficits. People who have limited physical mobility or who are non-sighted are often erroneously viewed as limited mentally or emotionally*". Moreover, differently abled individuals whose disabilities are not exposed to the other people (invisible), like mental illness, live constant fear of being recognised as less abled individuals. Amalgamation is another side of this unprivileged status, since differently abled individuals are grouped together as "deficient human beings, and in some cases "not fully human." These people believe they are invisible in their societies and regard other people's sympathetic attitudes towards them as offensive.

Questions

1. What do differently abled individuals endure on a daily basis?
2. How are they viewed by more abled people?
3. How does amalgamation affect them?
4. How do they react to attitudes of sympathy?

4. The impacts of privilege on individuals and groups

Privilege accrues various advantages for the privileged individuals and many disadvantages for the unprivileged ones. Here are some of them: "*possession of a disproportionately large share of positive social value or all those material and symbolic things for which people strive. Examples of positive social value are such things as political authority and power, good and plentiful food, splendid homes, the best available health care, wealth and high social status*' (Sidanius and Pratto 1999: 31-2, as cited in Pease, B. 2006).

The consequences of privilege are various. Nevertheless, its main impact relates to their say in deciding about individuals' success and failure. In other words, since privilege outlines normativity, it excludes individuals groups which do not align with it. It thus describes unprivileged people as "aberrant and deviant". On the other hand, those privileged people are not marked and considered as normal, and are not likely to be questioned. In line with this normative aspect of race, comes Othering. Pickering (2001: 73) states: '*that those who are*

'othered' are unequally positioned in relation to those who do the 'othering' (as cited in Pease, B. 2006).

Another source of demarcation between privileged and unprivileged people emanates from the concept of "naturalness". The latter enhances the invisibility of privilege since it considers socially constructed constructs such as gender, race sexuality and class as being natural. This naturalized social hierarchy instigates social dominance and free privileged individuals from the responsibility of addressing social inequalities (Gould 2000, as cited in ibid.).

Moreover, social privilege may generate feelings and beliefs of superiority among the privileged individuals such as "exaggerated sense of self-worth, belief in personal superiority and the need to continually oppress others to maintain the status quo". For the sake of preserving their privileges, individuals within the dominant groups are likely to refer to what is known as "*social dominance orientation*", claiming that their superiority is both legitimate and natural. For instance, '*groups in economic and political positions of dominance exploit their positions for their own and at the cost of others' benefits*' (Hurst 2001: 199, as cited in Pease, B. 2006). Social dominance orientation is defined as "the *value that people place on non-egalitarianism and hierarchically-structured relations among people and social groups*' (Sidanious and Pratto,1999: 61, as cited in ibid.). This orientation is believed to be developed due to the power their groups own.

However, it negatively affects the unprivileged individuals who live oppression such "a lack of access to the economic and social mainstream, divisiveness, cultural mistrust and hatred" (Black, L. L., & Stone, D., 2005, 251).These biased impacts of privilege collocate with what Freire (1970:28) names " dehumanization :"*which marks not only those whose humanity has been stolen, but also (though in a different way) those who have stolen it, is a distortion of the vocation of becoming more fully human*" (as cited in Black, L. L., & Stone, D., 2005: 250). The privileged individuals develop a distorted sense of themselves and work for preserving their status quo by oppressing the unprivileged ones, following certain strategies as denial. Black, L. L., & Stone, D., (2005:251) argue: "*Privileged persons misperceive that they have "earned" the benefits, status, and/or rank. They must work to maintain their belief in the status quo in order to view themselves as superior, more fortunate, and more talented than those who are oppressed. The privileged must rely on denial or other defensive reactions to maintain this fragile sense of superiority and to combat the dissonance*

and confusion that accompany the recognition and understanding of their privilege". In order to mitigate the impacts of unbalanced privileges and which lead to dehumanization, Freire (1970) invites both the oppressor (privileged and the oppressed (unprivileged) to "*identify their roles in the dehumanization process and to work to reform them*" (as cited in ibid.).

As to the impacts of privilege on the oppressed individuals, one may identify both external and internal forms. The external forms embrace "*prejudice, bigotry, epithets, based on her or his perceived identities, poverty, physical violence, and/or murder*" (Black, L. L., & Stone, D. (2005:252). As to its internal forms, one may cite: "*feelings of helplessness, less competent and express internalized racism, sexism, heterosexism, ageism, "ablism," and a profound sense of dread unrelated to who they know themselves to be*". It also generates "antisocial or maladaptive methods" the oppressed individuals refer to get some privilege. In other cases, it creates confusion among these people as to their racial identity (Robinson, 1999, as cited in ibid.).

Questions:

1. How does social privilege impact both privileged and unprivileged people?
2. How do privileged people use *social dominance orientation* to preserve their superiority?
3. How can you link between the negative impacts of privilege and de-humanisation?
4. How does normativity affect unprivileged individuals?
5. What is the rapport between privilege and othering?
6. How is privilege naturalized?
7. What strategies do privileged people use to keep their status quo?
8. How does privilege impact unprivileged individuals internally and externally?

5. Mitigating the negative impacts of privilege

Various means are available to mitigate practices of privilege. An important way may be by exploring the nature of constructing identities along with subjectivities and at the end of the process, we will be able to construct healthy identities. Despite this fact, one needs to acknowledge the fact that it is *difficult to overcome internalized dominance due to its embeddedness in culture.* Minow (1990) underscores the outlined difficulty claiming that though it is significant to question and examine one's assumptions about social inequality in the world, this practice requires more than differently thinking about these inequalities since, she says, ones' thoughts are formed within "*institutional and cultural forces*". This explains

why people may openly speak about their privileges but they are unlikely to relinquish them (as cited in Pease, B. 2006).

Another way of mitigating privilege and oppression is by means of developing traitorous identities (those who are able to critically reflect on their identities). The latter, Harding agues, may be achieved through unveiling the nature of privilege, which enables developing what she calls "liberatory knowledge." In line with this, Bailey (2000) suggests that people with traitorous identities are likely to question their privilege and challenge the worldviews that privileged groups adhere to and to consider the experiences of oppressed people. This identity shift may be noticeable with regard to gender privileges. For instance, men with traitorous identities are likely to shift from "traditional male standpoints" to what May 1998 calls "progressive male standpoint". Pease, B. (2006:21) argues: "*A progressive male standpoint involves an ability to be critical of men's position in society and how it contributes to the inequality of women and developing an ethical and moral commitment to addressing that inequality and discrimination because of the harm it causes*".

Given the invisibility of privilege, one is more likely to pay attention to its consequences such as oppression than to it. Privileged individuals possess "an unmarked status" which is taken for granted (natural) by members of society. Bob Pease (2006: 18) explains the sequels of the unmarked nature of privilege as he comments: "*One of the consequences of this is that members of privileged groups are unlikely to be aware of how others may not have access to the benefits that they receive and thus they are unlikely to be able to acknowledge the experiences of those who are marginalised. Many privileged individuals may thus participate in the oppression of people without being aware of it*".

The mitigation of the nefarious impacts of privilege may be possible in case its sources are being investigated. In Beiley's words (1998: 117), as one focuses on oppression that results from privilege practices, one will rather "*reinforce the structured invisibility of privilege*' (as cited in Pease, B., 2006). Under the same line of thought, Bob Pease (2006) alludes to the significance of identifying the mechanisms of privilege's construction and maintenance. Bailey 1998: 117) develops this statement further stating that one should be '*attentive to the ways in which complex systems of domination rely on the oppression of one group to generate privilege for another'* (Bailey 1998: 117, as cited in ibid.).

To mitigate the consequences of these differences, one needs to understand the ways in which difference is socially constructed. This will allow us to develop strategies that may mitigate inequality is society (Bob Pease, 2006).Another suggestion to mitigate the sequels of privilege is to question its naturalness. Tillner (1997: 3) argues: '*It means to lay open their contingency, their dependency on power relations and to particularise them'* (Tillner 1997: 3). He proposes identifying dominant groups as "peculiar" and unprivileged groups as being "normal" (as cited on Pease, B.,2006).

Black, L. L., & Stone, D. (2005) suggest that the consequences of privilege, which are mostly negative, may be mitigated via "intercultural training." The latter, as argued by Sue et al. (1982), embraces "*self-awareness, knowledge, and skill*". These three components allow an individual to learn about themselves and the different ways they relate to others. Most importantly, they encourage them to engage in *self-exploration, internal reflection, and processing*". In line with this, Sue, Arredondo, and McDavis (1992, as cited in Black, L. L., & Stone, D. (2005) argued that privileges' consequences may be mitigated as individuals explore their personal biases and beliefs and, at the same time, develop their knowledge about their cultural heritage and its impact on others. They also invite them to develop an awareness of racism oppression, and discrimination, so that, by the end of the training, develop "a nonracist identity." In line with these attempts to mitigate privilege consequences, it is argued that privilege gets its power from individuals' lack of awareness about its existence. This means that those privileged individuals are not aware of their privileges (Mclntosh, 1992, as cited in ibid.). Therefore, culturally competent individuals are not likely to lack this type of awareness. Individuals, as they engage in self-exploration, develop an awareness of the existence of multiple identities , and the sources of privilege and oppression.

Given the complexity of the intersection of both privilege and oppression, it is necessary for individuals to develop "*critical distance from their privilege*". This distance may be clearly understood by exploring the premises of feminist standpoints. The latter argues that there is a tight rapport between one's structural location in the world (class, gnder, etc) and their understandings of the nature of the world (Bailey 2000: 284, as cited in Pease, B.2006). In other words, one's standpoint identifies an awareness about one's social location in the world and whereby part of reality is being underscored (visible) while others are being disregarded (invisible) (Swigonski, 1993: 172, 179, as cited in ibid.).

Standpoints are the outcomes of one's social position (how they see themselves as members of society) in relation to "*to gender, culture, ethnicity, class, and sexuality and the way in which these factors interact with our experience of the world*" (Pease,B.2006:21). The main argument is that individuals may alter their ideological standpoints via developing self-consciousness, understanding others' viewpoints and experiences (Sandra Harding (1995, as cited in Pease,B.2006:21). This will enable men, for instance, to challenge patriarchal power, while white people challenge their white privilege.

Considering that racial privilege is a social construction, one may use Frye's (1992) suggestions that are likely to enable individuals to objectively react to white privilege and its supremacy. She therefore distinguishes between white and being whitely. According to her, "whiteliness" is a "*deeply ingrained way of being in the world*" (1992:151) that can be compared to masculinity or femininity. Lucal, B. (1996:252) argues that: "*To be whitely is to take race for granted and to be oblivious to its privileging effects. One can have light-colored skin without being whitely, however*".

Questions

1. How easy is mitigating the impacts of privileges?
2. What is the significance of traitorous identities in mitigating ten sequels of privilege?
3. What is the rapport between privilege and unmarked status?
4. What is the importance of cultural training in mitigating the negative effects of privilege on people?
5. What role does questioning the sources of social differences play in privilege mitigation?
6. How can we question the naturalness of privilege?
7. What role do self-awareness, knowledge, and skill play in this mitigation process?
8. To what extent can the identification of the sources of privilege be helpful in mitigating it?
9. What is meant by "critical distance from their privilege"?
10. What is the significance of questioning standpoints in mitigating ones' privilege?
11. What is the significance of being whitely in mitigating white supremacy?

- **Synthesis of the main points discussed**

  - *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Five

Glossary E

Age privilege: "*Age privilege refers to* ***advantages people have because of their age****. This can be a privilege associated with being younger or older. People are less likely to question your ability or authority in your line of work (older) Your age group is often represented in the media*" (https://www.inclusiveemployers.co.uk).

All men are created equal: "*The Declaration of Independence was written by Thomas Jefferson, Benjamin Franklin, John Adams, Roger Sherman, and Robert R. Livingston. One of the lines states, "We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness*…." (US 1776) (https://writingourfuture.nwp.org).

Amalgamation: "*You create an amalgamation by taking separate things and combining them into one. If your school is closing and joining with another school to create a new school, that is an amalgamation*" (https://www.vocabulary.com).

Americans with Disabilities Act 1990: "*The Americans with Disabilities Act (ADA) became law in 1990. The ADA is a civil rights law that prohibits discrimination against individuals with disabilities in all areas of public life, including jobs, schools, transportation, and all public and private places that are open to the general public. The purpose of the law is to make sure that people with disabilities have the same rights and opportunities as everyone else"* (https://adata.org).

Androcentrism: "*is the evaluation of individuals and cultures based on male perspectives, standards, and values. The term refers to a male-centered worldview which does not necessarily present explicitly negative views of women and girls, but positions men and boys as representative of the human condition or experience and women and girls as diverging from the human condition*" (https://link.springer.com).

Antisocial: "*contrary to the laws and customs of society, in a way that causes annoyance and disapproval in others*" (Oxford Language).

Bigotry: "*a person who strongly and unfairly dislikes other people, ideas, etc."* (https://www. britannica.com).

Bipolar : "*characterized by opposite extremes, as two conflicting political philosophies*" (https://www.dictionary.com).

Dehumanization: *"to deprive (someone or something) of human qualities, personality, or dignity"* (https://www.merriam-webster.com).

Epithets: "*an adjective added to a person's name or a phrase used instead of it, usually to criticize or praise them".*

Euro-American: "*a person of both European and American ancestry, an American of European and especially white European descent*" (https://www.merriam-webster.com).

Feminist standpoint: "*Feminist standpoint theory prioritizes thinking from women's or marginalized lives. The theory considers these lives as privileged sites of knowledge production. Hence, feminist standpoint theory focuses on the intersection of everyday practices of exercising power and the production of knowledge***"** (https: //onlinelibrary.wiley.com).

Gendered privilege: "*maleness and masculinity confer power and status, such that it is an advantage to be a man. As a result, those of us who are men may have certain automatic, unearned privileges by virtue of our gender. Though the relative social status of an individual man may be mitigated by other aspects of his identity (see Intersections: Power and Privilege), his biological sex will likely give him an advantage and increase his opportunities*" (https://www.safeatschool.ca).

Gender role expectations: "*For example, girls and women are generally expected to dress in typically feminine ways and be polite, accommodating, and nurturing. Men are generally expected to be strong, aggressive, and bold. Every society, ethnic group, and culture has gender role expectations, but they can be very different from group to group*" (https://www.google.com).

Othering: "*the act of treating someone as though they are not part of a group and are different in some way*"(https://dictionary.cambridge.org).

Oppression: "*a situation in which people are governed in an unfair and cruel way and prevented from having opportunities and freedom*" (https://dictionary.cambridge .org).

Intercultural training: "*Intercultural training enables you to develop a global mindset through cultural self-awareness, openness and understanding of other cultures, and the ability to integrate different values and practices in the workplace*". (https://www.coriniumlanguage.co.uk).

Internal reflection: "serious *thought or consideration*" (Oxford Languages).

Intersectional theory, also called **intersectionality theory**: "*the theory that the overlap of various social identities, as race, gender, sexuality, and class, contributes to the specific type of systemic oppression and discrimination experienced by an individual (often used attributively)*"(https://www.dictionary.com).

Maladaptive: "*not having the ability to change to suit different conditions***"** (https://dictionary.cambridge.org).

Multiple Identity: "*Sociological research acknowledges that the individual is not simply defined by one identity evolved from societal structures, but rather by various ones*" (https://www.cambridge.org).

Marked and unmarked status: "*The unmarked . . . carries the meaning that goes without saying— what you think of when you're not thinking anything special.*— Deborah Tannen, "Marked Women, Unmarked Men (as cited in Eviatar Zerubavel, 2018). "*Unmarked status is thereby tacitly revealing the far greater cultural salience conventionally attached to certain aspects of one's identity than others. As their etymology implies, the distinction between the "marked" and the "unmarked" is essentially the distinction between the remarkable and the unremarkable*" (Eviatar Zerubavel; 2018).

Naturalness: "*the quality of being natural or based on natural principles*" (https://www.vocabulary.com).

Normative: "*relating to, or determining norms or standards*" (www.merriam-webster.com).

Patriarchy: "*patriarchy, hypothetical social system in which the father or a male elder has absolute authority over the family group; by extension, one or more men (as in a council)*

exert absolute authority over the community as a whole. Building on the theories of biological evolution developed by Charles Darwin, many 19th-century scholars sought to form a theory of unilinear cultural evolution. This hypothesis, now discredited, suggested that human social organization "evolved" through a series of stages: animalistic sexual promiscuity was followed by matriarchy, which was in turn followed by patriarchy" (https://www.britannica.com).

Privilege: "*a special right, advantage, or immunity granted or available only to a particular person or group of people*" (https://www.encyclopedia.com).

Progressive male standpoint : "*claims that men have particularized knowledge of gender oppression owing to their unique experience as oppressor in the current gender hierarchy*" (May 1998).

Racial privilege (white privilege) "*The unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed upon people solely because they are white. Generally white people who experience such privilege do so without being conscious of it"* (Peggy McIntosh).

Self-consciousness: "*Human beings are conscious not only of the world around them but also of themselves: their activities, their bodies, and their mental lives. They are, that is, self-conscious (or, equivalently, self-aware). Self-consciousness can be understood as an awareness of oneself. But a self-conscious subject is not just aware of something that merely happens to be themselves, as one is if one sees an old photograph without realising that it is of oneself. Rather a self-conscious subject is aware of themselves as themselves; it is manifest to them that they themselves are the object of awareness. Self-consciousness is a form of consciousness that is paradigmatically expressed in English by the words "I", "me", and "my", terms that each of us uses to refer to ourselves as such*" (https://plato.stanford.edu).

Self-exploration : the examination and analysis of one's own unrealized spiritual or intellectual capacities. https://www.merriam-webster.com/

Sense of entitlement: "*A sense of entitlement is a personality trait based on the belief that someone deserves special treatment or recognition for something they didn't earn. In other words, people with this mindset believe that the world owes them without ever giving anything in return*" (https://www.verywellmind.com).

SES (socioeconomic status): "*Socioeconomic status (SES) is an economic and social combined total measure of a person's economic and social position in relation to others, based on income, education, and occupation; however, SES is more commonly used to depict an economic difference in society as a whole. Socioeconomic status is typically broken into three levels (high, middle, and low) to describe the three places a family or an individual may fall in relation to others"* (https://open.maricopa.edu).

Sexual orientation: "***sexual orientation,*** *the enduring pattern of an individual's emotional, sexual, and/or romantic attraction. In science, sexual orientation is often divided into the three components of attraction, behaviour, and self-identification*" (www.britannica.com).

Social dominance orientation: "*Social dominance orientation is a measurement of "the general desire to establish and maintain hierarchically structured intergroup relations*

regardless of the position of one's own group(s) within this hierarchy" (Sidanius et al. 2016, p. 152).

Social inequalities : "*Social inequality refers to differential access to and use of resources across various domains (e.g., health, education, occupations) that result in disparities across gender, race/ethnicity, class, and other important social markers*" (https://psych.la.psu.edu).

Social privilege "*We define social privilege as any entitlement, sanction, power, immunity, and advantage or right granted or conferred by the dominant group to a person or group solely by birth right membership in prescribed identities*" (Black, L. L., & Stone, D.,2005:245)

Socioeconomic privilege: "*We conceptualize socioeconomic privilege as the benefit from one's hierarchical standing within a society based on social identity, economic factors, and access to diverse forms of capital*" (https://journals.sagepub.com).

Standpoints (standpoint theory), *a feminist theoretical perspective that argues that knowledge stems from social position. The perspective denies that traditional science is objective and suggests that research and theory have ignored and marginalized women and feminist ways of thinking* (https://www.britannica.com).

The myth of meritocracy: "*the belief that the rich and powerful reached their positions through their hard work and natural ability rather than because of their privileged birth because this led them to accept inequality as fair. As such it is argued that the myth of meritocracy plays an important part in developing a false class consciousness*" (www.tutor2u.net/sociology).

The Women's Movement 1970, "*also called women's liberation movement, diverse social movement, largely based in the United States, that in the 1960s and '70s sought equal rights and opportunities and greater personal freedom for women. It coincided with and is recognized as part of the "second wave" of feminism. While the first-wave feminism of the 19th and early 20th centuries focused on women's legal rights, especially the right to vote (see women's suffrage), the second-wave feminism of the women's rights movement touched on every area of women's experience—including politics, work, the family, and sexuality*" (https://www.britannica.com).

Traditional male standpoint "*Traditional masculinity" itself — the term refers to a Western concept of manliness that relies — and sometimes over-relies — on stoicism, dominance, aggression and competitiveness* (https://www.google.com).

Traitorous identities: "a *group member's criticism of particular attitudes and actions that are accepted and normative within the group, ex. sexist jokes"* (https://www. flashcardmachine.com).

Whitley and whiteliness : Frye's (1992) distinguishes between white and being whitely. According to her, "whiteliness" is a "*deeply ingrained way of being in the world*" (1992:151) Lucal, B. (1996:252) argues that: "*To be whitely is to take race for granted and to be oblivious to its privileging effects. One can have light-colored skin without being whitely, however*".

White supremacy : "*the belief that white people are better in some way than people from other groups and should have more power, authority, and rights than them because of this*" (https://dictionary.cambridge.org).

Dr. Mustapha BOUDJELAL

Applied linguistics and intercultural studies

Mostaganem University **Academic year: 2022-2023**

Lecture Six: Culture and Minorities

The objectives of the lecture:

1. Developing some understandings about minorities
2. Getting to know the traits of minorities and their cultures
3. Getting to know minorities' rights

Lecture's outline

- ***Brainstorming***

1- Understanding minorities
2- Traits (characteristics) of minorities
3- National minorities vs. Ethnic minorities
4- Clash between minorities and majorities
5- Critiquing minoritization (underlying meanings of clashes)
6- A Case Study on Minorities in the Netherlands : Burqas issue
7- Minority Rights
8- Minorities and Integration policies
9- Minority rights and the theory of multiculturalism (societal culture)

- **Synthesis of the main points discussed**

- **Brainstorming:**
  - Reviewing the main points of the previous lecture!

1. Understanding minorities

Bringing an exact definition to the meaning of minorities seems challenging, if not impossible. Complexities of defining minorities emanate from the various situations which affect them (Palermo and Woelk, 2008: 16, as cited in Vieytez, E.J.R. (2016). This definitional issue, Vieytez, E.J.R. (2016:8) argues, "*causes significant problems in the identification of the potential minorities and in the implementation of protection measures when they are needed".* In relation to this attempt to define minorities, he (ibid.) proposes the following one: "*From a literal point of view, the term minority can be used to designate any group of people identified around a specific characteristic that would account for less than half of the individuals within a given field of reference"*.

The emergence of minority as a social construct is believed to be partly related to the studies conducted on European migrants in North America. Other definitions of minority go along with binary oppositions between minor and major. The former is believed to be essentially different from the major in relation to various aspects. Among these distinctive features of minorities, one mentions their temporary existence, their relations with other minorities which hinge on a given major, and most importantly, the future of these minorities is politically decided in relation to three main alternatives only: integration, assimilation or elimination (as cited in ibid.).

Attempts of defining minorities also reflected certain and essentialist perspectives that seemed to unconsciously disregard the symbolic resonance of minoritazation (what it negatively communicated) and limited it to the population size. This idea is illustrated in the following definition by Francesco Capotorti[38]: "*A group numerically inferior to the rest of the population of a State, in a non-dominant position, whose members – being nationals of the State – possess ethnic, religious or linguistic characteristics differing from those of the rest of the population and show, if only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religion or language"* (United Nations 2010: 2, as cited in Vieytez, E.J.R. ,2016). This attempt to provide an objective picture of minorities was challenged by

[38]Special Rapporteur of the UN Sub-Committee on Prevention of Discrimination and Protection of Minorities. (Eduardo J. Ruiz Vieytez ,2016).

another definition advanced by Louis Wirth[39] (1945) which goes as follows: "*We may define a minority as a group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discriminatio*n (as cited in ibid.).

Minorities also suggest the existence of majorities, identified as the dominant groups and which possess "*higher social status and greater privileges.*" The symbolic function of minoratization indicates excluding members belonging to these groups from full participation in the society they live in. Since power is held by the majority groups, minority groups are treated along "lower *esteem, contempt, hatred and violence*" (Wirth 1945, 348, as cited in ibid.). The issue of power negates gelling minorities to the size of the population only, since power identifies the dominant and the subordinate groups regardless the number of the citizens in each group. Wirth (1945, 349) suggests: "*the [African Americans] are the overwhelming majority of the inhabitants but, nevertheless, are an unmistakable minority in the sense that they are socially, politically, and economically subordinate*' (Wirth 1945, 349,as cited in ibid.).

Given time and social changes, the concept of minority underwent certain metamorphosis. By the 1960s, it used to refer to African-Americans; however, by the 1970s, its lexical scope was widened to include groups suffering from inequality and discrimination (Berbrier, 2002, as cited in ibid.).

Questions

1) Why is it difficult to define minorities?
2) What is meant by minorities?
3) How may we define minorities in relation to majorities?
4) What is meant by an essentialist definition of minorities
5) How was this essentialist definition challenged?
6) How does power decide upon majorities and minorities?

[39]**The sociologist Louis Wirth** offered a structural account of minorities and majorities in 'The Problem with Minority Groups' (1945, cited in Eduardo J. Ruiz Vieytez ,2016)

2. Traits (characteristics) of minorities

Given the complexities of defining minorities, different countries opted for certain traits to describe the minorities in a particular geographical place. Vieytez, E.J.R. (2016:11) comments: "*Although the attempts to find an internationally accepted definition of minority have failed so far, several States have decided to formulate their own definition of this concept. All these legal definitions include, among their basic elements, the endorsement of ethnic, linguistic, religious, cultural or national characteristics, which distinguish them from the rest of the population, as well as the requirement that the members have the nationality or citizenship of the State of residence"*.

Reviewing the main definitions attributed to minority, one may easily identify certain traits that distinguish them from other groups (Ruiz Vieytez, 2014b: 205-207, as cited in Vieytez, E.J.R.,2016.). The below-mentioned table presents the characteristics of these groups along with some examples:

Traits	Examples
Linguistic elements	Language, mother language or linguistic characteristics, etc.
Religious elements	Religion, confession, religious characteristics, etc.
Ethnic elements	Ethnic characteristics, common ethnic origin, ethnic culture, ethnic affiliation, etc.
Cultural elements	Culture, cultural characteristics, ethnic culture, etc.
Other elements	Traditions , common origin , costumes and history, etc.

Table 1. The main traits of minorities

Questions

- In a group work, discus each trait of minorities and link it to the minorities in your country!

2.1. Religion[40] and language

Among the traits of minorities, one mentions language and religion, two cardinal elements in the construction and identification of one's identity. Vieytez, E.J.R. (2016:13) elaborates on this idea stating: "*Language and religion, understood in a very broad sense, have been key elements to differentiate collective identities, and especially those of minority groups, throughout European history*".

Religion is defined by Vieytez, E.J.R. (2016:ibid.) as: "*a complex phenomenon. In this regard, religion is not only a specific organised belief system or a social experience of transcendence but also a huge variety of rites, beliefs, organizations, cultural expressions or traditions that are associated with a religious base".*

Taking the case of Europe, one identifies the crucial role religion and language play in relation to "identity differentiation". This undeniable fact may be supported along the following citation by Williams (1992: 53): religion *is "the primary evolutionary universal" within "the human capacity to create and transmit culture".* Despite this fact, religion, the argument goes on, needs language, the secondary primary universal to be communicational and functional. Williams (ibid.) adds: for it "*operate effectively", religion "must be implemented in action systems and must therefore involve communication via the secondary primary evolutionary universal, language*" (as cited in Vieytez, E.J.R., 2016: ibid.).

What is noticeable in Modern Europe, today, is that most of its societies turned secular, if one compares it to the past time whereby religion occupied supreme status. Nevertheless, this change does not negate the significance of religions[41] in constructing collective identities. Still, as put by Lane and Ersson (2002: 144), religion played a significant role as to cultural diversity (as cited in ibid.).

[40]The instruments for the protection of human rights lack a definition of the term "religion". However, freedom of religion or belief is guaranteed as an individual freedom, either alone or in community with others (for example, in Article 18 of the Universal Declaration of Human Rights, or in Article 18 of the ICCPR (Vieytez, E.J.R., 2016).

[41]It must be understood that, by including religion as an objective element of identity in the case of minorities, we are in turn referring to the religious affiliation or tradition. In this sense, this continues to have an undeniable bearing even though specific religious practices may have fallen into disuse (Vieytez, E.J.R., 2016).

As to national identity in Europe, language[42] is considered as its defining trait, starting from the Modern Era (Hannum, 1996: 458). By contrast, religion was the most important identity marker during the Early Modern Era (15th c to 18th c[43], Petschen, 1990: 41). As to the central role language plays in identifying membership into a given community, Obieta, (1985: 39) argues that this faculty , "*is the main creation of a group as part of the culture; it is the record and synthesis of the main historical experiences that reflect the lifestyle of a community that takes shape over time*". Its significance is also apparent in founding States, since they need to define themselves linguistically so as to engage in their duties. (Rubio-Marin, 2003: 55; Patten, 2003: 296). Language, the argument goes on, "*is a complex reality that encompasses not only a set of communicative variables but also symbolic, political and identity variables*" (Vieytez, E.J.R., 2016:13). The complexity that emerges when dealing with language and groups emanates from the difficulty of objectively identifying the traits of language which displays miscellaneous features. Taking one's language, one needs to consider personal, social, and psychological factors that are part of its shaping. Kontra (1999: 285), elaborating on the intricacies of identifying ones language claimed that individual's language differs from their parents', the language spoken at home, mastered languages, most useful language, the language they identify with, and the language others identify them with (as cited in Vieytez, E.J.R.,2016). Clarifying the interplay between language and minorities' identities, Vieytez, E.J.R. (2016:14) comments:

> The choice of one or another of these possibilities is indeed a question of identity[44], whereby an individual may become a member of a majority or a minority. It may also occur that a specific language does no longer play a communicative role and yet it maintains its cohesive nature as a key element of a group's identity. That is, some sectors of the population may consider themselves strongly attached to a language that is only spoken by other group members. This is the case with many linguistic

[42]Today there are about 200 sovereign states on the planet and the number of modern languages is considered to be around 6000 (Breton, 2003: 15). This imbalance gives an initial idea of the difficulty involved in the public organisation of the use of languages.

[43]Modern era started from 1946 - present)

[44]Likewise, linguistic factors have complex internal dynamics that also affect collective identity ties and the sense of belonging. In many cases, the very existence of the group is defended by the existence of a distinct language. In this regard, the distinction between languages and dialects comes into play, not responding so much to purely scientific facts as to political and symbolic options (May, 2003: 128; NicCraith, 2003: 61). After all, many of the languages we identify in Europe today are but the standardisation of former dialects which benefited from the institutionalisation of a specific form of state policy (Letzburger, Norwegian, Macedonian…) and vice versa, a significant number of languages are not recognised as such for failure to have their own political entities (Asturian, Ruthenian, Scots…)

minorities, both traditional and immigrant groups, for whom the memory of their tongue remains a factor of cohesion and identity through other artistic, symbolic, festive functions, etc.

Questions

1) What is the link between religion and identity?
2) How does language complete religion?
3) How may you describe the role of language in Modern Europe as to national identities?
4) Why is the link between language and minorities complex?

2.2. Political discourse

Another approach to identifying the main distinctive traits attributed to minorities may be outlined in relation to political discourse on these groups, especially when dealing with issues of integration and the use of linguistic features presented below:

A/Investigating the use of adjectives in legal and policy documents,

B/ examining the aspects of minorities that are mentioned in reports on the subject,

C/ outlining the main definitions of minorities in legal documents and comparing them to one another (Vieytez, E.J.R. 2016).

A/Investigating the use of adjectives in legal and policy documents

The table below presents these adjectives along with certain examples:

Adjectives	Examples
	Reviewing the international[45] law[46], one may identify mentioning Minority in several international treaties (17^{th} -19^{th} c). The

[45]When international legal texts refer to minorities, this noun is generally accompanied by one of these four adjectives: religious, linguistic, national and ethnic (Eduardo J. Ruiz Vieytez 2016).

[46]An example of European Constitutions:A panoramic view of the European Constitutions today in force reinforces this conclusion, since we will find the same categories of minorities. “National Minorities” is included in 10 European constitutions6, as it is the expression “Ethnic Minorities” (including similarly ethnic groups or ethnic communities)7, while “Linguistic Minorities” is used in just 3 constitutions8 and “Religious Minorities” (including religious communities and religious groups) appears in 7 constitutions9. Finally, the Constitution of Belgium is the only one that includes a reference to “Philosophical and Ideological Minorities”. Also, the Charter of Fundamental Rights of the European Union refers in its Article 22 to “cultural, religious and linguistic diversity”. Therefore, the number of categories of minorities included in international or constitutional texts is reduced, pointing to elements such as religion, language, ethnicity and nationality (Eduardo J. Ruiz Vieytez 2016).

Religious minorities	adjective that used to be gelled to minorities was that of Religious Minorities (Ruiz Vieytez, 1999: 12, as cited Vieytez, E.J.R. 2016).
Ethnic –linguistic and religious minorities	Using adjectives to refer to minorities in legal texts was also noticeable during WWI and WWII. During the former, minorities were described as racial, linguistic and religious minorities, as agreed on by League of Nations. Howbeit, by WWI, racial as an adjective was substituted for ethnic to and later to "ethnic, linguistic and religious minorities". The latter was adopted by Article 27 of the International Covenant on Civil and Political Rights (hereinafter, ICCPR) (Eduardo J. Ruiz Vieytez, ibid.).

Table 1: Investigating the use of adjectives in legal and policy documents

B/*Examining the aspects of minorities that are mentioned in reports on the subject*

Aspects of minorities may also be identified in linguistic descriptions used in certain European plans such as "*protecting minorities*", and "*the management of cultural diversity*". Other reference documents and papers include *other aspects* of minorities such as "*Intercultural Dialogue*", issued by the Council of Europe (2008), and the report on "*Respect for and protection of persons belonging to minorities*, issued by EU Agency for Fundamental Rights (2011). One may also identify some aspects of minorities in reports issued by European Commission against Racism and Intolerance (Vieytez, E.J.R., 2016).

However, analyzing some reports like the one issued by EU Agency for Fundamental Rights (2011), it becomes clear that this report focuses on ethnic, linguistic , and national aspects minorities, but it seems to neglect sexually -oriented identities. This report, the argument goes on, underscores linguistic aspects of minorities more than religious traits (Vieytez, E.J.R., 2016). Scrutinizing the discourses on minority, one may agree with the citation advanced by Vieytez, E.J.R., (2016:14): "*From this comparison, it may easily be concluded that the most repeated elements are those referring to language, religion, ethnicity and "culture". This last concept should be understood as extending beyond the previously mentioned elements and it may also cover other elements that appear less frequently, such as traditions, customs, origin or history"*.

Questions

1. How may we identify the traits of minorities in political discourse?
2. How would you describe the adjectives gelled to minorities in political discourse (see the table)
3. What does an analysis of EU Agency for Fundamental Rights' (2011) Report reveal about the linguistic descriptions of minorities?

3. National minorities vs. Ethnic minorities

One may also distinguish national minorities and ethnic minorities which are formed from immigration processes.

a. National minorities

To begin with, Kymlicka (1999: 100) defines national minorities as: "*historically settled, territorially concentrated and previously self-governing cultures whose territory has become incorporated into a larger state*". Carrying the same line of thought, culture is considered primordial for these groups, and as such national minorities[47] should have the right to practice it without constraints and to guard against assimilation intents of the majority culture (as cited in Koopmans, R. 2018).

b. Ethnic minorities

Dealing with ethnic groups, one may identify certain impacts of immigration on these groups, such as giving up certain rights [48](national minorities do not).Kymlicka comments: '*people should be able to live and work in their own culture. But like any other right, this right can be waived, and immigration is one way of waiving one's right*" (1995: 96). Giving up some rights may be also affiliated to refugees who were forced to leave their home country. He adds: "*refugees suffer an injustice, since they did not voluntarily relinquish their national rights. But this injustice was committed by their home governments, and it is not clear that we can realistically ask host governments to redress it*" (ibid.: 99). The previously-

[47]African Americans in the United States would also have a strong claim to the status of a national minority (Ruud Koopmans, 2018).

[48]This does not mean that Kymlicka does not recognize any legitimate claims to cultural rights by immigrant ethnic groups. If their participation in the institutions of the majority culture is negatively affected by cultural barriers, these should where possible be removed. Examples he mentions include exemptions to Sunday closure laws for Jews and Muslims, and the Canadian exemption for male Sikhs from the obligation to wear a motor cycle helmet (1995: 96-97). The aim of such "poly-ethnic rights" is however not to protect the ethnic group's culture, but to allow its equal participation in the institutions of the majority culture (Ruud Koopmans, 2018).

mentioned citation may generate certain implications. Koopmans (2018:15) elaborates: "*Ethnic groups*[49] *derived from immigration can only make legitimate claims to rights similar to national minorities when their migration was both involuntary, and the receiving country (or its historical predecessors) was responsible for their migration*".

Questions

1) What are the main features of national minorities?
2) What are the main features of ethnic minorities?
3) How different are they?

4. Clashes between minorities and majorities

Most of the time, minorities are associated with immigration which, it is argued, brings with it cultural and religious differences and diversities. The latter are considered a threat as to national and cultural traditions of majority groups. Koopmans, R. (2018:16) argues: "*In the context of immigration and associated increased cultural and religious diversity, minorities' claims for rights increasingly clash with sections of majority populations who wish to retain and defend "national" cultural and religious traditions*. These cases of clash between both groups may be illustrated by the following examples: "*concerns about minarets in Switzerland, burqas in France, Saint Nicolas' companion "Black Pete" in the Netherlands, and about freedom of speech versus respect for minorities*. Reasons of these clashes may vary across countries; nevertheless, clashes over religion score the highest. Koopmans, R. (ibid.) adds: "*Clashes between majorities and minorities over cultural and religious rights have become particularly intense where claims by immigrant minorities are concerned*". Hence, minorities' rights, Kymlicka (1999: 100) argues, should be more inclusive. He comments: "*national minorities should have far-reaching rights to practice and protect their culture, as well as special political representation rights and self-governance*" (ibid.).

Questions

1. What is the link that can be drawn between minorities and immigration?
2. What danger might immigration bring to national cultures and identities?
3. What is the main cause of these clashes?

[49]France has a similar group of "Harki," Algerian Muslims who fought on the French side in the Algerian independence war (Ruud Koopmansn, 2018).

5. Critiquing minoritization: underlying meanings of clashes

Given certain subjectivities that loom large around minorities, critiquing minoritization seems logical. It may be argued that clashes between minorities and majorities are that simple, since they are mediated by hatred , contempt, and violence . However, they are rather clashes of existence and survival (Louis Wirth, as cited Laurieb, T., and Khan, R. (2017).Arjun Appadurai believes that minorities are not "*accidental additions to national cultures.*" The nature of these clashes may be elucidated in the argument by Appadurai (2006:51) who described majority groups' identity as predatory as it acts against minority culture by means of creating assimilation pressures on the weakened groups. These predatory identities "*reproduce certain fantasies of a uniform majoritarian culture*", to be taken as the only possible cultural norm (as cited in ibid.). For the above-mentioned reasons, minoritiszation has been criticized, given the fact it acts as a concealer (sociological euphemism), since it depoliticizes certain sources which produce it such as racism.(Wilkinson, 2000, 117). Illustrating the issue of assimilation pressure minorities are exposed to, the case of Australia may be considered. Laurieb, T., and Khan, R. (2017:12) comment: "*In the contemporary Australian context, those claiming majority status frequently demand that non-White Australians 'go back to where they came from' or 'start behaving like real Australians*." Following the same line of thought, discourses of majorities are mainly of asking people from minority groups to leave. Furthermore, majority groups hold the belief that they are the original people in that territory, and as such they need to decide upon the territories minorities should occupy. It should be mentioned that even those who are not against minorities are for the belief that majorities should hold power (Hage 1998, 119–121, as cited in ibid.).

Questions

1) Are clashes between minorities and majorities simple? How?
2) How does the above passage describe majorities' identities?
3) How do majorities' identities react to the threat of minorities?
4) Why is minoritization criticized?
5) What pressure of assimilation do members of minority groups endure?
6) What is the discourse and beliefs of majority groups in relation to the land and power minorities should occupy and have?

6. A Case Study on Minorities in the Netherlands: Burqas issue

One may understand the lived experiences of minority groups by means of investigating political stances towards aspects and practices that are part of these groups' identities, such as

Burqas for some Muslim communities. The case we have at hand took place in the Netherlands whereby certain laws were enacted by the Dutch government to deprive minorities from the right to wear the debated religious suits. One may mention the 2011 ban issued by the Dutch government which prevented wearing garments that cover the whole face; in here, they indirectly alluded to burqas. Koopmans, R. (2018:18) elaborated : "*The government argued that full face-covering cannot be reconciled with the societal need for open communication, as well as with the equal participation of women in public life*". By contrast to the biased nature of the law, the Council of State in November 2011 criticized the law as contradicting the article 9 of the European Convention of Human Rights and Fundamental Freedoms (ECHR). The Council argued, "*it is not upon the legislator to ban the burqa or niqaab on the basis of an interpretation of the principle of equality that runs counter to the convictions of the women concerned*"(as cited in Koopmans, R., 2018). The Council justified its stance stating: "*the government cannot claim that the burqa is a symbol of gender inequality if the burqa-wearing women themselves claim that this is their free choice and that they do not view the burqa as a symbol of gender oppression*". Koopmans, R. (2018:17) elaborates: "*As a result of these legal defeats, the government has withdrawn its original plan for a general burqa ban and introduced a more limited bill that bans face covering only in public institutions such as schools, hospitals, and courts of law, as well as in contexts where identification is required, such as public transport*".

Questions

1) What was the right minorities in Netherland were deprived of?
2) What did the Dutch government enact?
3) How did the Council of State react to the laws of the government?
4) What justification did the Council give to end up the government law?

7. Minority Rights

The following minority rights were issued by **UN Declaration on Minority Rights (**as cited in Koopmans R., 2018)**:**

Articles	Content
Article 1	"*States*[50] *shall protect the existence and the national or ethnic, cultural, religious and linguistic identity of minorities within their respective territories and shall encourage conditions for the promotion of that identity.*"
Article 2	"*Persons belonging to national or ethnic, religious and linguistic minorities ….have the right to enjoy their own culture, to profess and practice their own religion, and to use their own language, in private and in public, freely and without interference or any form of discrimination.*"
Article 4	*"States shall take measures to create favorable conditions to enable persons belonging to minorities to express their characteristics and to develop their culture, language, religion, traditions and customs, except where specific practices are in violation of national law and contrary to international standards. …. States should take appropriate measures so that, wherever possible, persons belonging to minorities may have adequate opportunities to learn their mother tongue or to have instruction in their mother tongue…..*"

Table 2: Minority Rights

Questions:

- In a group, discuss the contents of each Article of **UN Declaration on Minority Rights!**

[50]States commit themselves in these various treaties to not only tolerate the languages, religions, and traditions of minorities, but to also actively support their maintenance.

The following table provides some minority rights in some countries

Countries	Minority rights
Netherland	Exemptions[51] from burial and animal slaughtering laws, state subsidies and political consultation rights for ethnic organizations, special programming for ethnic target groups in the public media, affirmative action in the state sector, the toleration of religious apparel (particularly the Islamic headscarf) in almost all public functions, as well as the already mentioned court rulings in favor of burqa wearers (Koopmans, R., 2018). The most important Dutch example of national minority rights are the language rights of Frisians in the province of Friesland. Frisian is, next to Dutch, an official language of the province and Frisian is an obligatory part of the school curriculum (albeit with exemption clauses for a few regions in the province where Dutch is the majority language, ibid.).
Canada	In the Canadian province of Quebec, for instance, French is the only official language, even though a significant part of the province's population is English-speaking. Knowledge of French is a precondition for access to jobs in the public sector, as well as for admission to several professional groups. All private businesses with more than 50 employees must have French as their working language. Knowledge of French also plays an important role in the point system that regulates access of labor migrants to Quebec. Basic knowledge of French is a necessary requirement and extra points are awarded for better levels of French proficiency, as well as for knowledge of the "history, culture, geography, society, and values of the Province of Quebec." (ibid.).

Table 3: Minorities' Right across Countries

Questions

- In a group work, discuss the contents of minority rights in both Netherland and Canada.

[51] For minority immigrants

8. Minorities and Integration policies

Most of the time, mentioning minorities collocates with policies of integration. Integration may be understood as the living together of people along with attitudes of respect, dignity of all individuals, nonviolence, solidarity and the recognition of pluralism and diversity. It also entails individuals' abilities to participate in all aspects of life (Council of Europe, 2008: 11, as cited in Vieytez, E.J.R.,2016). In relation to integration polices, one may identify two main concepts: inclusion and recognition. One needs to underscore the fact that these concepts are not limited to cultural identities, since they account for individuals' political participation and diverse social preferences' inclusion. Integration policies have "*the dual aim of providing immigrants with the means to function in the society where they live and develop their potential, while preserving their cultural and ethnic identity, and familiarizing the nonimmigrant population with the rights of immigrants, their culture, traditions and needs*" (Council of Europe, 2003, as cited in ibid.).

Questions

1) What definition one may give to integration?
2) What are the aims of integration policies?

9. Minority rights and the theory of multiculturalism: societal culture

It is easily recognizable, when reviewing the literature on the minority rights, that scholars polarized as to their views for (e.g., Young 1990) or against minority rights (e.g., Barry 2002, cited in Koopmans, R.:2018). In discourses on minority rights, one may identify discourses on multiculturalism as well. Under this cultural vista, one may come across the Canadian philosopher Will Kymlicka's theory of multiculturalism which prioritizes "*societal culture.*" In his opus magnum "*Multicultural Citizenship"* (1995), the author argues that personal development is nurtured within " societal culture which, he defines as follows: "*a culture which provides its members with meaningful ways of life across the whole range of human activities, including social, educational, religious, recreational, and economic life, encompassing both public and private spheres. These cultures tend to be territorially concentrated, and based on a shared language*" (1995: 76). He carries on stating: "*freedom involves making choices amongst various options, and our societal culture not only provides these options, but also makes them meaningful to us .... To understand the meaning of a social practice, therefore, requires understanding of this 'shared vocabulary' – that is,*

understanding the language and history which constitute that vocabulary" (1995: 83, as cited in ibid.).

By contrast to the past, whereby multiculturalism used to be trendy, especially when highlighting values of tolerance and equality; the 21st century unveiled some of its shortcomings. Nevertheless, it has influenced other theories such as "diversity policies" that share common features with multiculturalism. (Vertovec and Wessendorf 2010; Banting and Kymlicka 2013; Koopmans 2008, as cited in Koopmans, R.:2018).

Questions

1) What is the theory of multiculturalism?
2) What is the significance of societal culture as to the cultures of minorities?

- **Synthesis of the main points discussed**
  - *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Six

Glossary F

Assimilation: *in anthropology and sociology, the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of a society. The process of assimilating involves taking on the traits of the dominant culture to such a degree that the assimilating group becomes socially indistinguishable from other members of the society*" (britannica.com).

Black Pete: "*Zwarte Piet (Dutch: [ˈzvartə ˈpit], also known in English by the translated name Black Pete, is the companion of Saint Nicholas (Dutch: Sinterklaas), the folklore of the Low Countries*" (https://en.wikipedia.org).

Buraqa: "*is a long garment that covers the whole head and body, including the face, and is worn in public by some women in some Islamic countries (https://www. collins dictionary*" (com/dictionary).

Collective identity: "*encompasses both an individuals' self-definition and affiliation with specific groups or roles"* (Jamie Franco-Zamudio & Harold Dorton, 2014).

Culture diversity: "*the cultural variety and cultural differences that exist in the world, a society, or an institution*" (https://www.dictionary.com).

Depoliticise: "to cause something or someone to have no political connections" (https://dictionary.cambridge.org).

Early modern era "*designating or of the period of European history from the end of the Middle Ages (c. 1450) to c. 1750* (https://www.collinsdictionary.com).

Emigrant: *a person who emigrates, as from his or her native country or region:They welcomed the emigrants from Italy. Emigrate is not an alternative spelling of immigrate. Emigrate means to leave a place, such as a country of origin, to settle in another location. Here are some examples. To best understand them, remember that Arnold Schwarzenegger was born in Austria. Arnold Schwarzenegger* ***emigrated from*** *Austria to the United States. To immigrate is to settle in a country where you were not born. Here is an example of the verb immigrate using actress Natalie Portman, who was born in Israel. Natalie Portman* ***immigrated to*** *the United States at a young age* (https://www. grammarly.com/blog).

Ethnic minorities: "*a particular ethnic group (= a group of people with a shared culture, tradition, language, history, etc.) living in a country where most people are from a different ethnic group*" (https://dictionary.cambridge.org).

European Agency of Fundamental Rights *The European Union Agency for Fundamental Rights (FRA)* ***provides independent advice to EU institutions and Member States on the rights set out in the Charter****. FRA also engages in legal and social science research to identify areas in the EU where further work needs to be done to meet international standards* (https://www.equalityhumanrights.com).

Frisians (Friesland) Frisian, "*people of western Europe whose name survives in that of the mainland province of Friesland and in that of the Frisian Islands off the coast of the Netherlands but who once occupied a much more extensive area*". (https://www.britannica.com).

Immigrant: *a person who has come to a different country in order to live* ***there permanently****: An legally enters another country where they are granted permission to permanently resettle, thus qualifying them to work without restriction. Migrant = temporary movement /Immigrant = permanent residency* (https://www. grammarly.com/blog).

Integration: "*the action or process of successfully joining or mixing with a different group of people: racial/cultural integration. To promote integration, several schools' catchment areas were merged* (Cambridge Dictionary).

Integration policies: "*Immigrant integration is the process by which immigrants and their children come to feel and become participants in the life of their country of destination, and in its schools, workplaces, and communities*" (https:// www. migrationpolicy.org).

International law international law, "*also called* ***public international law*** *or* ***law of nations****, the body of legal rules, norms, and standards that apply between sovereign states and other entities that are legally recognized as international actors. The term was coined by the English philosopher Jeremy Bentham (1748–1832)*" (britannica.com).

International treaties treaty, "*a binding formal agreement, contract, or other written instrument that establishes obligations between two or more subjects of international law (primarily states and international organizations). The rules concerning treaties between states are contained in the Vienna Convention on the Law of Treaties (1969), and those between states and international organizations appear in the Vienna Convention on the Law of Treaties Between States and International Organizations or Between International Organizations (1986)* (britannica.com/topic/treaty).

League of Nations, "*an organization for international cooperation established on January 10, 1920, at the initiative of the victorious Allied powers at the end of World War I"* (britannica.com).

Majorities "*Usually, a social minority is a collection of people who are marginalised by society, have less influence there, and can be identified by their physical or cultural differences. A social majority can be quantified or made up of the group with the most influence in a given area*" (https://www.jagranjosh.com).

Migrant: *a person that travels to a different country or place,* ***often in order to find work****: (from one place to another) A migrant is an individual who is purposefully on the move in search of a better life, but can return home at any time if they so choose.*(dictionary. cambridge.org)

Minarets: "*a tall slender tower of a mosque having one or more balconies from which the summons to prayer is cried by the muezzin*" (https://www.merriam-webster.com).

Minoritization: "*to make (a person or group) subordinate in status to a more dominant group or its members: Though women constitute a majority of employees, they are routinely minoritized, passed over for promotion, and poorly represented in upper management*" (Dictioanry.com).

Minorities: "*a culturally, ethnically, or racially distinct group that coexists with but is subordinate to a more dominant group. As the term is used in the social sciences, this subordinacy is the chief defining characteristic of a minority group. As such, minority status does not necessarily correlate to population. In some cases one or more so-called minority*

groups may have a population many times the size of the dominating group, as was the case in South Africa under apartheid (c. 1950–91)" (britannica.com).

Minority rights *Minority rights are based on the recognition that minorities are in a vulnerable situation in comparison to other groups in society, namely the majority population, and aim to protect members of a minority group from discrimination, assimilation, prosecution, hostility or violence, as a consequence of their status. It should be highlighted that minority rights do not constitute privileges, but act to ensure equal respect for members of different communities. These rights serve to accommodate vulnerable groups and to bring all members of society to a minimum level of equality in the exercise of their human and fundamental rights (A Guidebook for Professionals working with communities in Kosovo.* European Centre for minority issues Kosovo. 2013, p. 172.)

Modern Europe *"The emergence of modern Europe was between (1500–1648). The 16th century was a period of vigorous economic expansion. This expansion in turn played a major role in the many other transformations—social, political, and cultural—of the early modern age*" (https://www.britannica.com).

Multiculturalism (a policy) *is a current and significant term that deals with cultural identity and diversity; it can be defined as a distinctive positive attitude toward cultural diversity. Thus, the fundamental root of its conception rests on the idea of difference. Multiculturalism, then, is understood as the study and support for peaceful coexistence of diverse cultures in a society* (Sage Reference).

National identity "*is a person's **identity** or a person's sense of belonging to one state or to one nation. It is the sense of a nation as a cohesive whole, as represented by distinctive traditions, culture, and language*" (www.igi-global.com/dictionary).

National minority: "*a population which through some external quality—chiefly linguistic or cultural—or on grounds of national sentiment may be distinguished from majority population*" (https://academic.oup.com).

Political discourse "*refers to the **discourse** practices engaged in by all actors – from politicians and organizations to citizens- in a **political** process*" (https://www.igi-global.com/).

Politics of integration: Integration is a dynamic, multi-actor process of mutual engagement that facilitates effective participation by all members of a diverse society in economic, political, social and cultural life, and fosters a shared sense of belonging at national and local levels. Weak or non-existent integration policies often contribute to instability by failing to adequately address the root causes of tensions. Good integration policies can create a society in which everyone has a sense of belonging and of contributing no matter what their ethnic, linguistic, cultural or religious background (https://www.osce.org).

Politics of recognition: Recognition (*Anerkennung*) is often taken to be a constitutive and political concept that extends from the core of individuals' identities into the institutional world. What this means is that our identities are shaped by the perceptions and judgments of others. Being recognized is considered to be a fundamental human need and therefore societies can be understood to be just only as far as they can provide the recognition that their members require. Lack of respect, esteem, and care has a long-standing impact on individuals' ability to act, live good live, and their relations to themselves. These negative

effects of misrecognition and non-recognition can be, in turn, understood as a motivating force behind individual political acts, collective political movements, and formation of new political concepts. Especially various forms of identity politics can be interpreted as struggles for recognition in public space (https://www.j yu.fi/hytk/fi/ laitokset/yfi/ en/research /projects/political-institutions/recognition).

Saint Nicholas : "is a legendary figure in European folklore based on Greek early Christian and bishop Nicholas of Myra, patron saint of children" (https://en. wikipedia.org).

Sociological euphemism: "(euphemism) *is a proper language style that people pursue in social communication in order to reach an ideal communication effect. Euphemism can avoid and soften taboos and sensitive or awkward topics"* http:// cscanada.net/index.php/sss/article/view).

The council of State: "*an administrative or deliberative body for state matters* ***:*** *a governmental council considering high policy matters*" (https://www.merriam-webster.com).

The European Convention of Human Rights and Fundamental freedoms: "*The Convention for the Protection of Human Rights and Fundamental Freedoms, better known as the European Convention on Human Rights, was opened for signature in Rome on 4 November 1950 and came into force on 3 September 1953. It was the first instrument to give effect to certain of the rights stated in the Universal Declaration of Human Rights and make them binding*" (https://www.echr.coe.int).

The International Covenant on Civil and Political Rights: "*ICCPR is an international human rights treaty adopted in 1966. The UK agreed to follow ICCPR in 1976. It enables people to enjoy a wide range of human rights, including those relating to: freedom from torture and other cruel, inhuman or degrading treatment or punishment. fair trial rights"*. (https://www.equalityhumanrights.com).

Refugees: " *a person who has escaped from their own country for political, religious, or economic reasons or because of a war*"(https://dictionary.cambridge.org).

Secularism: "*the belief that religion should not be involved with the ordinary social and political activities of a country*" (https://dictionary.cambridge.org).

Societal culture: "*Covers norms, expectations, and shared values of a society or a group of people living in a particular place*" (https://www.igi-global.com).

Symbolic resonance: "*the use of symbols to express or represent ideas or qualities in literature, art, etc. Resonance: a quality that makes something personally meaningful or important to someone"* (https://www.britannica.com).

United Nations Declaration on Minority Rights: "*This declaration requires states to protect the existence and identities of minorities. It also calls upon states to encourage the promotion of national or ethnic, cultural, religious and linguistic identities. Under Article 2(1) of this declaration, minorities shall have the right to practice their religion, enjoy their culture and use their own language in both public and private settings without any kind of discrimination. Article 3 of this declaration guarantees persons belonging to minorities the right to exercise their rights individually and in community with others without discrimination*". (https://www.equalrightstrust.org)

WW I : "*also called First World War or Great War, an international conflict that in 1914–18 embroiled most of the nations of Europe along with Russia, the United States, the Middle East, and other regions. The war pitted the Central Powers—mainly Germany, Austria-Hungary, and Turkey—against the Allies—mainly France, Great Britain, Russia, Italy, Japan, and, from 1917, the United States. It ended with the defeat of the Central Powers. The war was virtually unprecedented in the slaughter, carnage, and destruction it caused"* (britannica.com).

World War II, "*also called Second World War, conflict that involved virtually every part of the world during the years 1939–45. The principal belligerents were the Axis powers—Germany, Italy, and Japan—and the Allies—France, Great Britain, the United States, the Soviet Union, and, to a lesser extent, China. The war was in many respects a continuation, after an uneasy 20-year hiatus, of the disputes left unsettled by World War I. The 40,000,000–50,000,000 deaths incurred in World War II make it the bloodiest conflict, as well as the largest war, in history*" (britannica.com).

Dr. Mustapha BOUDJELAL

Applied linguistics and intercultural studies

Mostaganem University **Academic year: 2022-2023**

Lecture Seven: Cultural Identity

The objectives of the lecture:

1. Getting to know the various functions of human language
2. Exploring the various meanings and types of cultural identities
3. Examining the complex rapport between language and cultural identities
4. Getting to know different aspects of cultural identities

Lecture's Content

- **Brainstorming**

1. Functions of Human Language
2. Understandings of identity
2.1. Pre- and Modern Understandings of identity
2.2. Postmodern understandings of Identity
2.3. Personal and Collective identities
3. Language and cultural identity
4. Aspects of cultural identity
4.1. Language crossing
4.2. Race and ethnicity
4.3. Nationality and Nationalism
4.4. Cultural stereotypes

- **Synthesis of the main points discussed**

- **Brainstorming**
  - Reviewing the main points of the previous lecture!

1. Functions of Human Language

According to Crystal (2000, p. 39), language is considered as the primary index that expresses cultural difference. Therefore, its role in forming and identifying cultural identities cannot be underestimated. Warschauer (2001, p. 1) argues: "*Language has always played an important role in the formation and expression of identity. The role of language and dialect in identity construction is becoming even more central in the postmodern era, as other traditional markers of identity, including race, are being destabilized*"(as cited in Cumming, B., n.d). Lakota scholar Bunge (1992) notes, "*language is not just another thing we do as humans - it is the thing we do. It is a total environment: we live in language as a fish lives in water"* (p. 376, as cited in Owen, C., 2011). Language serves two main functions: instrumental and symbolic functions. It plays a vital role in our life and existence. The first function of language underscores its communicative role: language as a means of communication that enables the individual to understand and to be understood by others. It is important to state that this function is taken for granted.

However, the second function relates to marking cultures and identities, entailing specific representations of meanings. Via symbolism, language is considered as "*as an emblem of groupness, a symbol, a psychosocial rallying point*" (Edwards, 2009, p. 55). Owen (2016,13) states: *As such, it may be representative of ethnic or cultural traits - such as the Maori language, as opposed to English, in New Zealand - or of other kinds of groupings (such as regional, religious, social class, and so on) within the same language, distinguished by vocabulary, accent or pronunciation.*(as cited in Owen, C.,2011). This symbolic function of language signals groups which share common linguistic features; however, it also indicates the Other: the other groups which are linguistically different. One can easily identify cultural identity of an individual and the group they belong referring to the language (s) they speak, and whose traits may be identified with regard to accent, vocabulary, discourse patterns, etc. These linguistic features enable an individual to identify themselves and to be identified by others as a member of a given speech and or a discourse community. Kramsch, C. J. (1998 :67) states : "*From this membership, they draw personal strength and pride as well as a*

sense of social importance and historical continuity from using the same language as the group they belong to".

Questions

1. What is language?
2. What are the main functions of language?
3. What is the role of language in identity construction?
4. Is language always a means of inclusion of other groups and individuals?
5. How can we identify one's cultural identity?

2. Understandings of Identity

Reviewing the literature on identity, it becomes clear that only by the second half of the twentieth century that this construct was approached as a field of inquiry (Edwards, 2009, as cited in Owen, C., 2011). Kim (2003, p. 3) defines identity as "*the individual's concept of the self, as well as the individual's interpretation of the social definition of the self, within his/her inner group and larger society*" (as cited in Cumming, B., n.d). Therefore, one can distinguish between modern and postmodern understandings of identity:

2.1. Pre- and Modern Understandings of identity

According to Anderson (1991) and Hall (1996), within the pre-modern era, individuality was understood in relation to "religious and social traditions" which did not underscore its flexibility and changing nature. In other words, these conceptions of identities were contextualized within a fixed place rather than complex and unique entities. However, it was until the Modern era that changes were brought to the previously mentioned rigid meanings. Under this line of change, more interest was given to "individuality", which coincided with the emergence of the notion of "sovereign individual" (Hall, 1996, p. 602, as cited Owen, C., 2011). Nevertheless, the meaning of identity did not radically change, as explained in the ensuing comment by Hall, 1996, p. 597): "*the very core or essence of our being" with the notion of the human person as a fully centered, unified individual [...] whose 'center' consisted of an inner core which first emerged when the subject was born, and unfolded with it, while remaining essentially the same continuous or 'identical' with itself- throughout the individual's existence* (Hall, 1996, p. 597, as cited in ibid.).

Analyzing the above mentioned citation, one can easily identify an essentialist understanding of identity, which underscores an unchanging core across time and circumstances. This essentialist vista was also supported as nationalism influenced understandings of the concept. Owen, C. (2011:8-9) suggests: "*This, too, remained a simplistic and essentialist formula that defined people according to discrete, pre-existing categories denoting absolutism and fixedness".*

2.2. Postmodern understandings of Identity

Conceptions about identity have radically changed within the postmodern era. In this regard, postmodern discourse perceives individuals as having "multifaceted and non-static identity that is constructed in relation to "gender, age, religion, social class, culture, ethnicity, nationality, kinship roles, sexual orientation, and language" (Bucholtz& Hall, 2004; Castells, 2010; Edwards, 2009; Joseph, 2004; Lemke, 2008; May, 2008; Weaver, 2001, as cited in Owen., C. 2011). Under this spirit, an individual has the privilege of resort to different affiliations (age, class, etc) to meet the requirements of certain circumstances. Lemke (2008:19) observes: "*we are always ourselves, but who we are, who we portray ourselves as being, who we are construed as being changes with interactants and settings, with age of life. Identities develop and change, they are at least multi-faceted if not in fact plural. Their consistency and continuity are our constructions, mandated by our cultural notions of the kinds of selves that are normal and abnormal in our community* (emphasis added, as cited in ibid.).

The multiplicity of one's identity is rooted in hybridity theory. Multiplicity is believed to contradict universalism, traditionalism and ethnic rootedness of one's identity. It is therefore viewed as: "*as being able to subvert categorical oppositions and essentialist ideological movements - particularly ethnicity and nationalism*" (May, 2008, pp. 38-39, as cited in ibid.). In line with the concept of multiplicity, LemKe's (2008) uses the term "construction" which emphasizes the vital role society plays in constructing identities. In line with this, social constructivism perceives identity as "*fluctuating, contingent and sometimes quite unstable phenomenon: a process, rather than an entity"* (Edwards, 2009, p. 23). Owen (2016: 11) exemplifies the multiplicity of identity as follows: *"Thus while I might strongly identify, as a woman, with a group of female peers, at the same time I could still position my identity in opposition to others within that same group based on affiliations of religion or nationality, for example"* (as cited in ibid.).

Nevertheless, outlining the changing nature of one's identity does not mean disregarding its historical, ethnic and cultural roots. Since, in doing so, one risks of denying the lived experiences of the individuals (Edwards, 2009; May, 2008, as cited in ibid.). Owen. C., (2011:10) alludes to the complexity of one's identity which necessitates careful theorizing about it, stating: "*Nor are identities constructed, deconstructed, or reconstructed overnight; these processes are complex and highly situated. Thus an extreme social-constructivist view may risk putting undue emphasis on fluctuation and change*.

Questions

1. How is identity defined in the above passage?
2. What are the two main perspectives on identity?
3. How did the pre-modern era view identity?
4. What did the modern era prioritize?
5. Did the meaning of identity radically change within the modern era?
6. Why are these identity meanings essentialist?
7. How does the postmodern era see individuals?
8. What are the aspects (social constructs) that individuals can identify with?
9. How is identity socially constructed through the lens of social constructivism?
10. Do we need to disregard the roots of one's identity and chase its changing nature?

2.3. Personal and Collective identities

To understand what is meant by sameness and difference with regard to identity construction and identification, a demarcation between personal and collective identities is needed. To begin with, personal identity is related to the sense of sameness and continuity persisting through time and space. It also embraces self-consciousness and awareness that, according to Edwards, 2009, p.19) allow "*the fact that a person is oneself and not someone else" (*as cited in ibid.). In this sense, the individual becomes the Self and what is not is the Other. By contrast, collective identity identifies *"a sense of group unity whereby one aligns oneself with specific individuals based on certain (perceived) shared characteristics, while simultaneously distinguishing oneself from others who do not share these traits*" (Owen, 2016, 10-11, as cited in ibid.). It is important to note that collective identity is based on the similarities between certain individuals, but most importantly, it deemphasizes the differences and underscores the similarities. Bucholtz and Hall (2004:371) explain this view stating: "*social grouping is a process not merely of discovering or acknowledging a similarity that precedes and establishes identity but, more fundamentally, of inventing similarity by*

downplaying difference. [...] The perception of shared identity often requires as its foil a sense of alterity, of an Other who can be positioned against those socially constituted as the same (p. 371, as cited in ibid.). Therefore, it becomes clear that sameness and difference are believed to be fluid, which can be invested to consolidate "groupness."

Questions:

1. What is meant by personal identity?
2. What are its traits?
3. What is meant by collective identity?
4. What are its main traits?
5. How does collective identity deal with difference?

3. Language and cultural identity

Before dealing with the meaning and the components of cultural identity, it is necessary to explore the tight rapport between language and identity. Within this vista, one may distinguish various opinions, among which two perspectives are the most prominent. The first view underscores the vitality of language, which as it carries groups' worldviews, traditions, and ways of life, allows the survival of these groups and their cultures. Its loss also means the loss of groups' cultural vitality and identity (Bunge, 1992; Davis, 2009; Fishman, 1991; Nettle & Romaine, 2000; Skutnabb-Kangas & Dunbar, 2010, as cited in Owen, C., 2011). However, the second group of scholars also allude to the significance of language as a means of group's identification; nevertheless, it can be substituted for other languages, causing micro changes on group's identity.(e.g. Anderson, 1991 on national identity; and Eastman, 1984 on ethnic identity, as cited in ibid.).

The first view on the rapport between language and identity suggests that individuals' identities and groups' identities are identified through the mother tongue (also called heritage language, traditional language and ancestral language). In line with this idea, one identifies Skutnabb Kangas's argument that suggests that group's identity is fundamentally linked to its particular language. Fishman (1991, 1997) argues that the mother tongue, which he called the beloved language," is vital for ethnicultural identity. This tight rapport between the mother tongue and cultural identity is expressed in the ensuing citation: "a *nation's language is a system of thought and expression peculiar to that nation and is the outward expression and manifestation of that nation's view of the universe*" (Bunge, 1992:377, as cited in Owen, C., 2011).

To better understand the tight rapport between languages and cultural identities, Claire Kramsch (1998:65) mentions the following incident by Henry Louis: "*In 1915, Edmond Laforest, a prominent Haitian writer, stood upon a bridge, tied a French Larousse dictionary around his neck, and leapt to his death*". This incident, she says, symbolises and represents (she purposefully used "dramatizes") the tight rapport between language and cultural identity. This incident is an illustration of the impact of, say, modern languages (those of the coloniser or globalisation) on the cultural identities of indigenous people. Henry Louis Gates elaborates on the outlined rapport stating: "*While other black writers, before and after Laforest, have been drowned artistically by the weight of various modern languages, Laforest chose to make his death an emblem of this relation of overwhelming indenture*.' ('Race', Writing, and Difference. University of Chicago Press 1985, page 13, as cited in Kramsch 1998).

This linguistic identification of cultural identities can also be illustrated by the following conversation between a young African-American boy and two Danish women in the United States:

- **The young African-American boy**: *What is your culture?*
- He smiled as continued: "*See, I'm Black. That's my culture. What's yours*?
  - **The two Danish women**, laughingly, replied they spoke Danish and came from Denmark.

(Adapted from Claire Kramsch's book: Language and Culture, 1998)

One can easily notice that the African-America boy did not use language as an identifier of cultural identity, unlike the European women who identified themselves with it. Kramsch (1998:68): says: "*European identities have traditionally been built much more around language and national citizenship, and around folk models of 'one nation = one language', than around ethnicity or race*".

The direct rapport between language and cultural identity represents a mere reliance on language (mother tongue) in identifying identities. These perspectives are considered essentialist and absolutist, which do not reflect the "the multifaceted nature of identity". The first camp, using Skutnabb Kangas and Dunbar's (2010:38) words, were *"accused of romanticising the importance of languages and especially MTs [mother tongues]"* (as cited in ibid.). Despite the fact that the symbolic function of language, as a marker of cultures and identities, was documented in the review of the literature, its significance for the construction

and persistence of cultural identities remains debatable. Owen 2016:14 states: "*It is thus generally accepted in the field that language, in its symbolic role just described, is indeed related to identity; however, its degree of importance is very much subject to debate* (as cited in Owen, C., 2011).

The second perspective on language and identity is based on the theorizing of postmodernists who, advocating for hybridity, "*reject any forms of 'rooted' identity based on ethnicity, nationality and (one must also assume) language*" (May, 2008:39 as cited in ibid.). Eastman (1984), demarcating between primordial and behavior aspects of ethnic identity, suggests that language occupies a behavioural part. He states: "*when we stop using the language of our ethnic group, only the language use aspect of our ethnic identity changes; the primordial sense of who we are and what group we think we belong to for the remainder remains intact*" (p. 261). In line with these arguments, Anderson (1991) discusses the link between nationalism and language, questioning any rigid and essentialist rapport between them. He states: "*Nothing suggests that Ghanaian nationalism is any less real than Indonesian simply because its national language is English rather than Ashanti*. *It is always a mistake to treat languages in the way that certain nationalist ideologues treat them - as emblems of nation-ness, like flags, costumes, folk-dances, and the rest. [...] Print-language is what invents nationalism, not a particular language per se.* (pp. 133-134, emphasis in original, as cited in ibid.).

With regard to European cultural identities, other sources of identification apply to this process a well. For instance, Alsatians speaking German and French may identify themselves as Alsatians, but they may also identify themselves as French or German, referring in this process of cultural identification to the "*history of the region and their family biography.*" Kramsch (1998:69) illustrates the complexity of cultural identities using the following example: "*A youngster born and raised in France of Algerian parents may, even though he speaks only French, call himself Algerian in France, but when abroad he might prefer to be seen as French, depending on which group he wishes to be identified with at the time*".

Other examples show the complexity of cultural identity. Chinese individuals are more likely to identify themselves ethnically, despite the fact that one may identify various unintelligible languages and dialects in China. One may also cite the case of Sikhism in Britain, which due to intentions of preserving its cultural and religious practices, promoted for the teaching of Punjabi (spoken in India and Pakistan), endogamy, hair style and the wearing of turbans. In relation to this, Kramsch (1998) alludes to the fact that both Punjabi and the

wearing of the turban are not peculiar to Sikhism in India, Pakistan, or even Britain. In other words, in addition to Sikhism, other ethnic groups identify with this language, which according to Kramsch, questions the equation: one language = one cultural identity.

The flexible rapport between language and cultural identity may be of varying degrees. These degrees may be identified in different contexts, such as the context of language shift and death. In some cases, language shift does not necessarily mean the death of group's identity. Eastman (1984:275) states: "*The question of preserving ethnic identity in the face of language change is moot. Language shift or change can only affect one aspect of our ethnic identity — the language use aspect, which is a very low level manifestation of our cultural belief system. [...] There is no need to worry about preserving ethnic identity, so long as the only change being made is in what language we use*" (emphasis added, as cited in Owen, 2011). Another illustration may be retrieved from the case of Irish identity. Irish people may abandon their traditional language (Irish) "while continuing without difficulty to maintain their own distinct ethnic (and national) identities" (May 2008,p.129, as cited in ibid.). Despite this fact, one should understand that, in some cases, language loss, leads to cultural loss as well. Fishman (1991) emphasizes that "*language shift generally and basically involves [...] quite devastating and profound culture change*" (p. 16, as cited in ibid.).

It is significant to state that both views (essentialist and relative views) on the rapport between language and cultural identity should be considered with the same skepticism. Under this spirit, researchers on the debated rapport need "*to strive for the intellectual rigour of essentialist analysis without falling into the trap of believing in the absoluteness of its categories, and to maintain the dynamic and individualistic focus of constructionism while avoiding the trap of empty relativism*" (Joseph , 2004, p. 90, as cited in Owen).

Questions

1. What is the main argument of the first view about the debated interplay?
2. Does language play a primordial or behavioural aspect with regard to cultural identity?
3. What pushed the Haitian writer Edmond Laforest to commit suicide?
4. What does this incident symbolise?
5. Do Europeans indentify their cultural identities via their race or ethnic group?
6. How did the African-American boy identify himself?
7. Why are the views about the tight rapport between language and cultural identifies essentialist and absolutist?
8. What is the main argument of the second view?
9. What are the other cultural identifications Europeans refer to?

10. Why did the Algerian ascribe different cultural identities when seeking different objectives?
11. How do Chinese people identify themselves?
12. Is Punjabi an identity marker of Sikhs only?
13. Does language loss or death mean cultural identity loss?
14. How do we need to consider both views on the rapport between language and cultural identity?

4. Aspects of cultural identity

4.1. *Language crossing*

Among the various aspects of cultural identity, one needs to mention "language crossing", a practice that is most common in ethnic-communication practices. Kramsch(1998: 70) suggests that individuals perform cultural acts of their identities when using language crossing. This practice, the argument goes on, enables the individuals to explore the various meanings that circumstances introduce to them, such as in contexts of immigration, and to participate in various discourse communities. Individuals with cultural differences opt for certain languages and dialects to transmit the ideas to the other interlocutors, adapting their linguistic choices to the topic, the interlocutor and the context.

Language crossing embraces practices of code-switching that entails using aspects of one language when using another language in communication practices. Language crossing also indicates solidarity and distance towards other groups. Kramsch (1998: 70) says: "*Language crossing enables speakers to change footing within the same conversation, but also to show solidarity or distance towards the discourse communities whose languages they are using, and whom they perceive their interlocutor as belonging*". Using language crossing as a means of showing solidarity and distance towards other communities is elucidated in the below-mentioned example: This example is about a conversation between two young Mexican pupils studying in an American school (US). This conversation was about the practices they do when going back home (from school). The shared language between the two pupils was Spanish.

- **M:** Mira, me pongo a hacertarea, despues me pongo leer un libro, despues me pongo a hacermatematica, despues de hacermatematica me pongo a practicaren el piano, despues de terminarseen el piano= (**notice the use of Spanish only**)

- **F:** =you got a piano?

- **M**: I have a piano in my house, don't you guys know it?... **No me digas que no sabia ... yo lo dije a Gabriel y a Fernando ...to do el mundo**. (**notice the use of both English and Spanish)**

(Kramsch 1998:70: Unpublished data)

M provided a clue as to their social and cultural class as she claimed owning a piano. **F**, the classmate also, by means of being surprised, showed that she belonged to another social and cultural class. **M** used both English and Spanish for different purposes. She used English to acknowledge her membership in the dominant culture (American school) and showed solidarity with the other classmates using Spanish as well.

Questions

1. What is meant by language crossing?
2. Why do people use language crossing in conversations?
3. What is meant by code switching?
4. How does language crossing show solidarity and distance with regard to certain ethnic groups?
5. How did the Mexican pupil use language crossing
6. What was her objective in doing so?

4.2. *Race and ethnicity*

Despite the fact that language plays an important role as to identifying cultural identities, this linguistic membership does not cover all aspects of the debated concept, since as opposed to the community of the Trobianders studied by Malinowski, and which was believed to have common cultural practices, most of the communities in the world today are heterogeneous. Therefore, referring only to language is identifying the group one belongs to can be misleading. In this regard, other elements in addition to language, construct cultural identities (Kramsch, 1998).

In relation to this, one may mention “race and ethnicity” as identifiers of cultural identities. These two cultural identity markers were used by people in Belize who identified themselves along with different ethnic affiliations and not to the most spoken languages there (English and Spanish). In the survey conducted by Le Page and Tabouret -Keller on these people, it was found that Belizean people ascribed to themselves different ethnicities such “Spanish (not the language), Creole, Mayal or Belizean, basing their cultural ascriptions on “ physical

characteristics (skin and hair), general appearance, genetic descent, provenance, or nationality" (Kramsch 1998:66). It was only by the rise of nationalism in Belize that the individuals in the area started identifying themselves as Belizeans.

Race and ethnicity may be seen as easy to identify. In fact, this is not the case, since within the same race, for instance black or white race, one may identify genetic differences, let alone tracing back complex racial lineage. In relation to this, one may say that ethnic and racial identification is not necessarily linguistically processed. Kramsch (1998:66) argues: "*And, of course, there is no necessary correlation between a given racial characteristic and the use of a given language or variety of language*".

Questions

1. Does language cover all aspects of cultural identity? Why?
2. Do people in Belize identify their identities with regard to language or ethnicity? How?
3. When did individuals in Belize start identifying themselves as Belizeans?
4. Is it easy to indentify one's race and ethnicity?
5. Does language always identify one's race and ethnicity?

4.2. *Nationality and Nationalism*

Cultural identity is more difficult to identify as one adds nationality and nationalism to its aspects. For instance, opposing the claim advanced in the Soviet book "Populations of the World" (1984) that suggested that the population of France is composed of "'*French, Alsatians, Flemings, Bretons, Basques, Catalans, Corsicans, Jews, Armenians, Gypsies and "others'*, The French Communist leader Georges Marchais, stated: *"'For us', he said, 'every man and woman of French nationality is French. France is not a multinational state: it is one nation, the product of a long history"* (as cited in Kramsch).Under this regard, one is likely to think that it is an easy task to identify a national identity. Nevertheless, Kramsch (1998) questions this unrealistic identification as she suggested that owning, for example, a Turkish passport is different from identifying with a Turkish national identity in case one is born, raised and educated in Germany and is a native speaker of German, and has Turkish parents (in the second part, she emphases the different belongings and experiences that go beyond having a mere passport).

Given the complexity of cultural identities and individuals' membership into different speech and discourse communities, the equation, Kramsch (1998) says, one language = one culture is misrepresentative of reality. On the contrary, in the modern world, one is likely to "*assume several collective identities*" that are under constant change and reconstruction. These identities are shaped by the individuals themselves and the environment they live in. Kramsch (ibid.) mentions the example of an immigrant living in another country. The immigrant's identity (sense of the self) was affiliated with, say, their social class, political views, etc. However, their identity is approached differently by the natives who may limit it to his nationality or religion"(notice here reductionism)". This cultural identity construction is also reshaped by the individual's longing for their home country, reinforcing the bonds with their home country Turkey (food, meeting Turks in the foreign country they live in, etc.). In this way, they develop what Benedict Anderson called: "long distance nationalism." Therefore, the immigrant uses Turkish that looks different from the Turkish spoken in their home country.

Questions

1. Is it easy to define cultural identity referring to nationality and nationalism?
2. What do you think about the French Communist leader Georges Marchais's statement in the above passage?
3. How did Kramsch explicate the complexity of one's national identity referring Turkish identification?
4. What does Kramsch think about the equation: one language =one cultural identity?
5. To which type of identity do individuals identify with in the modern world?
6. How does an individual develop "long distance nationalism"?

4.3. *Cultural stereotypes*

Among the other aspects of cultural identity construction, one identifies "cultural stereotyping". The latter represents how individuals identify themselves through the lens of their cultures, and most importantly, how society (including other individuals) perceives these individuals' identities. Claire Kramsch (1998:72), describing the concept of cultural identity, stated: "*When speaking of cultural identity, then, we have to distinguish between the limited range of categories used by societies to classify their populations, and the identities that individuals ascribe to themselves under various circumstances and in the presence of various interlocutors. While the former are based on simplified and often quite stereotypical*

representations, the latter may vary with the social context. The ascription of cultural identity is particularly sensitive to the perception and acceptance of an individual by others, but also to the perception that others have of themselves, and to the distribution of legitimate roles and rights that both parties hold within the discourse community.

What needs emphasis is the fact that cultural identities (racial, ethnic, national) are, most of the time imposed on individuals and their groups and are not the outcome of individuals' self-ascription (individual choice of identity affiliation). These representations of cultural identities are mediated by the culture (s) which filters perceptions' processes. Kramsch (1998:67): says: "*Group identity is not a natural fact, but a cultural perception, to use the metaphor with which we started this book. Our perception of someone's social identity is very much culturally determined. What we perceive about a person's culture and language is what we have been conditioned by our own culture to see, and the stereotypical models already built around our own."*

Imposing certain cultural identities is processed along with "*focusing and diffusion*". The former is practised as individuals identify others and the groups they belong to focusing on some aspects like skin colour (race) or religion and language (ethnicity) and disregard other aspects of cultural identity. For instance, Kramsch (1998) referred to an illustration by Le page and Tabouret -Keller of a man from Singapore who claimed that he found it easy to differentiate between an Indian and a Chinese. Kramsch (1998:68) pointed out at the misleading nature of this cultural perception of other identities (focusing on particular aspects and neglecting others) stating: "*But how would he instantly know that the dark-skinned non-Malay person he saw on the street was an Indian (and not, say, a Pakistani), and that the light-skinned non-European was a Chinese (and not, say, a Korean), unless he differentiated the two according to the official Singaporean 'ethnic' categories: Chinese, Malay, Indian, Others*"? This imposed cultural identity is intensified as one diffuses (diffusion) it along generalizations and amalgams. Kramsch (1998:68) adds: "*In turn this focus may prompt him, by a phenomenon of diffusion, to identify all other 'Chinese' along the same ethnic categories, according to the stereotype 'All Chinese look alike to me'*.

Questions

1. What is meant by cultural stereotyping?
2. How does society refer to limited range of categories to classify their populations?
3. How do individuals ascribe to themselves different identities depending on the social context?
4. To what extent is cultural identity ascription related to the speaker and the interlocutor (s)?
5. To what extent are cultural identities imposed on individuals?
6. How are our perceptions of someone's social identity culturally determined?
7. How does identity ascription operate through **focusing and diffusion**? Exemplify!

- **Synthesis of the main points discussed**
  - *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Seven

Glossary G

Alsatians: "*inhabitants of Alsace, a former region and province of NE France, between the Vosges mountains and the Rhine: famous for its wines*" (https://www. Collins dictionary.com).

Amalgamation: "*You create an amalgamation by taking separate things and combining them into one. If your school is closing and joining with another school to create a new school, that is an amalgamation*" (https://www.vocabulary.com).

Basques: "*people living in the W Pyrenees of Spain and France*" (https:// www.collinsdictionary.com).

Belize: " *a parliamentary democracy in northern Central America: a former British crown colony; gained independence 1981. 8,867 sq. mi. (22,966 sq. km). Capital: Belmopan. Formerly British Honduras*" (https://www.dictionary.com).

Breton*: "a person from Brittany in France. Also, the Celtic language spoken by some people in Brittany, France" (https://dictionary.cambridge.org).*

Catalans: "*inhabitants of Catalonia or its language. Catalonia is a region of Spain*" (https://www.collinsdictionary.com).

Code-switching, "*process of shifting from one linguistic code (a language or dialect) to another, depending on the social context or conversational setting. Sociolinguists, social psychologists, and identity researchers are interested in the ways in which code-switching, particularly by members of minority ethnic groups, is used to shape and maintain a sense of identity and a sense of belonging to a larger community*" (https://www.britannica.com).

Collective identity: "*encompasses both an individuals' self-definition and affiliation with specific groups or roles"* (Jamie Franco-Zamudio & Harold Dorton, 2014).

Corsicans: *the inhabitants of an island in the Mediterranean, southeast of and forming a department of France. Its Capital: Ajaccio".*

Creole: "*a language that comes from a simplified version of another language, or the mix of two or more languages. In Haiti, people speak a creole that's mostly based on French*" (https://www.vocabulary.com).

Cultural identity: "*The definition of groups or individuals (by themselves or others) in terms of cultural or subcultural categories (including ethnicity, nationality, language, religion, and gender). In stereotyping, this is framed in terms of difference or otherness*" (https://www.oxfordreference.com).

Discourse community: *is "a group of people sharing a common and distinct mode of communication or discourse, especially within a particular domain of intellectual or social activity*" (Oxford Dictionary).

Endogamy "*also called **in-marriage**, custom enjoining one to marry within one's own group. The penalties for transgressing endogamous restrictions have varied greatly among cultures and have ranged from death to mild disapproval. When marriage to an outside group is mandated, it is referred to as exogamy*". (https://www.britannica.com).

Ethnicity: "*refers to the identification of a group based on a perceived cultural distinctiveness that makes the group into a "people." This distinctiveness is believed to be expressed in language, music, values, art, styles, literature, family life, religion, ritual, food, naming, public life, and material culture*" (britannica.com).

Feliming : "*is a member of the Germanic people inhabiting northern Belgium and a small section of northern France*" (https://www.merriam-webster.com).

Focusing and diffusion: Imposing certain cultural identities is processed along with "***focusing and diffusion***". The former is practised as individuals identify others and the groups they belong to focusing on some aspects like skin colour (race) or religion and language (ethnicity) and disregard other aspects of cultural identity. This imposed cultural identity is intensified as **one diffuses** (diffusion) it along generalizations and amalgams (Kramsch,1998).

Hybridity theory: "*There is no predominant definition of hybridity found. The discourse on hybridity is manifold and is not to be forced into one single term or theory. Hybridity rather includes all terms and theories that deal with processes of identity and construction of otherness as a result of cultural contacts. The concepts of border(line) and boundary as marker of difference play a very prominent role; they are called into question, transgressed, relocated, displaced, suspended to be wildered, and call into question essentialist categories like race, gender, nation (state)* (Lars Allolio-Näcke, 2014).

Individuality: "*the particular character, or aggregate of qualities, that distinguishes one person or thing from others; sole and personal nature*" (https://www .dictionary.com).

Kinship "*blood relationship*" (https://www.collinsdictionary.com).

Language: "*A language is a system of communication which consists of a set of sounds and written symbols which are used by the people of a particular country or region for talking or writing*" (https://www.collinsdictionary.com).

Language crossing: "*involves code alternation by people who are not accepted members of the group associated with the second language that they are using (code switching into varieties that are not generally thought to belong to them)"* (https://benjamins.com).

Language death : *"refers to the state of extinction. This means that the language is no longer used as a method of communication or socialization. There are many reasons for language death. Some of these would include but not limited to, the abandonment of the language by the speakers, the non-use of the language in any domain, and the disappearance of its speakers of the non-functioning of its structure".* (https://sites.google.com).

Language shift: "*happens when speakers abandon their language. This can happen willingly or under pressure, in favor of another language, which then takes over as their means of communication and socialization*" (https://sites.google.com).

Long distance nationalism: "*Long-distance nationalism is a set of ide ntity claims and practices that connect people living in various geographical locations to a specific territory that they see as their ancestral home. Actions taken by long-distance nationalists on behalf of this reputed ancestral home may include voting, demonstrating, lobbying, contributing*

money, creating works of art, fighting, killing, and dying. Long-distance nationalism is closely connected to the classic notion of nationalism and the nation-state. As in other forms of nationalism, long-distant nationalists believe there is a nation that consists of a people who share a common history, identity, and territory. Long-distance nationalism differs from other forms of nationalism in terms of the nature of the relationship between the members of the nation and the national territory" (Nina Glick Schiller, 2005).

Malay person: "*Malay, Malay Orang Melayu ("Malay People"), any member of an ethnic group of the Malay Peninsula and portions of adjacent islands of Southeast Asia, including the east coast of Sumatra, the coast of Borneo, and smaller islands that lie between these areas"* (https://www.britannica.com).

Maori language: "*is one of the three official New Zealand languages along with English and New Zealand Sign Language. This New Zealand language is spoken by many of the indigenous people and is considered to be one of the Eastern Polynesian languages closely related to the Hawaiian-Tahitian languages*" (https://reference.yourdictionary.com).

Modern identity: during the Modern era**,** changes were brought to the concept of identity. More interest was given to "individuality" (Hall, 1996, p. 602, as cited Owen, C., 2011). Nevertheless, the meaning of identity did not radically change, as explained in the ensuing comment by Hall, 1996, p. 597): "*the very core or essence of our being" with the notion of the human person as a fully centered, unified individual [...] whose 'center' consisted of an inner core which first emerged when the subject was born, and unfolded with it, while remaining essentially the same continuous or 'identical' with itself- throughout the individual's existence* (Hall, 1996, p. 597, as cited in ibid.).

Modern languages: "*are the modern European languages, for example French, German, and Russian, which are studied at school or university*" (https://www.collinsdictionary.com).

Nationalism: "*an ideology based on the premise that the individual's loyalty and devotion to the nation-state surpass other individual or group interests*" (https://www.britannica.com).

Nationality: "*the state of belonging to a particular country or being a citizen of a particular nation*" (https://dictionary.cambridge.org).

Personal Identity: *In the most general sense, we can define identity as a person's sense of self, established by their unique characteristics, affiliations, and social roles. Moreover, identity has continuity, as one feels to be the same person over time despite many changes in their circumstances (*Eser Yilmaz).

Postmodern identity: "Postmodern discourse perceives individuals as having "multifaceted and non-static identity that is constructed in relation to "gender, age, religion, social class, culture, ethnicity, nationality, kinship roles, sexual orientation, and language" (Bucholtz& Hall, 2004; Castells, 2010; Edwards, 2009; Joseph, 2004; Lemke, 2008; May, 2008; Weaver, 2001, as cited in Owen., C. 2011).

Punjabi : "*a person from the Punjab area of Pakistan and Northwest India, also the language spoken in the Punjab area*" (https://dictionary.cambridge.org).

Race: *the idea that the human species is divided into distinct groups on the basis of inherited physical and behavioral differences* (britannica.com).

Self- awareness: "*Self-awareness is your ability to perceive and understand the things that make you who you are as an individual, including your personality, actions, values, beliefs, emotions, and thoughts. Essentially, it is a psychological state in which the self becomes the focus of attention"* (https://www.verywellmind.com).

Self-consciousness : "*self-con·scious ˌself-ˈkän(t)-shəs. : conscious of one's own acts or states as belonging to or originating in oneself : aware of oneself as an individual. : intensely aware of oneself*" (https://www.merriam-webster.com).

Sense of alterity : "*the state or quality of otherness that is opposite to, distinct from, or inassimilable by the self: the obverse to identity or sameness. The irony of attempting a definition of alterity has been noted for its lack of objective fixity, its connotation of being categorically different from the self, and its significance as designating that which necessarily evades full comprehension, definite knowledge, or material possession*" (Steven Huett & David Goodman, 2014).

Sexual orientation: "*one's enduring sexual attraction to male partners, female partners, or both. Sexual orientation may be heterosexual, same sex (gay or lesbian), or bisexual"* (APA Dictionary of Psychology).

Sikhism, : "*religion and philosophy founded in the Punjab region of the Indian subcontinent in the late 15th century. Its members are known as Sikhs. The Sikhs call their faith Gurmat (Punjabi: "the Way of the Guru"). According to Sikh tradition, Sikhism was established by Guru Nanak (1469–1539) and subsequently led by a succession of nine other Gurus. All 10 human Gurus, Sikhs believe, were inhabited by a single spirit*". (https://www.britannica.com).

Skepticism, "*also spelled* ***scepticism****, in Western philosophy, the attitude of doubting knowledge claims set forth in various areas. Skeptics have challenged the adequacy or reliability of these claims by asking what principles they are based upon or what they actually establish. They have questioned whether some such claims really are, as alleged, indubitable or necessarily true, and they have challenged the purported rational grounds of accepted assumptions*" (https://www.britannica.com).

Social class, "*also called class,* ***a group of people within a society who possess the same socioeconomic status****. Besides being important in social theory, the concept of class as a collection of individuals sharing similar economic circumstances has been widely used in censuses and in studies of social mobility*" (https://www. britannica.com).

Social constructivism: The central idea of social constructivism is that human learning is constructed and knowledge is constructed through social interaction and is a shared rather than an individual experience (Vygotsky, 1978).

Sovereign individual: "*The individual is considered sovereign in a double sense: first, morally and ethically, because individuals are sole creators of moral and ethical significance in the world and, second, in explanatory terms, since the actions and beliefs of individuals determine the nature of social structures, institutions and practices*" (William Lucy, 1999).

Speech community: "*a social group with members having similar/coherent speech characteristics*" (Wardhaugh, 2006).

Symbolism : "*the representation of something in symbolic form or the attribution of symbolic meaning or character to something*" (https://www.collinsdictionary.com).

Traditionalism : "*is behaviour and ideas that support established customs and beliefs, rather than modern ones*" (https://www.collinsdictionary.com).

Trobriander, "*any of the Melanesian people of the Kiriwina (Trobriand) Islands, lying off eastern New Guinea*" (https://www.britannica.com).

Universalism :*implies that it is possible to apply generalized norms, values, or concepts to all people and cultures, regardless of the contexts in which they are located. These norms may include a focus on human needs, rights, or biological and psychological processes and are based on the perspective that all people are essentially equivalent. As an example, the United Nations' Universal Declaration of Human Rights asserts various rights to all people – e.g., to marry, own property, and access equal protection under the law – regardless of culture or nationality* (Danielle Kohfeldt & Shelly Grabe 2014).

Dr. Mustapha BOUDJELAL

Applied linguistics and intercultural studies

Mostaganem University **Academic year: 2022-2023**

UNIVERSITE Abdelhamid Ibn Badis MOSTAGANEM

Lecture Eight: Orientalism and Occidentalism

The Objectives of the lecture:

1. Getting to know the meanings of Orienatlism
2. Getting to know its main historical paradigms
3. Getting to know its main mechanisms
4. Exploring its discourses
5. Getting to know Occidentalism

The Lecture's Content

- ***Brainstorming***

1. Orientalism
2. The genesis of Orienatlism
3. The main historical paradigms of Orientalism
3.1. Paradigm One: Early Orientalism (18th -19th centuries imperialism)
3.2. Paradigm Two: Cold War American Orientalism (Post-Second World War)
3.2.1. European vs. American Orientalism
3.3. Paradigm Three: Twenty-first century neo-Orientalism
3.3.1. Islamophobia
4. The critique on Orientalism
5. Future perspectives on Orientalism
6. Occidentalism
6.1. Occidentalism Discourse

- ***Synthesis of the Main Points Discussed***

- **Brainstorming**
  - Reviewing the main points of the previous lecture !

1. Orientalism

Orientalism as a concept is mainly attributed to the seminal work "Orientalism" (1979) by Edward Said. This concept delineates "knowledge of the Other", in this case how the West perceives the Orient. In Salim Kerboua's words (2016:7), "*The chief argument of Orientalism revolves around questions of knowledge of the Other, the production of this knowledge, and the motivations behind its dissemination in the West*." It portrays how West (Europe and the United States) perceives the Orient along with reality distortion lenses" (Said & Jhally, 1998, as cited in Kerboua, S., 2016).

Questions:

1. What is meant by Orientalism?
2. To whom is it attributed as a work?
3. What is its main argument?

2. The Genesis of Orientalism

It should be understood that Orientalism was mainly about scholarly interest and mutual respect. Howbeit, given the cultural encounters which marked that era, Western scholars attempted at protecting Western history and its traditions by "reproducing the narratives of Judeo-Christianity via promoting for knowledge and discourse that serve those ends. Malik, J. (2012: 121) stated "*This phase of cultural encounter seems to be informed primarily by a heuristic Eurocentrism — so as to better understand Europe's own past and glory in an era when Europeans and non-Europeans interacted in a seemingly non-hierarchical environment introduced by trade, mutual respect and curiosity*". Under this line of thought, some enlightenment scholars considered the Orient as "a didactics background" to judge their urban societies." One may mention Anquetil-Duperron (1731–1805) and Sir Williams Jones (1746–1794). The former was influenced by the Persian translation of Dara Shikoh (1689–1756).

Despite this fact, Orientalism started adopting discourses of dominance as European scholars intentionally avoided mentioning the contributions of the Oriental scholars. Malik, J.(2012: 122) argued: "*European scholarship even internalized Oriental knowledge but soon*

did so without taking proper account of Oriental scholarship. The Europeans, however, appropriated the works of their Indian informants without mentioning their contributions. This gradual institutional erasure of Oriental knowledge occurred at a time when authorship emerged as a prime principle of textual attribution and accreditation".

Indeed, these acts of denying authorship to Orientals' works, Malik (2012: 122) stated: "*heralded Orientalism's transformation into a discourse on progressing colonialism's domination*". These unethical acts coincided with developments in natural science by the 19th century which were invested in creating binaries and dichotomies. In other words, they OBJECTIFIED the Orient and approached its historical development focusing on aspects of alienation. These pseudo-scientific aspects of analysis were used to demarcate between Western high culture and alien Oriental culture. Malik (ibid.) elaborated on this idea stating: "*Terms like "modern" and "traditional" thereby became scientific categories evolving into an epistemological superiority of Europe, compounded by a complex process of deploying known and accepted concepts and categories for describing the unknown Oriental other*.

Questions

1. What are the values that Orientalism used to be characterised by?
2. How the Orient perceived by enlightenment scholars?
3. Can you cite an example of Orient's influence on the West?
4. How did Orienatlism adopt a discourse of European dominance?
5. How did progress in natural science lead to the creation of dichotomies?

3. The Main Historical Paradigms of Orientalism

In fact, Orientalism turns out to have different meanings, given the adopted perspectives with regard to time, space, heuristics and epistemology of those approaching it (Malik, J., 2012). What needs to be understood is that Orientalism operated in "*various historical paradigms*". That is to say, it accompanied the main changes that the world lived. Kerboua, S., (2016:7) argues: "*Orientalism is not a static concept; rather, it refers to various historical frameworks of thinking. It serves as a system of knowledge which creates and propagates subjective representations of the Other from the Orient*". Despite these factors, Orientalism was committed to Western constructions of the Orient regardless the mentioned changes. With regard to the evolution of this concept, one may identify the following three historical paradigms:

	Early Orientalism	American Orientalism	Neo-Orientalism
Temporal frame	Eighteenth and nineteenth centuries	The Cold War/Post Cold War era (1945–1990s)	Since the 1990s and more specifically since 2001
Paradigms	Colonial/Imperial paradigm	Cold War paradigm	War on Terror" mutating into a "Clash of Civilisations" paradigm
source	Britain and France (philologists and artists)	The United States (social scientists and media, and pro-Israeli circles)	Neoconservatives and pro-Israeli circles in the US and in Europe
Constructed (objects)	The Orient and its peoples	The USA - Arab and Muslim peoples	Islam, the Muslim world and its peoples - Muslims in Western societies
Characteristics of the constructed objects	Passive-Inferior- Backward	USA: benevolent superpower - Orient: backward and violent	Threat to Israel and the "West
Agenda	Domination- Colonisation	US geostrategic interests - Economic interests - Israel's security	Israel's world view and interests

Figure 1: Orientalism's Historical Paradigms (Kerboua , S. 2016)

Questions*:*

1. Does Orientalism have a single meaning?
2. What are the sources of its dynamism?
3. What is meant by historical paradigm?

3.1. Paradigm One*:* Early Orientalism (18th -19th centuries imperialism)

- ***18th Century****: producing knowledge by Western academics, scholars about the Orient*
- ***19th century****: hegemony and power (using the previously created knowledge)*

Given the changes in the nature of the rapport between the West and the East by the eighteenth and the nineteenth centuries, which were mainly founded on relations of power and dominance (power politics) of the former over the latter, Western imperial narratives considered Eastern Europe as the demarcation line between the East and the West (Malik J., 2012: 124). Kerboua, S. (2016:10) stated: "*Eighteenth and nineteenth centuries Orientalism*

was a network of Western powers and interests which operated to fulfil imperial and colonial agendas".

Edward Said's work "Orientalism (1978) explored the tight rapport between knowledge and power, and shed light on the "colonial gaze". According to him, Orientalism is a "*style for dominating, restructuring and having authority over the Orient*." He argued that European studies of the Orient stemmed from "colonial interest". His work chastised both the distorted representations of the Orient, due to colonial greed, and which portrayed the region and its people as "inferior, underdeveloped, monolithically stereotyped, exotic, and essentialized"(as cited in Malik, J., 2012: 123).

***Questions**:*

1. What are the changes that characterized the 18th and the 19th centuries?
2. What was the nature of world relationships?
3. What were the intentions of the West during these two centuries?
4. What were the incentives of European studies during that period of time?

Orientalism, Said describes it, was founded on knowledge. In other words, the West advanced a body of knowledge to justify and reinforce its dominance over the Orient, "*by setting itself off against the Orient as a sort of surrogate and even underground self*" (Said, 1979, p. 3, as cited in Kerboua,S.,2016). Orientalism was represented in literary works, arts, texts and discourses. Said (1979; 1985) argues that "*Orientalism" is a complex concept that entails the production and dissemination of different texts and works of art which seem unrelated but which actually converge in constructing the Orient by "making statement about it, authorising views about it, teaching it, settling it, ruling over it"*(1979, p. 3, as cited Kerboua, S.,2016). It is very important to underscore the fact that the produced body of knowledge by the 18th century was invested by the European dominance over the Orient during the 19th century (hegemony and power). This biased and restrictive knowledge was produced by Western academics, institutions, artists, and governments (Said, 1979, p. 94, as cited in ibid.).

Orientalist language is noticeably biased and collocates with Cheek's (2008) view that language is "not transparent or value-free". The role of this type of language surpasses subjective descriptions of realities, since it creates contexts which, in their turn, distort realities. Kerboua, S. (2016:10) argues: "*Though Foucauldian textual analysis is context-*

linked, it is also context-producing. Texts construct specific social objects and specific realities. They are thus both products of, and in turn, producers of discursive-based understandings of aspects of reality".

Orientalism, to distort the image of the Orient, operates through essentialist discourses. These reductionist discourse, operate along with "logical fallacies" that feed other semantically related concepts (having close meaning but different) and gross generalisations" (Herzfeld, 2010, p. 234, as cited in ibid). It also feeds on reification processes which consider abstract objects as existing entities (objects). These processes tend to simplify and reduce complex realties into concrete ones, and at the same time , distort (obliterate) rationality and objectivity when portraying individuals, objects, and conveying messages.

Questions:

1. What is the rapport between Early Orientalism (18th and 19th centuries) and knowledge?
2. Where (fields) was this knowledge disseminated?
3. What were the main objectives of this knowledge?
4. What is the nature of Orienatlist language?
5. How does this type of language affect context?
6. Was 18th century knowledge reused in the 19th century? How?
7. What is the link between this phase of Orientalism and essentialist discourses?
8. What is the nature of these discourses? How do they operate?

Indeed, one may identify various essentialist portrayals of the Orient. For instance, the Orient, according to Said (1995), was portrayed as monolithic, suggesting the same culture exists between Morocco and Japan. In addition to this, the Orientals were described as irrational, emotional, child-like and collectivist. They were portrayed as belonging to an undeveloped civilization compared to the West. As an illustration, European and American literature involved certain narratives about "Arab joy", the 'Oriental mode of production', the 'Indian mind', 'Asian superstition', etc.(Edward Said, as cited Jouhki, J., & Pennanen, H. R., 2016:1). Despite the development the world witnessed, concepts like 'Asian mind', 'Eastern thought', or 'Muslim culture' are still used to describe people who are not Western (Jouhki, J., & Pennanen, H. R.,2016).

Other essentialist portrayals of the Orient may be identified, for instance, in Ernest Renan's assertion that "*Islam, in order to be best understood should be reduced to tent and tribe*" (Said, 1979, p. 105), or Huntington's (1993) reified claims that "*Islam has bloody*

borders" (p. 35, as cited in ibid.). One may also cite some works by Orientalists marked by their essentialist titles and contents as well, such as" *The Roots of the Muslim Rage*" by Bernard Lewis (1990; 1993; 2001) and "*The Revolt of Islam*" (2001). These discourses tend to instigate distorted, simplistic and Manichean portrayals of the Muslim world. Kerboua, S. (2016: 11) opposes this essentialist portrayal of Islam stating: "*The fact that there exist various Islamic trends and traditions, different religious and secular views and movements, different social and cultural varieties of the Muslim world, means the diversity of political and social actors within Muslim countries are all put aside*".

Questions

1. How was the Orient portrayed through essentialist discourses?
2. How were the Orientals described?
3. How did European and American literature portray them?
4. How was Islam portrayed?

This suspicion over this type of knowledge hinged on Said's beliefs that "pure scholarship does not exist". In line with this, aesthetical works turn to means that can be used to propagate certain ideologies. Therefore, this institutionalised knowledge that is constructed within particular cultures, Said argues, "*needs to be resisted via counter-knowledge*" (Clifford, 1988, p. 286, as cited in ibid.). In line with this is Said's understanding of the aim of discourse analysis which, he argues, is "*to grasp other forms of regularity, other types of relations*" (1979. 29). This means it attempts to explore the relationship (its consistency) between texts and realties. To penetrate the implicit meanings of "*orientalist discourses*", Said used Foucault's theory of "discourse and power". This theory, Foucault (1972) suggests, analyses the various ways whereby texts are constructed, shaped and ordered within particular social and historical contexts.

Questions

1. Is there pure scholarship?
2. How can this biased knowledge (Orientalism) be resisted
3. What role does discourse analysis play in the process of knowledge questioning?
4. What is the significance of Foucault's (1972) theory of discourse and power in this process?

3.2. Paradigm Two: Cold War American Orientalism (Post-Second World War)

Indeed, through time and due to certain new historical paradigms, Oritentalism metamorphosed to be known as 'American Orientalism. The latter emerged at the end of the Second World War. It operated within the Cold War paradigm by the second half of the twentieth century. According to Lockman (2011:122–23), by that time, the Arab-Muslim world was among the main concerns of the American foreign policy due to its significance with regard to the United States economic interests and security concerns (as cited Kerboua, S.,2016). Salim Kerboua (2016:20) contends: "*Contrary to nineteenth century Orientalism which was European based and which created knowledge about the Orient in order to conquer it, American Orientalism aimed at depicting the benign and securing power of the United States on that much precious Orient, with the need to secure American economic and geostrategic interests*".. Kerboua, S. (ibid.:16) argues: "*Whereas the first type of studies on the Orient were principally the end products of European scholars and artists, the second emerged and developed in the United States of America*".

The Cold War (1947) was, too, a leading factor in the emergence of American Orientalism since, the United States, as it became the superpower, replaced the European imperial powers. It thus directed its attention towards the Orient as a source of economic interest that needs to be protected from the Soviet Union. American Orientalism coincided with new practices of power distributions from the late 1940's to the 1960's. American power reached the Arabian Peninsula and exploited its oil in 1945 (Lippman, 2005; Yergin, 2008, as cited in Kerboua, S. (2016:17). Another important aspect of power shift in the Middle East was marked by the creation of Israel in 1948 and its recognition after 1967 War.

Given these changes in power distributions in the Middle East, it was more than necessary for the United States to develop its knowledge about the Orient: American Orientalism. The task of providing knowledge about the Near and Middle East was given to experts, Jacobs preferred calling them "an *informal network of experts*". Jacobs mentioned the historians Hamilton A. R. Gibb and Bernard Lewis, as the most prominent ones (cited in ibid.). These experts aimed at educating both the public and policymakers about the Arab-Muslim world. They shared a common "specific policy-oriented interest in the Middle East." *They therefore became the only voice of the Middle East.*

During this period of time, more precisely 1946, the Middle East Institute was created by a group of businessmen, politicians and scholars interested in the Arab and Muslim world. Salim Kerboua (2016:17) suggested: "*The institute focused primarily on international politics and US business interests with relations to countries of the region*". This institute created the Middle East Journal that aimed at publishing papers on the significance of the region with regard to the United States, focusing on "questions of power politics and evaluating the main forces affecting the region (Lockman, 2011, p. 128; Mitchell, 2004, p. 74, as cited in Kerboua,S., 2016).

Given the emergence of the United States as a superpower, it was more concerned with other peoples and nations around the world. Therefore, in academia, two main fields knew unparallel development: International Studies and Area Studies. Hall (1947, p. 84) argued : "*[the United States'] national welfare in the post war period more than ever requires a citizenry well informed as to other peoples, and a creation of vast body of knowledge about them*" . The witnessed developments in these fields, which were supported by wealthy foundations, aimed at promoting the American worldview around the globe (Lockman, 2011, pp. 125–127, as cited in ibid.).

Questions

1. When did American Orientalism emerge?
2. What was the main difference between American and European versions of Orientalism?
3. How did the Cold War instigate American Orientalism?
4. How did power balance shift during that period of time?
5. How did this shift influence the United States' interest?
6. Did America seek knowledge about the Orient?
7. Why were the experts, who sought gathering knowledge about the Middle East, called *"informal network of experts"* by Jacobs?
8. What were the objectives of Middle East Institute and the Middle East Journal?
9. How did the emergence of the United States as a superpower impact developing knowledge about Middle East?

3.2.1. European vs. American Orientalism

Not only did Edward Said (1979) examine early versions of Orientalism (European), but he also rigorously explored American Orientalism, claiming that each one perceived the

Orient in a different way. Despite the fact they shared essentialist and negative portrayals of the Orient, Said (1979) succeeded in identifying dissimilar traits in each type.

To begin with, American Orientalism was known for "its singular avoidance of [concern for] literature." In other words, European Orientalists were believed to have developed certain knowledge about philology and a mastery of the languages and literatures of the Middle and Near East. However, American Orientalists gave much importance to facts and neglected literature since they were mainly social scientists. The sequel of this was a process of dehumanisation of the Orient which was perceived in terms of statistics and trends (pp. 290–291, as cited in Kerboua, S., 2016).

Policy was another distinctive feature as to both types of Orientalism. Indeed, one can easily identify European history of colonialism. Nevertheless, the United States of America avoided direct contact with the Orient and did not colonise any country from the Middle East in a traditional way. However, its control over the region was political and economic. Said (Said & Jhally, 1998) stated that the American experience was "*much more based on abstractions*" (as cited in ibid.).

Another distinctive feature of American Orientalism, noted Said & Jhally (1998), was its politicised nature, given the support American gave to Israel as its ally. The narrative of American Orientalism was influenced by the American acknowledgement of Israel as an independent state in the Middle East (adopting a Zionist narrative) in the aftermath of the Arab-Israeli War (1967). American Orientalism, in this sense propagated a set of binaries about the Orient. It considered "*the Israeli" as part of Western identity while the Arab and the Muslim, "if [he]occupies space enough for attention", is viewed as "the disrupter of Israel's and the West's existence...bloodthirsty...[and as] an oversexed degenerate*" (Said, 1979, pp. 285–288, as cited in Kerboua, S., 2016). American Orientalists were in charge of educating the American public opinion about the "*allegedly inherent traits of 'Arabs', 'Moslems', or 'Mohammedans'" through "binary characterizations*" (Jacobs (2011, p. 10, as cited in ibid). Kerboua, S. (2016:19) argued : "*The discourse and entailing knowledge provided by this American Orientalism makes it virtually impossible for ordinary American citizens to get knowledge about the Near and Middle East which is not shaped by the Arab-Israeli conflict and which is full of images of Arabs and Palestinians as irrational and violent*".

Questions

1. Were European and American versions of Orientalism similar in approaching the Orient?
2. How did each version approach literature?
3. What did American Orientalism focus on?
4. How did focusing on facts affect the portrayal of the Orient?
5. Did they share the same policy of control and dominance over the Orient?
6. How did American Orientalism consider Israel?
7. How did the recognition of Israel by America influence the portrayals of the Middle East?
8. What was the duty of the American Orientalists by that time?
9. What was the role played by Hollywood in American Orientalism?

3.3. Paradigm Three: Twenty-first century neo-Orientalism

The emergence of 21st century neo-Orientalism can be traced back to the aftermath of the September 11th, 2001. This period was marked by American policymakers' concerns of waging what was termed "The War on Terror." These concerns were accompanied by feelings of uneasiness discomfort, fear and hatred of the Muslim world. Indeed, part of the story why Westerners developed such feelings might be attributed to those, say extremists, acting on behalf of the Muslim world. Nevertheless, these feelings, which were instigated by right - wing circles (belonging to neo-conservative school of thought), were exacerbated by certain "re-conceptualisations of Islam and Muslims" (Kerboua, S., 2016:22). Kerboua, S. (2016:25) stated: "*Twenty-first century "War on Terror" paradigm (that may well shift to a "Clash of Civilisations" paradigm) has replaced the imperial/colonial paradigms of the nineteenth-early twentieth century and the Cold War paradigm (1945– 1990s*)".

Neo-Orientalism was marked by its ideological underpinnings. In Kerboua's (2016:22) words, : "*Twenty-first century neo-Orientalism is a body of knowledge, news, analyses, and current affairs comments, created and propagated by a loose coalition of intellectuals, pundits, opinion makers, and to a lesser extent political figures of Western public life that enjoy a special and affective relationship with Israel and the Zionist cause*". Indeed, neo-Orientalism adopted its own discourse that focused on conflating Islam with terrorism and Israeli-Palestinian conflict. This discourse vividly supported Israel's defence policy against Palestinians.

Questions

1. What was the event that marked the emergence of 21st century neo-Orientalism?
2. What were the concerns and the feelings that instigated this type of Orientalism?
3. What is meant by War on Terror?
4. Did this paradigm of Orientalism separated between Islam and terrorism?
5. What were its attitudes towards Israel and Palestine?

3.3.1. Islamophobia

Neo-Orientalism coincided with the term "*Islamophobia*", which triggered heated debates as to its very meaning. Some Scholars (Western views) pictured it to a Trojan horse and attributed the creation of this term to some attempts of containing and reducing secularism in European societies (Fourest and Venner 2003; Bruckner, 2003). In line with this, the French Prime Minister, Manuel Valls (2013) stated that Islamophobia was created to undermine the French secular society and its "republican compact" (as cited in Kerboua, S. 2016).

The existence of term Islamophobia was questioned in the United States by "neoconservative and pro-Israeli figures". Many print and online articles which aired the views of these neoconservative circles promoted for the idea that Islamophobia was a myth. Indeed, reviewing the divergent views about Islamophobia suggests that the debated term is more than a critique of the Islamic faith. Kerboua, S. (2016:23) defines the term as follows: *"Islamophobia" is thus a neologism constituted from the root of the word "Islam" and "phobia" which means irrational fear. Literally speaking, Islamophobia is the irrational fear of the Muslim faith. By extension, it is then the fear of the people who practise that religion. That animosity can be expressed through different affects: simple apprehension, fear, rejection, contempt, and hatred of Islam and Muslims. This term and the phenomena it signifies reappeared in the aftermath of the September 11, 2001 events".* He (2016:25) adds that: "*Muslims in American and European societies and the Muslim world in general are represented as a homogenous and monolithic bloc, the phenomenon of Islamophobia being the social outcome of that distorted reading of Islam and the Muslim in real social world*".

Other scholars such as Mohammed (2014) considered Islamophobia a social phenomenon that surpasses a mere Western criticism of religions and goes beyond acts of rejection. According to him, this term is the outcome of the constructed "Muslim Problem "in Europe which questions the "legitimacy of Muslims' presence" in Western countries. Other concerns that motivated the coinage of this term relate to ontological fear and identity-related concerns due to Muslim immigration to European countries (as cited in Kerboua, S., 2016:24) .Guerlain (2013) broadened the sources of the term alluding to the possibility that hatred of Muslim could have been due to their foreign origins (racial identity) rather than their faith. Kerboua, S., (2016:24) underscores the cultural and the reductionist dimensions of the term stating: ". "*Islamophobia is a general term that signifies a complex phenomenon having world-wide echoes and consequences. It involves all the processes that function on a culturalist and reductionist reading grid not only of Islam but also of Muslims, be they in Western societies or in the Muslim world. Islamophobia operates within a culturalist frame that explains and links an individual's behaviour to their cultural and religious belongings, in this case Islam and Muslim cultures. This ultimately leads to some kind of essentialisation, targeted stigmatisation, and stereotyping".*

Indeed, neo-Orientalists' discourse, which was supported by American and European neoconservatives and right-wing intellectuals, was mainly about the incompatibility and threat of the Islamic faith and certain ontological concerns. Kerboua, S. (2016:25) explains the nature of this discourse stating: "*In this discourse, ontological insecurity is then a constitutive component. It is the vision of a Western world under siege and threatened in its culture, way of life, and identity. Examples can be drawn from recent debates over the origin and religion of immigrants and refugees, or trivial Muslim behaviours in American and European societies. Heated disputes over the construction of a mosque for instance, food preferences, veils, or long skirts, have taken disproportionate dimensions and fuelled the subjective constructions of a threatening Muslim Other, one that is threatening Western culture and identity.*

***Questions**:*

1. What did neo-Orientalism coincide with?
2. How did Westerners perceive Islamophobia ?
3. Why was it considered a myth?
4. Does it represent a mere critique of the Islamic faith?
5. How is it defined in the above passages?
6. How does it relate to the social construction of Muslim Problem in Europe?

7. How does it operate a culturalist and reductionist view of the Muslim world?
8. How does it relate to Western ontological fear?

4. The critique on Orientalism

Before dealing with the core concerns of the critique on Orientalism, one should point at the fact that this feedback emerged in the early 1960's which marked decolonisation movements. It was also triggered by intellectuals from the orient who were exiled in the West (Tobias Hübinette, 2003). Many scholars aired their views about the shortcomings of Orientalism, providing different arguments. One may mention Anouar Abdel-Malek, the Egyptian philosopher at the University of Sorbonne (Paris) who published an article entitled: "Orientalism in crisis" in 1962. His main thesis centred on the fact that decolonisation movements and national liberation movements in Asia created "serious crisis in Orientalism". However, the most influential critique of Orientalism was advanced by the Palestinian literary historian Edward Said in 1978. His critique was influenced by Post-structuralism, feminism and Marxism. The main trait of Orientalist discourse foments binaries. The West is portrayed as rational and modern while the Orient is described as "religious and traditional. Tobias Hübinette (2003:3) stated: "*Orientalism is a way of thinking about Asia and Asians as strange, servile, exotic, dark, mysterious, erotic and dangerous, and has helped the West to define itself through this contrasting and dichotomous image*".

Questions

1. When was the ideology of Orientalism critiqued?
2. Who were the intellectuals who triggered this critique process?
3. Whose critique was the most influential?

5. Future perspectives on Orientalism

Tobias Hübinette (2003) suggested that Orientalism was transformed into post-Orientalism due to the changes in geopolitical spheres and noticeable concerns with regard to security politics. One may clearly identify aspects of post-Orientalism, mainly its processes of otherizing and dechotomizing, in the political theory advanced by Samuel P. Huntington known as "Clash of Civilizations". His main thesis suggests that the West ,which used to control the world at large, lives a cultural stage of decay. He also alludes to the fact that the West is threatened by the East as alliance between the Islamic and Confucian civilizations are

getting power. Therefore, the West has all the right to enhance its defence infrastructure by establishing military bases in the West and the East of Asia (Hübinette, 2003).

Questions

1. To which type was Orientalism transformed?
2. What are its main traits and concerns?
3. How does it relate to Samuel P. Huntington' political theory of "Clash of Civilizations?

6. Occidentalism

Before dealing with the various meanings attributed to Occidentalism, it is necessary to first explore the meanings attired to the "The West". *The Oxford English Dictionary* defines the West as including: "Europe and North America". These two areas Jouhki, J., & Pennanen, H. R., (2016:1) believe, are "*seen in contrast to other civilizations*". This definition is bound to particular discursive contexts. Jouhki, J., & Pennanen, H. R. (ibid.) argue: "*However, why these geographical areas are called the West, which countries belong to the West, and what socio-cultural elements make a society 'Western' depend on the discursive context*". The West is partly the product of imagination and discursive tradition. In this regard, the West and Western represent world regions and ideas about ways of life (Jouhki, J., & Pennanen, H. R., 2016).

Reviewing Edward Said's views on Orientalism, one may identify his belief that this term does not have an equivalent in the Orient. This is may be due to the fact that those few Orientals (not Orientalists) who travelled to the West did not develop a curiosity towards the Occident (Mohamad Tavakoli-Targhi, 2001, as cited in Malik, J., 2012).

Reviewing the dictionary meaning attributed to Occidentalism, one would confirm that it does not suit as an equivalent for Orientalism. *The American Heritage Dictionary of the English Language* (5th ed.,) provides the following innocent definitions to Occidentalism:

1. "*A quality, mannerism or custom specific to or characteristic of the Occident*".
2. "*Scholarly knowledge of Occidental cultures, languages and peoples*" (as cited in Malik, J. 2012).

Malik, J. (2012:124) stated: *"One could potentially, however, imagine a field symmetrical to it called Occidentalism".* Despite this fact, he (125) considers this equivalent as inappropriate due to the following reasons: "*But the analogy is deceptive, for Occidentalism is neither comparable to modern academic knowledge of Occidental societies in the Saidian sense, nor is it an approach based upon ontological and epistemological distinctions between the Occident and the Orient. And it is definitely not an Oriental style for dominating, restructuring and having authority over the Occident*". Occidentalism was not the replica of Orientalism, since it sheds light on the discursive practices which were invested by the West to reproduce and maintain "*asymmetrical power relations*". In Fernando Coronil's (1997: 14) words, "*Occidentalism is not the reverse of Orientalism but its condition of possibility. . . [It] entails the mobilization of stereotypical representations of non-Western societies as part of the West's self-fashioning as an imperial power*" (as cited in ibid.).

The re-use of the term Occidentalism was delayed until 1991, the year when the Egyptian scholar Hasan Hanafi published his book entitled: "*Introduction to the Science of Occidentalism*". The book was mainly about questioning the primacy and the universality of the Western culture as opposed to the non-Western culture which is doomed inferior. He also interrogated "Eurocentricity", providing an objectified portrayal of the West that looked almost similar to the objectification of the Orient. However, the main argument of the book was about the proposal of establishing "*an independent intellectual tradition, an Arab renaissance*" (Malik, J. 2012:125).

The term Occidentalism was also used by Western scholars in American cultural studies by James G. Carrier in 1992. It was elaborated in 1995 by the same scholar in his published book: "*Occidentalism: Images of the West*". His work explored divergent responses to colonialism and modernity. Under this spirit, Occidentalism was viewed as a negative portrayal of the West. In Carrier's words, "*the West as inhumanly mechanistic and impersonal, in contrast to an . . . [Orientalised space] of human empathy and creativity*" (p.27, as cited in Malik, J.,2012).

Despite the earlier mentioned interests in the term Occidentalism, it was thoroughly explored in 2004, the year which coincided with the publication of "*Occidentalism: The West in the Eyes of Its Enemies"* by Ian Buruma and Avishai Margalit. This work described Occidentalism as the cluster of images in the minds of the West's haters invoking a set of Western attributes, such as arrogance, feebleness, greed, depravity, and decadence. The

authors of the afore-mentioned book outlined the fact that the critique of Western traits of decadence, alienation, materialism, a softness of morality and spirituality was highlighted by Romanticism which questioned these features in Western Enlightenment. They suggested that Occidentalism provides a counter-discourse to Enlightenment, "revolting against rationalism, secularism and individualism, soulless societies a soulless society addicted to creaturely comforts, animal lusts, self-interest and security" (as cited in Malik, J., 2012). Nevertheless, Malik, J. (2012: 127) critiqued this book stating: "*All the same, the complex points raised by Said are absent. Instead of unfolding a genealogy of Occidentalism, the apologetic book focuses on the perceived worst aspects of Western life — materialism, commercialism, alienation*".

Questions

1. Is the West clearly defined?
2. What issues does its definition introduce?
3. How is its definition constructed?
4. Does Orientalism have an equivalent in the Orient?
5. Is Occidentalism an appropriate equivalent?
6. How would you judge the definitions introduced by dictionaries?
7. When was it reused?
8. Was Occidentalism the replica of Orientalism?
9. How did Hasan Hanafi approach this concept?
10. How did Western scholars view Occidentalism?
11. When was it thoroughly explored?
12. How did Ian Buruma and Avishai Margalit describe it in their book?
13. How did Malik, J. (2012: 127) critique this book?

6.1. Occidentalism Discourse

The main argument of Occidentalism embraces the belief that: '*the West' as ontologically and epistemologically different from 'the Orient*'" (Tavakoli-Targhi, as cited Malik, J., 2012). This narrative was produced by the travelogues of Oriental men who, while touring Europe, developed scholarly interest in Western woman whose body, Malik (2012:128) argued " *served as a proven identity-marker and eventually as a site for cultural contestation*". Under this spirit, one could identify two main views of European women. The nationalists (positive narratives), called for unveiling and educating women, while others (negative narratives) warned against "the Westification of Oriental woman, transforming her into " an icon of corruption and immorality" (Tavakoli-Targhi, as cited in ibid.).

Not only does Orientalist discourse frame one's expectations of the Orient, but Occidentalist discourse, too, contributes in shaping one's interpretation of the West. According to Bhatnagar (1986: 12–13, as cited in Jouhki, J., & Pennanen, H. R., 2016), the West is constructed along with "infinite self-reference", via describing things, practices and objects as being Western. Jouhki, J., & Pennanen, H. R., (2016:1) state: "*There is no such thing as the West as such, but there is a label, 'the West', which is given to different geopolitical and cultural phenomena in different situations*". Under this spirit, Korhonen (2010: 16–22) suggested that the West has "multilayered narrative content" . He also pictured it to a rhetorical shell and a container that is filled with different meanings that are constantly changing (as cited in ibid.). What needs to be underscored here is the fact that these narratives are very misleading and generate amalgams. In other words, an individual might contend that they oppose Western things, but in fact what they oppose is something in particular, such as technological development, political processes, and not all that is Western (Ahiska 258–365, as cited in ibid.).

***Questions**:*

1. What was the main argument of Occidentalism?
2. Who advanced these narratives about the West?
3. What were the main discourses on Western women?
4. Did the West contribute in creating discourses about itself?
5. How does the West create this discourse via self-reference?
6. To what extent are these narratives about the West true?

- ***Synthesis of the main points Discussed***
  - *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Eight

Glossary H

Amalgamation: "*You create an amalgamation by taking separate things and combining them into one. If your school is closing and joining with another school to create a new school, that is an amalgamation*" (https://www.vocabulary.com).

Arabian Peninsula: ***("Island of the Arabs")****, peninsular region, together with offshore islands, located in the extreme southwestern corner of Asia. The Arabian Peninsula is bounded by the Red Sea on the west and southwest, the Gulf of Aden on the south, the Arabian Sea on the south and southeast, and the Gulf of Oman and the Persian Gulf (also called the Arabian Gulf) on the east. Geographically the peninsula and the Syrian Desert merge in the north with no clear line of demarcation, but the northern boundaries of Saudi Arabia and of Kuwait are generally taken as marking the limit of Arabia there*" (https://www.britannica.com).

Arab Renaissance NAHDA ("awakening," in Arabic) *Word used to designate the Arab cultural renaissance, from about 1830 on. This was a period of cultural and intellectual development that arose in response to the economic reforms of Muhammad Ali, the Ottoman governor of Egypt from 1805 to 1849 and coincided with the development of Arab nationalist ideas and feelings. Muhammad Ali's reforms represented an effort to revive the declining empire after the short-lived but traumatic Napoleonic invasion of Egypt of 1798 to 1801. Palestinians, like other Arabs in the Mashriq, participated in the nahda by renewing their interest in Arabic literature and poetry, creating new forms of literature and theater, creating an Arab and then Palestinian (as distinct from an Ottoman or Muslim) identity, and pursuing political self-representation*" (https://www.encyclopedia.com).

Arab World: "*formally the Arab homeland, also known as the Arab nation or the Arab states. It refers to a vast group of countries, mainly located in Western Asia and Northern Africa, that linguistically or culturally share an Arab identity. A majority of people in these countries are either ethnically Arab or are Arabized, speaking the Arabic language, which is used as the lingua franca throughout the Arab world. The Arab world is at its minimum defined as the 18 states where Arabic is natively spoken.At its maximum it consists of the 22 members of the Arab League, an international organization,which on top of the 18 states also includes the Comoros, Djibouti, Somalia and the partially recognized state of Palestine. The region stretches from the Atlantic Ocean in the west to the Arabian Sea in the east, and from the Mediterranean Sea in the north to the Indian Ocean in the southeast. The eastern part of the Arab world is known as the Mashriq, and the western part as the Maghreb*" (https://en.wikipedia.org).

Area studies: "*multidisciplinary social research focusing on specific geographic regions or culturally defined areas. The largest scholarly communities in this respect focus on what are loosely defined as Asian, African, Latin American, or Middle Eastern studies, together with a variety of subfields (Southeast Asian studies, Caribbean studies, etc.). Area-studies programs typically draw on disciplines such as political science, history, sociology, ethnology, geography, linguistics, literature, and cultural studies*" (https://www.britannica.com).

Clash of Civilizations: "*A concept first used by Samuel Huntington (1927–2008) in a 1993 Foreign Affairs article. He argued that, in the context of the end of the Cold War, conflict in international relations increasingly would be due to clashes between civilizations rather than to ideology or economic interests. Huntington conceived of civilizations as the highest level of*

cultural grouping, identified by features such as language, history, or religion. He identified eight such civilizations—Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American, and African—and predicted that conflict was most likely on the borders between civilizations" (https://www.oxfordreference.com).

Colonial gaze : "*The way in which the West controls and exploits natural and human resources through a dehumanizing narrative of non-Western lands and people by creating and maintaining an imaginary division between the colonizers/civilized, and Other, colonized/savage*" (https://www.igi-global.com).

Confucian: *"based on or believing in the ideas of the Chinese philosopher Confucius"* (https://dictionary.cambridge.org).

Creation of Israel in 1948: "*Meanwhile, since the time of the British Mandate, the Jewish community in Palestine had been forming political, social and economic institutions that governed daily life in Palestine and served as a pre-state infrastructure. Zionist leader David Ben-Gurion (1886-1973) served as head of the pre-state government. The British mandate over Palestine officially terminated at midnight, May 14, 1948. Earlier in the day, at 4:00 p.m., David Ben-Gurion proclaimed the creation of the State of Israel and became its first prime minister. Longtime advocate of Zionism in Britain Chaim Weizmann (1874-1952) became Israel's first president. On May 15, the United States recognized the State of Israel and the Soviet Union soon followed suit*" (https://www.adl.org).

Criticism: "*the act of expressing disapproval and of noting the problems or faults of a person or thing* **:** *the act of criticizing someone or something*" (https://www.britannica. com)

Critique: "*a careful judgment in which you give your opinion about the good and bad parts of something (such as a piece of writing or a work of art)"* (https://www.britannica.com).

Dehumanization: *"to deprive (someone or something) of human qualities, personality, or dignity"* (https://www.merriam-webster.com).

Dichotomies: "*involving two completely opposing ideas or things*" (https://dictionary.cambridge.org).

Discourse: "*is the verbal or written exchange of ideas. Any unit of connected speech or writing that is longer than a sentence and that has a coherent meaning and a clear purpose is referred to as discourse*". (https:// www.studysmarter.us).

Discourse and power: "*Michel Foucault, the French postmodernist, has been hugely influential in shaping understandings of power, leading away from the analysis of actors who use power as an instrument of coercion, and even away from the discreet structures in which those actors operate, toward the idea that 'power is everywhere', diffused and embodied in discourse, knowledge and 'regimes of truth' (Foucault 1991; Rabinow 1991). Power for Foucault is what makes us what we are, operating on a quite different level from other theories: 'His work marks a radical departure from previous modes of conceiving power and cannot be easily integrated with previous ideas, as power is diffuse rather than concentrated, embodied and enacted rather than possessed, discursive rather than purely coercive, and constitutes agents rather than being deployed by them' (Gaventa 2003: 1)*

Discourse of dominance: "*a way of speaking or behaving on any given topic — it is the language and actions that appear most prevalently within a given society. These behaviors and patterns of speech and writing reflect the ideologies of those who have the most power in the society*" (https://www.languagehumanities.org).

Eastern Europe: "*as defined by the United Nations Statistics Division (UNSD), includes the countries of Bulgaria, Czech Republic, Hungary, Poland, Romania, Russian Federation, and Slovakia, as well as the republics of Belarus, Moldova, and Ukraine*" (newworldencyclopedia.org).

Enlightenment, : "*French siècle des Lumières (literally "century of the Enlightened"), German Aufklärung, a European intellectual movement of the 17th and 18th centuries in which ideas concerning God, reason, nature, and humanity were synthesized into a worldview that gained wide assent in the West and that instigated revolutionary developments in art, philosophy, and politics. Central to Enlightenment thought were the use and celebration of reason, the power by which humans understand the universe and improve their own condition. The goals of rational humanity were considered to be knowledge, freedom, and happiness" (https://www.britannica.com).*

Epistemology : " *the philosophical study of the nature, origin, and limits of human knowledge. The term is derived from the Greek epistēmē ("knowledge") and logos ("reason"), and accordingly the field is sometimes referred to as the theory of knowledge. Epistemology has a long history within Western philosophy, beginning with the ancient Greeks and continuing to the present. Along with metaphysics, logic, and ethics, it is one of the four main branches of philosophy, and nearly every great philosopher has contributed to it*" (https://www.britannica.com).

Essentialism: "*the idea that things have basic characteristics that make them what they are, which it is the task of science and philosophy to discover and describe*" (https://dictionary.cambridge.org).

Eurocentrism: "*is generally defined as a cultural phenomenon that views the histories and cultures of non-Western societies from a European or Western perspective. Europe, more specifically Western Europe or "the West," functions as a universal signifier in that it assumes the superiority of European cultural values over those of non-European societies. Although Eurocentrism is anti-universalist in nature, it presents itself as a universalist phenomenon and advocates for the imitation of a Western model based on "Western values" – individuality, human rights, equality, democracy, free markets, secularism, and social justice – as a cure to all kinds of problems, no matter how different various societies are socially, culturally, and historically*" (Arun Kumar Pokhrel,2011).

Exotic: "*unusual and exciting because of coming (or seeming to come) from far away, especially a tropical country"* (https://dictionary.cambridge.org/dictionary).

Foucauldian textual analysis: "*Foucauldian discourse analysis is a form of discourse analysis, focusing on power relationships in society as expressed through language and practices, and based on the theories of Michel Foucault*". (Wikipedia)

Feminism: "*the belief in social, economic, and political equality of the sexes. Although largely originating in the West, feminism is manifested worldwide and is represented by*

various institutions committed to activity on behalf of women's rights and interests"(https://www.britannica.com).

Foucauldian textual analysis: "Foucauldian discourse analysis is a form of discourse analysis, focusing on power relationships in society as expressed through language and practices, and based on the theories of Michel Foucault". it is a constructionist approach because it focuses construction of meaning of social actions, practices, and a text using a lens of power relations (Agger, 1991; Burr, 1995; Hodges et al., 2008; Sharp et al., 2017).

Geopolitics: "*analysis of the geographic influences on power relationships in international relations. The word geopolitics was originally coined by the Swedish political scientist Rudolf Kjellén about the turn of the 20th century, and its use spread throughout Europe in the period between World Wars I and II (1918–39) and came into worldwide use during the latter. In contemporary discourse, geopolitics has been widely employed as a loose synonym for international politics*" (https://www.britannica.com).

Geostrategic : "*the combination of geopolitical and strategic factors characterizing a particular geographic region"* (https://www.merriam-webster.com).

Hegemony: "*the dominance of one group over another, often supported by legitimating norms and ideas. The term hegemony is today often used as shorthand to describe the relatively dominant position of a particular set of ideas and their associated tendency to become commonsensical and intuitive, thereby inhibiting the dissemination or even the articulation of alternative ideas. The associated term hegemon is used to identify the actor, group, class, or state that exercises hegemonic power or that is responsible for the dissemination of hegemonic ideas*"(https://www.britannica.com).

Heuristic: *involving or serving as an aid to learning, discovery, or problem-solving by experimental and especially trial-and-error methods. "Also: of or relating to exploratory problem-solving techniques that utilize self-educating techniques (such as the evaluation of feedback) to improve performance*" (https://www.merriam-webster.com).

Imperialism: "*state policy, practice, or advocacy of extending power and dominion, especially by direct territorial acquisition or by gaining political and economic control of other areas. Because it always involves the use of power, whether military or economic or some subtler form, imperialism has often been considered morally reprehensible, and the term is frequently employed in international propaganda to denounce and discredit an opponent's foreign policy*" (https://www.britannica.com).

Institutionalized knowledge : "*to make something become a permanent or respected part of a society, system, or organization*" (https://dictionary.cambridge.org).

International politics "*International Politics refers to the process by which conflicts arise and are resolved on an international level," says Charles Reynolds. "International Politics is a process in which nations try to serve their national interests, which may be in conflict with those of other nations, through their policies and actions," says eminent Indian scholar Mahendra Kumar. This definition, he claims, can be applied to international politics at any time during the twentieth century. In this regard, it is important to note that the above definitions appear to imply that International Politics is limited to the study of events involving nation states*" (https://www.studocu.com).

International studies: *also called "international relations", the study of the relations of states with each other and with international organizations and certain subnational entities (e.g., bureaucracies, political parties, and interest groups). It is related to a number of other academic disciplines, including political science, geography, history, economics, law, sociology, psychology, and philosophy* (https://www.britannica.com).

Islamophobia: "*refers to the fear of and hostility toward Muslims and Islam that is driven by racism and that leads to exclusionary, discriminatory, and violent actions targeting Muslims and those perceived as Muslim*" (https://www. oxfordbibliographies.com).

Judeo-Christian: "*having historical roots in both Judaism and Christianity*" (https://www.merriam-webster.com).

Manichean: "*is to follow the philosophy of Manichaeism, which is an old religion that breaks everything down into good or evil. It also means "duality," so if your thinking is Manichean, you see things in black and white*" (https://www.vocabulary.com/dictionary).

Marxism: "*a body of doctrine developed by Karl Marx and, to a lesser extent, by Friedrich Engels in the mid-19th century. It originally consisted of three related ideas: a philosophical anthropology, a theory of history, and an economic and political program. There is also Marxism as it has been understood and practiced by the various socialist movements, particularly before 1914. Then there is Soviet Marxism as worked out by Vladimir Ilich Lenin and modified by Joseph Stalin, which under the name of Marxism-Leninism (see Leninism) became the doctrine of the communist parties set up after the Russian Revolution (1917). Offshoots of this included Marxism as interpreted by the anti-Stalinist Leon Trotsky and his followers, Mao Zedong's Chinese variant of Marxism-Leninism, and various Marxisms in the developing world. There were also the post-World War II nondogmatic Marxisms that have modified Marx's thought with borrowings from modern philosophies, principally from those of Edmund Husserl and Martin Heidegger but also from Sigmund Freud and others*" (https://www.britannica.com).

Middle East : "*the lands around the southern and eastern shores of the Mediterranean Sea, encompassing at least the Arabian Peninsula and, by some definitions, Iran, North Africa, and sometimes beyond. The central part of this general area was formerly called the Near East, a name given to it by some of the first modern Western geographers and historians, who tended to divide what they called the Orient into three regions. Near East applied to the region nearest Europe, extending from the Mediterranean Sea to the Persian Gulf; Middle East, from the Persian Gulf to Southeast Asia; and Far East, those regions facing the Pacific Ocean*" (https://www.britannica.com).

Monolithically : "*constituting a massive undifferentiated and often rigid whole*" (https://www.merriam-webster.com).

Near East: "*Middle East essentially supplanted Near East in the early 20th century, although the two are now used interchangeably among English speakers. So, for all intents and purposes, Middle East and Near East refer to the same region when used today. This hasn't always been the case. The term Near East was coined in the 19th century when Westerners divided the "Orient" into three parts: the Near East, the Middle East, and the Far East. The Near East included the Ottoman Empire and the Balkans, while the Middle East ranged between the Persian Gulf and Southeast Asia—quite a small region compared with what we*

consider to be the Middle East today. (The Far East encompassed Asian countries facing the Pacific Ocean.) As Europe geared up for World War II, however, the term Middle East began to be used by the British military to refer to both regions. Middle East soon became the dominant term"(https://www.britannica.com).

Neoconservatives: "*variant of the political ideology of conservatism that combines features of traditional conservatism with political individualism and a qualified endorsement of free markets. Neoconservatism arose in the United States in the 1970s among intellectuals who shared a dislike of communism and a disdain for the counterculture of the 1960s, especially its political radicalism and its animus against authority, custom, and tradition*" (https://www.britannica.com).

Neo-Orientalism: The emergence of 21st century neo-Orientalism can be traced back to the aftermath of the September 11th, 2001. This period was marked by American policymakers' concerns of waging what was termed "The War on Terror."

Occidentalism: "*The term Occidentalism refers primarily to the many ways in which non-Western intellectuals, artists, and the general public perceive and present the West. Though it seems to be an inversion of Orientalism, it has acquired some unique aspects defying a simple definition. In fact, the practices and discourses of Occidentalism vary a great deal, from time to time and region to region. If we can arbitrarily divide certain parts of the world into West and East, then the people of the East, like their counterparts in the West, had approached an understanding and knowledge of the West long before such terms as Occidentalism and Orientalism were coined. However, it was largely due to the seminal influence of Edward Said's Orientalism that the discussion and use of the term Occidentalism gradually, from the 1990s on, gained currency in academic circles*" (https://www.encyclopedia.com).

Ontological fear: "*appears when a previously well-defined territory that hitherto has secured a stable collective identity becomes blurred and permits more contact between distinct groups, thus offering both more value choice and more potential value conflict*" (Michelle Sierra Altamirano).

Orient : "*referring to Asia. Orient means "the East," as opposed to Occident, "the West* " (https://www.dictionary.com).

Oriental (old-fashioned): "*of, relating to, or from Asia and especially eastern Asia .The adjective Oriental is now often considered offensive when it is used to describe a person. The adjective Asian should be used instead*" (https://www.britannica.com).

Orientalist [count] "*somewhat old-fashioned: a person who studies Asian countries, languages, etc*" (https://www.britannica.com).

Orientalism : "*Western scholarly discipline of the 18th and 19th centuries that encompassed the study of the languages, literatures, religions, philosophies, histories, art, and laws of Asian societies, especially ancient ones. Such scholarship also inspired broader intellectual and artistic circles in Europe and North America, and so Orientalism may also denote the general enthusiasm for things Asian or "Oriental." Orientalism was also a school of thought among a group of British colonial administrators and scholars who argued that India should be ruled according to its own traditions and laws, thus opposing the "Anglicanism" of those who argued that India should be ruled according to British traditions and laws. In the mid-20th century, Orientalists began to favour the*

term Asian studies to describe their work, in an effort to distance it from the colonial and neocolonial associations of Orientalism. More recently, mainly through the work of the Palestinian American scholar Edward Said, the term has been used disparagingly to refer to the allegedly simplistic, stereotyped, and demeaning conceptions of Arab refer to the allegedly simplistic, stereotyped, and demeaning conceptions of Arab and Asian cultures generally held by Western scholars" (https://www.britannica.com).

Othering: *"treating people from another group as essentially different from and generally inferior to the group you belong to"* (*https://www.macmillandictionary.com/dictionary).*

Paradigm: "(*noun) A framework, model, or pattern used to formulate generalizations and theories based on shared assumptions, concepts, questions, methods, practices, and values that structure inquiry"* (https://sociologydictionary.org).

Philology: "*traditionally, the study of the history of language, including the historical study of literary texts. It is also called comparative philology when the emphasis is on the comparison of the historical states of different languages. The philological tradition is one of painstaking textual analysis, often related to literary history and using a fairly traditional descriptive framework. It has been largely supplanted by modern linguistics, which studies historical data more selectively as part of the discussion of broader issues in linguistic theory, such as the nature of language change*" (https://www.britannica.com).

Post-Orientalism: One may clearly identify aspects of post-Orientalism, mainly its processes of otherizing and dechotomizing, in the political theory advanced by Samuel P. Huntington known as "Clash of Civilizations". His main thesis suggests that the West, which used to control the world at large, lives a cultural stage of decay. He also alludes to the fact that the West is threatened by the East as alliance between the Islamic and Confucian civilizations are getting power. Therefore, the West has all the right to enhance its defence infrastructure by establishing military bases in the west and the east of Asia (Hübinette, 2003).

Post-structuralism: "*movement in literary criticism and philosophy begun in France in the late 1960s. Drawing upon the linguistic theories of Ferdinand de Saussure, the anthropology of Claude Lévi-Strauss (see structuralism), and the deconstructionist theories of Jacques Derrida (see deconstruction), it held that language is not a transparent medium that connects one directly with a "truth" or "reality" outside it but rather a structure or code, whose parts derive their meaning from their contrast with one another and not from any connection with an outside world. Writers associated with the movement include Roland Barthes, Jacques Lacan, Julia Kristeva, and Michel Foucault"* (https://www.britannica.com).

Power politics: "*means the relations between independent Powers*" (Professor Martin Wight).

Reductionist discourse: "*considering or presenting something complicated in a simple way, especially a way that is too simple"* (https://dictionary. cambridge.org).

Reification process: "*is a complex idea for when you treat something immaterial — like happiness, fear, or evil — as a material thing. This can be a way of making something concrete and easier to understand, like how a wedding ring is the reification of a couple's love. However, reification is often considered a sign that someone is thinking illogically. For example, if you think of justice as something physical, you're confusing ideas and things, which can lead to problems*" (https://www.vocabulary.com/dictionary).

Right wing circle: "*that part of a political or social organization advocating a conservative or reactionary position*" (https://www.dictionary.com).

Secularism: "*the belief that religion should not be involved with the ordinary social and political activities of a country*" (https://dictionary.cambridge.org).

September 11 attacks: "*also called 9/11 attacks, series of airline hijackings and suicide attacks committed in 2001 by 19 militants associated with the Islamic extremist group al-Qaeda against targets in the United States, the deadliest terrorist attacks on American soil in U.S. history. The attacks against New York City and Washington, D.C., caused extensive death and destruction and triggered an enormous U.S. effort to combat terrorism. Some 2,750 people were killed in New York, 184 at the Pentagon, and 40 in Pennsylvania (where one of the hijacked planes crashed after the passengers attempted to retake the plane); all 19 terrorists died (see Researcher's Note: September 11 attacks). Police and fire departments in New York were especially hard-hit: hundreds had rushed to the scene of the attacks, and more than 400 police officers and firefighters were killed* (https://www.britannica.com).

Soviet Union : "*in full Union of Soviet Socialist Republics (U.S.S.R.), Russian Soyuz Sovetskikh Sotsialisticheskikh Respublik or Sovetsky Soyuz, former northern Eurasian empire (1917/22–1991) stretching from the Baltic and Black seas to the Pacific Ocean and, in its final years, consisting of 15 Soviet Socialist Republics (S.S.R.'s): Armenia, Azerbaijan, Belorussia (now Belarus), Estonia, Georgia, Kazakhstan, Kirgiziya (now Kyrgyzstan), Latvia, Lithuania, Moldavia (now Moldova), Russia, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan. The capital was Moscow, then and now the capital of Russia*" (https://www.britannica.com).

The Cold War: "*the open yet restricted rivalry that developed after World War II between the United States and the Soviet Union and their respective allies. The Cold War was waged on political, economic, and propaganda fronts and had only limited recourse to weapons. The term was first used by the English writer George Orwell in an article published in 1945 to refer to what he predicted would be a nuclear stalemate between "two or three monstrous super-states, each possessed of a weapon by which millions of people can be wiped out in a few seconds." It was first used in the United States by the American financier and presidential adviser Bernard Baruch in a speech at the State House in Columbia, South Carolina, in 1947*" (https://www.britannica.com).

Travelogue: *"a film or book about travelling to or in a particular place"* (https://dictionary.cambridge.org).

Trojan horse: "*Classical Mythology. a gigantic hollow wooden horse, left by the Greeks upon their pretended abandonment of the siege of Troy. The Trojans took it into Troy and Greek soldiers concealed in the horse opened the gates to the Greek army at night and conquered the city. A person or thing intended to undermine or destroy from within*" (https://www.dictionary.com).

War on terror : " *war on terrorism, term used to describe the American-led global counterterrorism campaign launched in response to the terrorist attacks of September 11, 2001. In its scope, expenditure, and impact on international relations, the war on terrorism was comparable to the Cold War; it was intended to represent a new phase in global political*

relations and has had important consequences for security, human rights, international law, cooperation, and governance" (https://www.britannica.com).

West : "*The West is used to refer to the United States, Canada, and the countries of Western, Northern, and Southern Europe"* (https://www.collinsdictionary.com).

Westification: "*the process of westernizing a person or a country (= causing ideas or ways of life that are common in North America and western Europe to be more used and accepted*" (https://dictionary.cambridge.org/dictionary).

1967 WAR: "*The Six-Day War was a brief but bloody conflict fought in June 1967 between Israel and the Arab states of Egypt, Syria and Jordan. Following years of diplomatic friction and skirmishes between Israel and its neighbors, Israel Defense Forces launched preemptive air strikes that crippled the air forces of Egypt and its allies. Israel then staged a successful ground offensive and seized the Sinai Peninsula and the Gaza Strip from Egypt, the West Bank and East Jerusalem from Jordan, and the Golan Heights from Syria. The brief war ended with a U.N.-brokered ceasefire, but it significantly altered the map of the Mideast and gave rise to lingering geopolitical friction*" (https://www.history.com).

World War II, "*also called Second World War, conflict that involved virtually every part of the world during the years 1939–45. The principal belligerents were the Axis powers—Germany, Italy, and Japan—and the Allies—France, Great Britain, the United States, the Soviet Union, and, to a lesser extent, China. The war was in many respects a continuation, after an uneasy 20-year hiatus, of the disputes left unsettled by World War I. The 40,000,000–50,000,000 deaths incurred in World War II make it the bloodiest conflict, as well as the largest war, in history*" (britannica.com).

Zionism: "*is a nationalist, political ideology that called for the creation of a Jewish state, and now supports the continued existence of Israel as such a state. Theodor Herzl, an Austrian Jew, is considered the "father" of political Zionism. The Zionist movement started in the late 19th century, amidst growing European anti-Semitism. The movement secured support among Western European governments, particularly after Zionists agreed to create their Jewish state in historic Palestine. The Zionists' early objective was to claim as much of historic Palestine as possible, by driving out the Palestinian population. Zionists actively encouraged the mass migration of European Jews to Palestine during the first half of the 20th century. Despite their efforts, and the sharp rise in anti-Semitism in Europe culminating in the Nazi persecution, Arabs still outnumbered Jews in Palestine. Thus, as the likes of Israeli historian Ilan Pappe have argued, Zionist leaders were well aware that implementing their project would necessitate the ethnic cleansing of the indigenous Palestinian population*".

List of References

Ålund, A. (1999). Ethnicity, Multiculturalism and the Problem of Culture, *European Societies*, 1(1), 105-116. https://doi.org/10.1080/14616696.1999.10749927.

Azimi, M. (2013). Cultural Diversity: An Overview. *International Journal of Asian Social Science, 3*(10), 2147–2151. Retrieved from https://archive.aessweb .com/index. php/5007/article/view/2571.

Black, L. L., & Stone, D. (2005). Expanding the definition of privilege: The concept of social privilege. *Journal of Multicultural Counseling and Development*, 33(4), 243–255.

Corte, U. (2012). *Subcultures and Small Groups: A Social Movement Theory Approach*. Uppsala University, Disciplinary Domain of Humanities and Social Sciences, Faculty of Social Sciences, Department of Sociology.

Cumming, B. (n.d). *The relationship between language, culture and identity and the implications for language teaching and language policy*. Department of British and American Studies. Retrieved https://www.google.com/search ?q=Brett+Cumming.

Dietz, G. (2007).*Cultural Diversity: A Guide through the Debate. Public Education and Nationalism*. Retrieved from https://red.pucp.edu.pe/wp-content/uploads /bib lio teca/090501.pdf.

Hübinette, T. (2003). Orientalism past and present : An introduction to a postcolonial critique. *The Stockholm Journal of East Asian Studies*, 13, 73–80. Retrieved from http://urn.kb.se/resolve?urn=urn:nbn:se:su:diva-11455.

Isajiw, W.W. (1993). *DEFINITION AND DIMENSIONS OF ETHNICITY: A THEORETICAL FRAMEWORK*. Retrieved from https://tspace.library. utoronto. ca/retrieve/ 132/Def_DimofEthnicity.pdf.

Jindra, M. (2014). The Dilemma of Equality and Diversity. *Current Anthropology*, 55(3), 316–334.

Jouhki, J., & Pennanen, H.-R. (2016). The Imagined West : Exploring Occidentalism. *Suomen antropologi, 41*(2), 1-10.

Kerboua,S., (2016). From Orientalism to neo-Orientalism: Early and contemporary constructions of Islam and the Muslim world .*Intellectual Discourse*, 24:1 (2016) 7–34 Copyright © IIUM Press ISSN 0128-4878 (Print); ISSN 2289-5639 (Online).

Kong, K. (n.d). *Cultural Influences on Intercultural Relationships for Women*. University of Minnesota. Retrieved from https://www.academia.edu /69625049/ Cultural_ Influences _on_Intercultural_Relationships_for_Women.

Koopmans, R. (2018) .*Cultural Rights of Native Majorities between Universalism and Minority Rights*. Retrieved from https://bibliothek.wzb.eu/pdf/2018/vi18-106.pdf.

Kramsch, C. J. (1998). *Language and culture*. Oxford, OX: Oxford University Press.

Timothy Laurie, T., & Khan , R. (2017) The concept of minority for the study of culture, *Continuum*, 31:1, 1-12, DOI: 10.1080/10304312.2016.1264110.

Lin, C. (2019). *Understanding Cultural Diversity and Diverse Identities*. Faculty of Education, the University of Hong Kong, Hong Kong, SAR, China.

Lucal, B. (1996). Oppression and Privilege: Toward a Relational Conceptualization of Race. *Sociology*, Vol. 24 0uly:245-255).

Malik, J. (2012). Orientalism and Occidentalism: The Case of Earl of Gleichen1 **.***Islamic Studies*, 51:2., pp. 119–137.

Matusitz, J. (2012). Relationship between Knowledge, Stereotyping, and Prejudice in Interethnic Communication University of Central Florida USA PASOS. *Revista de Turismo y Patrimonio Cultural*, 10(1).

Morning, A. (2008). Ethnic Classification in Global Perspective: A Cross-National Survey of the 2000 Census Round. *Population Research and Policy Review, 27*, 239-272.

Owen, C. (2011). *Language and cultural identity: Perceptions of the role of language in the construction of Aboriginal identities*. A thesis submitted to the Faculty of Graduate and Postdoctoral Affairs in partial fulfillment of the requirements for the degree of Master of Arts in Applied Linguistics and Discourse Studies. Carleton University Ottawa, Ontario.

Ozman, M. and Erdil, E.(2013). Cultural Diversity, Knowledge Diversity and Innovation. Retrieved from http://www.ub.edu/searchproject/wp-content/uploads/ 2013/09/WP5.16.pdf.

Pease, B. (2006). Encouraging critical reflections on privilege in Social Work and the Human Services.*Practice Reflexions* Vol.1 No.1.

Saltaga, S. (2017). *Students' Experiences of Othering: Recommendations for Inclusive Classroom Climates*.A thesis submitted in partial fulfilment of the requirements for the degree of Master of Arts in Communication. Boise State University.

Silva, L.C., Campbell, K., & Wright, D.W. (2012). Intercultural Relationships: Entry, Adjustment, and Cultural Negotiations. *Journal of Comparative Family Studies*, 43, 857-870.

Skrentny, J. D. (2008). Culture and Race/Ethnicity: Bolder, Deeper, and Broader. *The ANNALS of the American Academy of Political and Social Science*, 619(1), 59–77.

Stanley O. Gaines, JR., Regan A. R. Gurung, Yu-Yi Lin, and Nektaria Pouli (2005). *Interethnic Relationships CULTURE: ETHNICITY, RACE, RELIGION, AND NATIONALITY*. Retrieved from https://www.researchgate.net /publication /2650987 67_9_ Interethnic _Relationships.

Tach, L.M. (2014). *Diversity, Inequality, and Microsegregation: Dynamics of Inclusion and Exclusion in a Racially and Economically Diverse Community* .Cornell University.

Ulusoy, E., and Fırat, A. F. (2016). *Toward a theory of subcultural mosaic: Fragmentation into and within subcultures***.** Youngstown State University, USA University of Texas Rio Grande Valley, USA.

Vieytez, E.J.R. (2016) .Cultural Traits as Defining Elements of Minority Groups.*The Age of Human Rights Journal*, 7,pp. 6-28. ISSN: 2340-9592 DOI: 10.17561/tahrj.n7.2.