Ethnicity

I. Lens Analysis (historical)

Since the 70s of the last centuries, the oppositionist approach has been the leading approach to the study of ethnic identity. Ethnic identity is seen as something that manifests itself in the process of interaction. Moreover, an increasing number of researchers treat ethnic interaction as a decisive factor in achieving ethnic identity. So, van den Berge argued that “ethnicity can grow or weaken in response to external conditions.” As a source of ethnic identity, we often understood the oppression and persecution experienced by ethnic groups. For example, from the point of view of Robert Mast, subjective ethnic identity as a protective mechanism is caused not so much by real cultural differences, but as a result of the suppression of these differences by external forces (Brass, 1991).Thus, ethnic identity is considered as a consequence of interethnic relations. However, in the framework of the oppositionist approach, the views of various scholars vary significantly, the range of opinions diverges from, “from the view that interaction is one of the factors in the formation of ethnic identity to the view that opposition is the primary basis for a stable identity.”

2. Social lens analysis

However, even if we assume, while agreeing with the oppositionists, that awareness of ethnic identity arises in the process of confrontation, or even more crudely, of the struggle for influence and privilege, then does it arise from scratch? The most obvious answer to this question is that ethnic identity is based on a common culture. In more specific formulations, various researchers have offered a different understanding of this cultural base. According to the definition of G. De Vos, “an ethnic group is a self-conscious group of people who have common paradigms of tradition, not shared by others with whom they come in contact(Eriksen, 2002). These paradigms usually include religious beliefs and practices, language, a common understanding of the course of history, common ancestors, a common historical homeland. As Eriksen stated that from the point of view of S. Enlow, this cultural basis consists of“ basic beliefs and values ​​that allow us to distinguish true from false, determine the rules of relationships, prioritize, evaluate, and purpose(Eriksen, 2002). ”By definition of W. Freeman,“ group members are united by some common the way they do something and what they do. (Eriksen, 2002).

References

Brass, P. R. (1991). Ethnicity and nationalism: Theory and comparison (Vol. 8). New Delhi:

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Eriksen, T. H. (2002). Ethnicity and nationalism: Anthropological perspectives. Pluto Press.