

1: Speech Transitions: Definition and Example Words and Phrases

[This report is abstracted from the forthcoming paper "Selves in Transition: Symbolic Consumption in Personal Rites of Passage and Identity Reconstruction" (Schouten).] INTRODUCTION Recent research has established the importance of consumption activities to the construction and maintenance of self and identity (cf. Belk , Solomon).

Posted on May 19, by Diana Rosen , Phoenix Life Coach Identity Transition occurs when we go through a life change that forces us to adapt to different life situations, such as divorce, career change. We must see ourselves as a specific type of person in our social, work and personal relationships. Without this secure sense of self, we cannot know who we are, what we stand for or where we are going. This is particularly true whenever we encounter a period of change. When a woman has been married for a long time and divorces, she may feel confused, as to her role in her social community. The sudden breakup of her marriage presents a break up of her world as she knows it, the loss of all that gave her identity, the end her safety net. During our lives there are various stages of development, from home to kindergarten, from kindergarten to elementary school, then to high school and to college. Those who are prepared for it make a healthy identity transition, otherwise show identity confusion. Some transitions call on people to change some of their values and with them their style of life. In each of the transitions that people make, they must be in tune to their emerging selves. They ally themselves with those parts of their changing selves with which they can be most effective and creative, giving up those they have outgrown. During marriage, women acquire certain roles, they may have to shed them after the breakup of their marriage. Identity transition obligates a person to take on the risk of fitting into a new place, a different way, an activity, a role or a relationship that will make life more meaningful. Women who are insecure will most likely fear identity transition; there is some reluctance on their part to take on a new role. Acquiring or reestablishing her own identity may involve a great deal of learning about herself. We tend to keep some our former identities through change. If women do not retain some parts of their former identities, their behavior will deviate from the values and goals to which they would like to adhere. Conflict blocks their capacity to act consistently; they will feel a loss of them-selves, confusion will set in and troubling behavior will run havoc with their lives. Women cling to a broken story, precisely because they are the only stories they knowâ€¦. Browse thousands of life coaches and business coaches in hundreds of cities.

2: Identity, language, and culture » Te Whāriki Online

Drawing on data from a study of middle-class women undergoing the transition to motherhood, this paper critically examines the early work of Giddens and Beck on self-identity. Parallels with the work of Giddens and Beck are drawn, but it is argued that more attention needs to be paid to.

Develops cognitive blocks that prevent adoption of adult role-schemas Engages in childlike behavior Shows extensive dependency upon others and no meaningful engagement with the community of adults Drifter Possesses greater psychological resources than the Refuser i. The strategic manipulator is a person who begins to regard all senses of identity merely as role-playing exercises, and who gradually becomes alienated from his or her social "self". The pastiche personality abandons all aspirations toward a true or "essential" identity, instead viewing social interactions as opportunities to play out, and hence become, the roles they play. Finally, the relational self is a perspective by which persons abandon all sense of exclusive self, and view all sense of identity in terms of social engagement with others. For Gergen, these strategies follow one another in phases, and they are linked to the increase in popularity of postmodern culture and the rise of telecommunications technology. Identity became of more interest to anthropologists with the emergence of modern concerns with ethnicity and social movements in the s. This was reinforced by an appreciation, following the trend in sociological thought, of the manner in which the individual is affected by and contributes to the overall social context. The first favours a primordialist approach which takes the sense of self and belonging to a collective group as a fixed thing, defined by objective criteria such as common ancestry and common biological characteristics. The second, rooted in social constructionist theory, takes the view that identity is formed by a predominantly political choice of certain characteristics. In so doing, it questions the idea that identity is a natural given, characterised by fixed, supposedly objective criteria. Both approaches need to be understood in their respective political and historical contexts, characterised by debate on issues of class, race and ethnicity. While they have been criticized, they continue to exert an influence on approaches to the conceptualisation of identity today. Since identity is a virtual thing, it is impossible to define it empirically. Discussions of identity use the term with different meanings, from fundamental and abiding sameness, to fluidity, contingency, negotiated and so on. Indeed, many scholars demonstrate a tendency to follow their own preconceptions of identity, following more or less the frameworks listed above, rather than taking into account the mechanisms by which the concept is crystallised as reality. Others, by contrast, have sought to introduce alternative concepts in an attempt to capture the dynamic and fluid qualities of human social self-expression. Hall , , for example, suggests treating identity as a process, to take into account the reality of diverse and ever-changing social experience. The construction of an individual sense of self is achieved by personal choices regarding who and what to associate with. Such approaches are liberating in their recognition of the role of the individual in social interaction and the construction of identity. Anthropologists have contributed to the debate by shifting the focus of research: One of the first challenges for the researcher wishing to carry out empirical research in this area is to identify an appropriate analytical tool. The concept of boundaries is useful here for demonstrating how identity works. In the same way as Barth, in his approach to ethnicity, advocated the critical focus for investigation as being "the ethnic boundary that defines the group rather than the cultural stuff that it encloses" If identity is a kind of virtual site in which the dynamic processes and markers used for identification are made apparent, boundaries provide the framework on which this virtual site is built. They concentrated on how the idea of community belonging is differently constructed by individual members and how individuals within the group conceive ethnic boundaries. Identity is made evident through the use of markers such as language , dress, behaviour and choice of space, whose effect depends on their recognition by other social beings. Markers help to create the boundaries that define similarities or differences between the marker wearer and the marker perceivers, their effectiveness depends on a shared understanding of their meaning. In a social context, misunderstandings can arise due to a misinterpretation of the significance of specific markers. Equally, an individual can use markers of identity to exert influence on other people without necessarily fulfilling all the criteria that an external observer might typically associate with such an abstract

identity. Boundaries can be inclusive or exclusive depending on how they are perceived by other people. An exclusive boundary arises, for example, when a person adopts a marker that imposes restrictions on the behaviour of others. An inclusive boundary is created, by contrast, by the use of a marker with which other people are ready and able to associate. At the same time, however, an inclusive boundary will also impose restrictions on the people it has included by limiting their inclusion within other boundaries. An example of this is the use of a particular language by a newcomer in a room full of people speaking various languages. Some people may understand the language used by this person while others may not. But they might also perceive it as imposing an exclusive boundary that is meant to mark them off from her. It is possible that the newcomer is either aware or unaware of this, depending on whether she herself knows other languages or is conscious of the plurilingual quality of the people there and is respectful of it or not. Personal identity and Identity philosophy Hegel rejects Cartesian philosophy, supposing that we do not always doubt and that we do not always have consciousness. In his famous Master-Slave Dialectic Hegel attempts to show that the mind Geist only become conscious when it encounters another mind. One Geist attempts to control the other, since up until that point it has only encountered tools for its use. A struggle for domination ensues, leading to Lordship and Bondage. Nietzsche, who was influenced by Hegel in some ways but rejected him in others, called for a rejection of "Soul Atomism" in *The Gay Science*. Nietzsche supposed that the Soul was an interaction of forces, an ever-changing thing far from the immortal soul posited by both Descartes and the Christian tradition. His "Construction of the Soul" in many ways resembles modern social constructivism. Heidegger, following Nietzsche, did work on identity. For Heidegger, people only really form an identity after facing death. For Heidegger, most people never escape the "they", a socially constructed identity of "how one ought to be" created mostly to try to escape death through ambiguity. Many philosophical schools derive from rejecting Hegel, and diverse traditions of acceptance and rejection have developed. Implications[edit] The implications are multiple as various research traditions are now[when? This becomes increasingly challenging in stigmatized jobs or "dirty work" Hughes, Some jobs carry different stigmas or acclaims. People in these types of jobs are forced to find ways in order to create an identity they can live with. In any case, the concept that an individual has a unique identity developed relatively recently in history. Factors influencing the emphasis on personal identity may include:

3: The Need for a Sense of Identity

Emergent themes, including role transitions, sexual selves and romantic fantasies, control and efficacy, and identity play are developed and embedded in a discussion of identity reconstruction and personal rites of passage.

The spread of English as an international language all across the globe has raised issues that need to be taken into account seriously as they affect all aspects of human activity from language in education to international relations. To most, learning English as an international language for the purpose of fulfilling communicative needs is a big threat to national, cultural and even religious identities as learning an international language causes people to lose their own language which is the carrier of all their cultural values- identity. In this paper different reasons are presented to support the claim that learning EIL not only provides the opportunities for social mobility and modernity but also eliminates the probability of losing the national language "the carrier of identity- by helping people to be identified to the whole world as they are given voices. To survive language loss which is also identity loss, getting involved in international interactions and communications is required. Therefore, to be an active participant in global relations necessitates learning the international language, i. Learning an international language provides opportunities for people to make contributions to the formation and development of that language which, in turn, lead to scientific and cultural independence. Language loss, Identity, and English as an international language 1. Introduction Language is inextricably linked with identity and in order to save identity, we must attempt to save our language. Norton states that every time language learners speak, they are not only exchanging information with their interlocutors, they are also constantly organizing and reorganizing a sense of who they are and how they relate to the social world. According to different studies one of the sources of language loss which is also identity loss is the dominance of international languages. Now the question is whether learning an international language result in language loss. In this paper I attempt to clarify the main reasons for language loss. Lack of access to power which is also lack of voice and not being able to explore the materialistic and nonmaterialistic potentialities properly are the two main reasons of language loss. Now, learning an international language results in gaining a voice through which people can convey their messages and share any improvement in the world. The second reason European Journal of Social Sciences " Volume 21, Number 4 is that people need to exploit and explore all the possibilities in order to have something to say to the whole world through their language, in other words, to contribute to the world storehouse of information. In order to explore the potentialities properly, people need to communicate extensively and to be an active international participant, gaining the international language which is the useful tool is required. Therefore acquiring the international language- that is English- leads to language maintenance which is also identity maintenance. Tabouret-keller , cited in Kamwangamalu, , p. It is explained that linguistic items are not only the characteristics of groups or communities; they are themselves the means by which individuals both identify themselves and identify with others. Gumperz believes that language not only creates identity for its speakers but also identifies their social group membership. In the South African context, the apartheid regime used language as one of the yardsticks, besides skin color, to develop its divide-and rule ideology against the black population. Studies of language and identity have traditionally focused on how individuals or groups maintain, construct, project or negotiate their social identities in and through linguistic practices. Even it is possible for a language to carry multiple identities especially in context where people have social and cultural values they themselves create and at the same time are exposed to those social and cultural values they have no choice to avoid and; consequently become part of their identity. Gumperz assigns identity to language by distinguishing between we-code, on the one hand, and they-code, on the other. He defines they-code as the language of socioeconomic development, the language used for more formal, less personal out-group relations, and we-code as the language of the home and family relations, the language one uses for informal activities and for interaction with in- group members. Identification theory deals with a deep psychological relationship between the individual and her or his social environment and the internalization of social attitudes. It includes human sentiments, human attitudes and human loyalty from the psychological point of view without marginalizing or denying socio-economic or

political factors. Norton states that every time language learners speak, they are not only exchanging information with their interlocutors, they are also constantly shaping and reshaping a sense of who they are and how they relate to the social world. They are, in other words, engaged in identity construction theoretically, identity is defined as reference to how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future. Bourdieu focuses on the relationship between identity and symbolic power, and argues that the value ascribed to speech cannot be understood from the person who speaks and the person who speaks can not be understood apart from larger networks of social relationships- many of which may be unequally structured. Most authors point out that identity constructs and is constructed by language use and notions of ethnicity and social identity are inextricably linked. Inseparability of language and culture is conceived as language encompasses in and of itself acts of identity. Most authors note that identity construction must be understood with respect to larger social processes, marked by relation of power that can be either coercive or collaborative. Joseph states that language and identity are actually inseparable, so a change in identity is inherent in any change to bilingualism. Widdowson states that a particular language gets differently actualized over a period by communities adapting it to their changing needs. If these communities want to assert European Journal of Social Sciences – Volume 21, Number 4 their own independent identity, they will gradually create their own norms dissociated from previous coding conventions. They will be oriented inwards rather than outwards, and their actual language ceases to be exonormative as a dialect and becomes endonormative as a separate language. And once a community invests its separate social identity in its language in this way, conditions are naturally created for it to become different as a virtual resource. Language is a central feature of human identity. When we hear someone speak, we immediately make guesses about his or her gender, education level, age, profession, and place of origin. Beyond this individual matter, a language is a powerful symbol of national and ethnic identity Spolsky , cited in Block, The way one speaks is often more important than what one says. Language expresses the way individuals place themselves in relationship to others, the way they group themselves, the powers they claim for themselves and the powers they assign to others. Speakers who embrace the identity of a particular community will engage in positive identity practices, while others who reject the identity will use negative identity practices to distance themselves from it Bucholtz , cited in Fuller , p. However, Spolsky believes that language is not only a means for us to present our own notion of "who we are" but it is also a way for others to reveal their own suppositions of the way "we must be". Neither identity nor language use is a fixed notion; both are dynamic, depending upon time and place Norton, How we perceive ourselves changes with our community of practice, allowing us multiple identities over the years or even within a day. Kramsch , cited in Fuller, clarifies the relationship between language and culture using three verbs expresses, embodies, symbolizes, that is, languages express, embody, and symbolize cultural realities. I think it became obvious that a language carries the cultural values and realities of a nation which in turn they construct the identity or even multiple identities of that nation. And also it was mentioned that identity is a dynamic process that is shaped and reshaped across time and space. As language is the carrier of identity people strive to maintain it in an effort to maintain their identity. Identity Loss Language is like a river, that is- each language undergoes remarkable changes for different reasons. It is common that it happens for the native speakers of a given language not to be able to read or write the same language after nearly 50 years of age that is due to big changes. Linguists estimate that of the approximately 6, languages worldwide, about half are endangered or on the brink of extinction. According to some linguists, the estimated rate of language extinction is one language lost in the world every two weeks. When a language is lost, a world perspective is lost too. As a language is the carrier of different aspects of a culture, cultural diversity which is a cause of mobility among societies is endangered. Different languages have helped human being discover the world more precisely because different people having different cultures experience the world differently-for example there are fifty different words that mean snow in one Canadian language. It is believed that languages become endangered when they are not passed on to children or when a metropolitan language dominates over others. Languages are much like living creatures that become endangered when numbers dwindle. Local natural disasters, war, and famine are some of the reasons languages pass by virtually

unnoticed in history. These three reasons of language extinction have been set forth in different sources as the main reasons and, therefore, attempts are made to preserve the language. Preservation can occur in two ways. First, linguists can study moribund language and seek to preserve the components of the language; the sounds, the vocabulary, the grammar, and the tradition. The second way is to teach children the language and have linguists plan for language maintenance. As we lose languages, we lose opportunity to understand human history and the human mind. When the world loses cultural diversity and perspectives, it becomes less robust with less cultural resources. Alternatively, having one language may provide for better communication, less misunderstanding and perhaps greater ability to overcome the challenges faced by the world. If we lose language then people will lose some of their cultural identity, maybe breaking the social bonds and European Journal of Social Sciences – Volume 21, Number 4 networks having a negative effect on their social well-being and possibly mental and physical health too. Activities such as preservation of heritage sites, conscious efforts to revive languages and promote bilingualism may slow the decline in cultural diversity. However, to stop the avalanche of change may be almost impossible. Loss of a mother tongue is frequently perceived as a cultural loss as well. Evidence suggests that the dominant languages are squeezing out the local tongues of various regions in the world. The factors contributing to language change or eventually language loss have been discussed by different authors and linguists. One of the main sources of language loss is the dominance of a global language. Robert Phillipson argues against the possibility of neutrality in his *Linguistic Imperialism*. He believes that learners who wish to use purportedly correct English are in fact faced with the dual standard of American English and British English, and other less known standard Englishes namely Australian and Canadian. In this paper the relationship between acquiring an international language—that is, English and language loss which is also identity loss is debated. Language Loss and International Language An international language is required as, on the one hand, people all over the world face common and international, issues such as global diseases, global financial crisis, and the other world-wide problems and, on the other hand, they will develop and have developed common goals to achieve. As people become closer they need to share their scientific, technological, and even sociopolitical outcomes. So they need to speak the same language to solve the above-mentioned problems collectively and to be able to achieve their goals more successfully. Therefore, there is no doubt that in a global village the need for a common language is unavoidable. It is the process of globalization that necessitates the acquisition of a global language for the purpose of handling world common problems and desires more thoroughly. The world has become smaller. The recent communication revolution has changed the world forever. The development of the internet and telecommunication networks has brought us all closer together in ways that we could not even imagine 50 years ago. The result of this event would be losing world languages. If globalization leads to a decrease in cultural diversity it is possible that the old way of looking at cultural identity may change. Crystal also points out that the use of a global language opens up to humanity new prospects for a practically unlimited information exchange. Now, the question arising from attempting to acquire an international language is the concern people develop over losing their language which is the carrier of their cultural values -identity. Lambert cited in Yihong, p. The transformation- that is adopting a new identity can, on the one hand, be expressed in the gradual loss of unique cultural traits and imitation of a foreign culture, or, on the other hand, in the formation of an intercultural personality with different levels of cultural, linguistic, and communicative competence. In the modern world it is practically impossible to confine oneself within the borders of one culture, and at the same time complete assimilation into a nonnative culture is hardly achievable. Therefore, any culture destroying other cultures is simultaneously destroying itself as it deprives itself of input of new information. Leontovich believes that the optimal interlingual contacts are those in which languages counterbalance each other, filling the gaps and enhancing the worldviews of their speakers. The aim of such cooperation is interactivity, which develops alongside the preservation of linguistic diversity. Canagarajah demonstrates that Sri Lankans have been able to appropriate English for their own purposes taking into account local cultural and political factors. Learning the IL helps people construct new voices, expand identities, and alternative subject positions. Ricento states that English initially was a more or less irrelevant or external language for instrumental purposes getting good grades, entering into a good school, getting a good job,

climbing the socioeconomic ladder but now it is an intimate language for self-expression and enrichment, for exploration of new horizons and new knowledge and understanding of different people and the world.

4: Identity Transition by Diana Rosen | Noomii

Despite the insinuations that certain characters are speaking in Gaelic, all of the actors speak in English, which may be a suggestion that it isn't the language itself that keeps these people from understanding each other-it is a lack of empathy, a lack of patience, and a whole lot of selfishness.

Rusi Jaspal Language and social identity: A common language may be the ideal vehicle to express the unique character of a social group, and to encourage common social ties on the basis of a common identity Dieckhoff, Here it is argued that language can be a robust marker of social identity, capable of binding and dividing groups and that its salience may displace other e. It is primarily sociolinguistics which has concerned itself with questions of language and identity e. Rampton, ; Harris, but here it is argued that a variety of social psychological theories of identity may complement and enrich the ongoing, primarily sociolinguistic, debate on the relationship between language and social identity. More recently, it has been argued that social or collective identity arises when self-definition is focused upon a shared self-aspect, which may be inter alia a belief, a symbol, a psychological or physical trait, etc. For instance, the salient self-aspect, upon which the social identity of an ethnic group is based, could be the belief in a shared heritage. Here it will be demonstrated how these theoretical strands from social psychology may be useful in the study of language and social identity. Language as a marker of sub cultural identity Several writers have emphasised the relationship between language and ethnic identity Cho, ; Baker, Furthermore, the mother-tongue is said to be a particularly important aspect of ethnic identity since both are frequently viewed as being immutable and inherited from birth Fishman, In some cases, the ethnic group might be considered an impor- tant group identity in early life; the value and emotional significance attached to that group is likely to be high, as the child is involuntarily socialised in the ingroup culture Halliday, However, this is unlikely to be a universal fact since in some cultures other identities may be deemed to be more important or more salient; for instance, religious has been said to be a particularly salient identity among British Pakistanis Jacobson, Accordingly, Jaspal and Coyle in press have found that Arabic, the language commonly associated with Muslim iden- tity, may be viewed by British Pakistanis as a symbol of their collective religious identity. Recently theorists have become attuned to the idea that identity is likely to be context- specific. This is observable among adolescents, for instance. Adolescence is a unique period Psych-Talk â€” September 17 Rusi Jaspal in life, in which independent choices begin to be made and in which new identities are formed Erikson, British Pakistani and from the dominant national group e. Moreover, language can often constitute a marker of the distinct adolescent identity; for instance, it may reflect membership of a particular subculture, and endow members with a sense of distinctiveness from other e. Such language is particular to this subculture since it is neither inter-generationally trans- mitted nor associated with any particular geographical region. A larger social category â€” nationhood Language has also been said to constitute a marker of larger social categories, such as the nation. Indeed, linguistic diversity is frequently perceived as a threat to national unity Windisch, Languages may be invoked and used to signal group membership especially if groups feel that their identities are threatened; in these situations use of a given language may constitute an act of defiance. This is observable in the histories of Catalonia and Quebec, for instance. Thus, it is unsurprising that specific programmes of language planning may be aimed at homogenising the national group. This method of attempting to establish a cohesive national identity may be detrimental for minority group identity, since an important self-aspect, namely language, is often at stake. A language may be important to a group at a symbolic level. For instance, individuals may collectively lay claim to a language, which they themselves do not speak natively, in order to assert a symbolic identity which will differentiate them from others. Welsh nationalism exem- plifies this notion of symbolic identity. Although just a fifth of the population actually speaks Welsh, the language is often brandished as a symbol of uniqueness and differentiation from their English neighbours. This is reflected in the bilingual signs and notices throughout the nation, even in predominantly English-speaking areas. If their national identity is in any way threatened by the symbolic dominance of the English, perhaps the collective adoption of the Welsh language, even by individuals whose native language is English, allows them entry in a

less threatening position. A psychosocial approach Language attitudes The construction of a social identity on the basis of language is an intricate and complex process, in which the role of language attitudes must also be taken into consideration. In state-sponsored language standardisation, for instance, language is codified in a rather arbitrary fashion Lodge A cursory glance at the Persian language, for instance, reveals the abundance of Gallicisms in the language, which is curious given that Iran was never colonised by the French. The explication is that the intellectuals who codified Modern Persian had studied in Paris and saw French culture as desirable which underlay their decision to integrate lexical items into the language. Standardisers prescriptively evaluate language with the utopian vision that members of the linguistic ingroup will adhere to the prescribed rules. It is possible that speakers of stigmatised language varieties may accept and reproduce negative social representations of their own languages, which could in fact have negative repercussions for their identities Breakwell, For instance, speakers of Andalusian Spanish, which is a non-standard, stigmatised language variety, have been found to evaluate their own speech less positively than Standard Spanish, which is viewed as the linguistic ideal Carbonero, For instance, a study on bilingualism among Portuguese immigrants in California Williams, demonstrates that Portuguese language maintenance among first generation immigrants is low; eight percent no longer speak the language fluently and reject the importance of the Portuguese language in their ethnic identity. Since English is the desideratum for social mobility in the US, the importance of the Portuguese language may be downgraded in order to accommodate the English language. This phenomenon has indeed been noted in other cultural settings e. Jaspal, Conclusion It has been argued that language can constitute an important marker of social identity at various levels of human interdependence, e. People may or may not act in accordance with these representations; for instance, if a group or its language evokes negative social representations, a member of the social or linguistic group may seek social mobility through membership in a more positively evaluated group. The boundaries of linguistic identity are of course permeable; an individual may choose to leave their original group and gain membership of another by adopting a new language. It has been demonstrated how social psychological theories of identity may enhance our understanding of the functions of language in various identity contexts. Identity processes may explain both group-based and individual-based decisions to adopt or to reject languages; Psych-Talk 1997, September 19 Rusi Jaspal the overarching search for a positive social identity seems to underlie these decisions. Clearly, these issues merit further academic attention both at the individual and social levels; social psychology is fully equipped to address this complex area of study. In conclusion, it is hoped that the present paper will motivate scholars to conduct further theoretical and empirical work on language and social identity from a psychosocial perspective. Foundations of bilingual education and bilingualism. Coping with threatened identities. Social representational constraints upon identity processes. Bridging theoretical traditions pp. On being the same and different at the same time. Personality and Social Psychology Bulletin, 17, 1990 A growth period conducive to alienation. Secretariado de Publicaciones de la Universidad de Sevilla. The role of the heritage language in social interactions and relationships: Reflections from a language minority group. Bilingual Research Journal, 24, 1990 International Affairs, 76, 1990 Identity politics in a multilingual age pp. Identity in a postmodern world. Learning how to mean: Explorations in the development of language. New ethnicities and language use. White talk Black talk: Inter-racial friendship and communication amongst adolescents. Nations and Nationalism, 3, 1997 Exploring language and identity through the reflective accounts of second generation Asians: Unpublished MSc dissertation, University of Surrey. Exploring language and religious identity through reflective accounts from young British-born South Asians. Mental Health, Religion and Culture. From dialect to standard. Editorial Espasa Calpe, S. Language and ethnicity among adolescents. Identity in modern society: A social psychological perspective. Differentiation between social groups: Studies in the social psychology of intergroup relations. Identity, intercultural communication and political culture 1997 the case of Switzerland.

5: Cultural identity - Wikipedia

But not all transgender people can or will take those steps, and a transgender identity is not dependent upon physical appearance or medical procedures. Transsexual (adj.) An older term that originated in the medical and psychological communities.

Strategies for intercultural exchange Reflecting a multicultural community Pakuranga Baptist Kindergarten is a multicultural centre that reflects the changing demographics of the local community. They made the conscious decision to employ staff who share the cultural backgrounds of their community. Children are able to use different languages in response to the person they are talking to. Kaiako used this idea as a lens to analyse learning episodes and to explain learning strategies to others, finding it had particular relevance to second-language learners. How do you feel when someone speaks to you in their own language? Who do you play with? Kaiako took responsibility for finding out about family values and catering for these within their practice, identifying and using strategies when core values differed. Early Childhood Folio, Vol 20, No 1, pp. This research question was explored by an early childhood setting with a prime location close to Te Papa Tongarewa, the Museum of New Zealand. Documentation of the visits and books of drawings by children have further helped strengthen understandings. The role of museums. Early Childhood Folio, 16 1 , 10â€” Key points Local hikoi as a way of learning and connecting The Marae as a place of learning Reflective questions Use these questions in team discussions to guide you through the process of developing and maintaining a Tiriti-based, culturally responsive curriculum. What are the aspirations and goals of the local iwi? How do we find out? How can the setting contribute to these? What more do we need to know and where can this information be found? How can we use this knowledge in practice? What else can be done? In what ways do the environments and practices in the setting reflect the identities, languages, and cultures of the children who attend? How might we work with tensions that can arise between differing cultural norms, roles, responsibilities, and rituals? This may require accessing professional learning and development opportunities. Kaiako can engage with communities, including participation in cultural events, strengthening relationships, knowledge, and understanding. Engaging in research and inquiry will also help kaiako gain a better understanding of the children, families, and communities of their setting, and their backgrounds. Leaders should ensure that curriculum experiences and resources are sensitive and responsive to the different cultures and heritages among the families of the children attending that service. The provision of respectful, responsive practices may include initiating celebrations, sharing food, and projects that focus on the values and stories of their communities. Connections to the principles Empowerment â€” Whakamana Promoting and protecting the mana of children is critical to their learning and development. The ways in which whakamana is understood and reflected is embedded within cultural perspectives and the ways these perspectives are expressed. By respectfully acknowledging and being responsive to the identities, languages, and cultures of the children who attend their services, kaiako create an environment where children develop self-esteem and confidence about who they are and their place in the world. Cultural understandings influence perceptions of the cognitive, social, cultural, physical, emotional, and spiritual dimensions of human development. These relationships may acknowledge the past, present, and future, the importance of place and land, and engagement with people, places, events, and taonga.

6: Does language define your identity? | Antimoon Forum

Identity Transition occurs when we go through a life change that forces us to adapt to different life situations, such as divorce, career change. IDENTITY TRANSITION It is somewhat difficult for people to find meaning in life unless they have a clear and favorable identity.

Description[edit] Child with flag and a gun Various modern cultural studies and social theories have investigated cultural identity and understanding. In recent decades, a new form of identification has emerged which breaks down the understanding of the individual as a coherent whole subject into a collection of various cultural identifiers. These cultural identifiers may be the result of various conditions including: Sometimes these contradictions are destructive, but they can also be creative and positive. As a "historical reservoir," culture is an important factor in shaping identity. Cultural identities are influenced by several different factors such as ones religion , ancestry, skin colour, language, class , education, profession, skill, family and political attitudes. We may be teachers, students, friends, bosses, employees, etc. How we act and how our schemas contribute to our positions are the building blocks of your overall cultural identity. The surroundings, the environment, the people in these places play a factor in how one feels about the culture they wish to adopt. Many immigrants find the need to change their culture in order to fit into the culture of most citizens in the country. Some might be able to adjust to the various cultures in the world by committing to two or more cultures. It is not required to stick to one culture. Many people socialize and interact with people in one culture in addition to another group of people in another culture. Thus cultural identity is able to take many forms and can change depending on the cultural area. The nature of the impact of cultural arena has changed with the advent of the Internet, bringing together groups of people with shared cultural interests who before would have been more likely to integrate into their real world cultural arena. This plasticity is what allows people to feel like part of society wherever they go. This tends to allow people to share a way of life that generally links individuals in a certain culture that is identified by the people of that group. The affluence of communication that comes along with sharing a language promotes connections and roots to ancestors and cultural histories. Language also includes the way people speak with peers, family members, authority figures, and strangers, including the tone and familiarity that is included in the language. Language learning process can also be affected by cultural identity via the understanding of specific words, and the preference for specific words when learning and using a second language. Education[edit] Kevin McDonough pointed out, in his article, several factors concerning support or rejection of the government for different cultural identity education systems. During March , the two authors, Linda D. Labbo and Sherry L. Field collected several useful books and resources to promote multicultural education in South Africa. Dina Birman and Edison Trickett conducted a qualitative study through informal interviews with first-generation Soviet Jewish Refugee adolescents looking at the process of acculturation through three different dimensions: In a similar study, Phinney, Horenczyk, Liebkind, and Vedder focused on a model, which concentrates on the interaction between immigrant characteristics and the responses of the majority society in order to understand the psychological effects of immigration. The researchers concluded that most studies find that being bicultural, having a combination of having a strong ethnic and national identity, yields the best adaptation in the new country of residence. An article by LaFromboise, L. Coleman, and Gerton, reviews the literature on the impact of being bicultural. Educators can assume their positions of power in beneficially impactful ways for immigrant students, by providing them with access to their native cultural support groups, classes, after-school activities, and clubs in order to help them feel more connected to both native and national cultures. Biculturalism can allow for a healthy adaptation to life and school. Comparing three groups of 16 school districts, the loss was greater where the transition was from sixth grade than from a K-8 system. It was also greater when students from multiple elementary schools merged into a single middle school. Students from both K-8 and middle schools lost achievement in transition to high school, though this was greater for middle school students, and high school dropout rates were higher for districts with grades middle schools than for those with K-8 elementary schools. Phinney Three-Stage Model of Ethnic Identity Development is a widely

accepted view of the formation of cultural identity. In this model cultural Identity is often developed through a three-stage process: Usually a person in this stage accepts the ideas they find on culture from their parents, the media, community, and others. An example of thought in this stage: For some this stage may arise from a turning point in their life or from a growing awareness of other cultures. This stage is characterized by growing awareness in social and political forums and a desire to learn more about culture. This can be expressed by asking family members questions about heritage, visiting museums, reading of relevant cultural sources, enrolling in school courses, or attendance at cultural events. This stage might have an emotional component as well. This usually leads to an increase in self-confidence and positive psychological adjustment

The role of the internet[edit] There is a set of phenomena that occur in conjunction between virtual culture “ understood as the modes and norms of behaviour associated with the internet and the online world ” and youth culture. While we can speak of a duality between the virtual online and real sphere face-to-face relations , for youth, this frontier is implicit and permeable. On occasions “ to the annoyance of parents and teachers ” these spheres are even superposed, meaning that young people may be in the real world without ceasing to be connected. For new generations, to an ever-greater extent, digital life merges with their home life as yet another element of nature. In this naturalizing of digital life, the learning processes from that environment are frequently mentioned not just since they are explicitly asked but because the subject of the internet comes up spontaneously among those polled. There, youth talk about their lives and concerns, design the content that they make available to others and assess others reactions to it in the form of optimized and electronically mediated social approval. When connected, youth speak of their daily routines and lives. The connections they feel in more recent times have become much less interactive through personal means compared to past generations. The influx of new technology and access has created new fields of research on effects on teens and young adults. They thus negotiate their identity and create senses of belonging, putting the acceptance and censure of others to the test, an essential mark of the process of identity construction. On the basis of these questions, youth make decisions which, through a long process of trial and error, shape their identity.

7: Language and social identity: a psychosocial approach | Rusi Jaspal - www.enganchecubano.com

Language and Identity 2 4 What Does "Identity" Mean? ≠ Identity is an accomplishment, not a thing. ≠ Identity is fragmentary and in flux. ≠ People change identities to suit the.

Affirming Gender in Elementary School: Social Transitioning Share This: Download PDF One of the first steps that all people—adults or children—take, if they feel their internal sense of gender and their sex assigned at birth do not match, is to socially transition. This means adults and children live their lives in a way that expresses their internal sense of who they are—their gender identity. Some might change their gender expression—wear different clothes or have a new hairstyle. Students usually want to—and have the right to—use facilities or join school activities that align with their gender identity. Assess steps needed for your particular school and district to become more gender affirming. What will help transgender and non-binary students—and all students—to feel safe at school? Do you need professional development or advice to understand gender transitions and develop specific steps that your school could take? Who do you need to communicate with in your school or district? What policies or forms need to be reviewed, such as dress codes, bullying and harassment policies and student information systems? Develop common language on gender and social transitions that educators can use when talking with parents, families and colleagues while maintaining confidentiality for students. Help people understand the meaning of words related to gender and transitioning. Have resources available for adults to help them understand transgender and non-binary children. Each student and each family have different concerns about privacy and confidentiality around social transition. Ensure privacy and share information with school staff only on a need-to-know basis. Educators should support students on their gender journey even if they do not have affirming family. School can be a supportive, affirming space for children to be themselves. Children are more resilient and able to cope when they feel affirmed and supported. Often, students who are transgender or non-binary have endured teasing and may not have felt safe to report it. Identify a safe person or people on staff for a student to talk to who will check in with them weekly while at school. Students have the right to talk about their transition with other students, but adults must carefully guard confidentiality. It is possible to have gender affirming schools without compromising the privacy of individual students. Identify key personnel responsible for answering more difficult questions or concerns parents and families may have and who can serve as a resource to others. If the media contacts your school or district, make sure that someone is prepared to respond and protect student privacy. Allow students and families to have the name that a student uses on lists that could be seen by other students or families, such as class lists, grade postings or seating charts. Ensure that students are welcome and safe to wear the clothes, hairstyle and accessories that reflect their affirmed gender. Be thoughtful about class placement for transgender or non-binary students. Think about peer connections for the student. Be clear about restroom accessibility. Allow students to use the facilities that correspond with their gender identity. Have gender neutral restrooms available for all students who desire privacy for any reason. Avoid situations that force children to make gendered choices, such as lining up by boys and girls. Strategies to Developing a Gender Affirming School Building a strong sense of community and a climate of acceptance in the classroom and school is a critical proactive strategy for creating a safe environment for all students, including those who identify as transgender and non-binary. Provide professional development for all school personnel—teachers, aides, counselors, administrative staff, bus drivers and cafeteria workers—on strategies to prevent and stop LGBTQ and gender based bullying. Educate adults in the school about the complexity of gender and the importance of gender inclusive classrooms for all students. Staff need practice intervening when students are limiting each other based on gender stereotypes, and they need to be ready to educate students on why it is wrong or hurtful. Listen for name-calling and bullying based on gender stereotypes, gender identity or gender expression, so that you can interrupt it and be clear that all students are welcome and respected in your school. Develop plans to have extra coverage in hallways, the playground and the lunchroom to monitor and stop hurtful teasing and bullying behavior. Work with the students in your school to help them think of ways to be allies when someone is teased or bullied for any reason. See the Welcoming Schools lesson: Talk with

students about the harmful effects of stereotyping and prejudice. Help your students see their potential to be all of who they are. Share with students diverse books with many gender identities and expressions. Use lesson plans to help students understand and discuss gender.

8: Language loss, Identity, and English as an International Language | æ,ɪçɪf çŽç - www.enganchecubano

Abstract. This chapter introduces the notion of imagined communities as a way to better understand the relationship between second language learning and identity. It is argued that language learners' actual and desired memberships in imagined communities affect their learning trajectories, influencing their agency, motivation, investment, and resistance in the learning of English.

For others, it is ancestral origin. For instance, under one definition, that of ethnic origin, I would be mainly a Spaniard and a Celt. By a purely cultural definition I would be a Mexican-American. Is the language you speak the most important self-identification factor for yourself? Brennus Thu Jul 20, 6: Sometimes language and national identity are related. For example, a Lapp Saami who speaks Norwegian will usually consider himself Norwegian instead. Yet, the great majority of them still feel nationally and ethnically distinct from the English in much the same way most Basques and Catalonians do from the Castilian Spanish. And I can sympathize with them. There are a lot of conflicting associations within my identity. In some ways they have even done a better job of preserving their language and culture than the Irish have. But Wales could sure you use its own parliament, the way Scotland has one. I think culture is far important than language for our identities, unless you experience that you are excluded from the majority society because of your minority language. After that, I identify with other religious groups which are very similar to Unitarians, such as Quakers. Then, I identify with people whom I feel have similar views, lifestyles and experiences to me, regardless of where they live or what language they speak. We could say that a language let you enter in a culture and put you in contact with it without the language one will stay outside of it while the religion give you the social rules. In modern times, in secular societies, the rules can be given by the "republic" or "nation", even if some other can have been let by former religious influence. The celts for exemples, were just a group of peoples who were speaking a king of similar dialects. Even if those celts, were not all of the same origin of central Europe, were the celtic culture came from. It was basically the same for most groups of peoples such as germanics, latins or slavics. A lot of people tend to think that english is a language used or at least understood in all the world by everybody. So anglophones lacks the "impermeability" that most of the other languages have inthe world - Because of this linguistic domination of english, english-language based products are sell in most of the world - and so it let non-anglophones people to enter in the anglophones influence. Often I saw Anglophones in Paris, being living in a non-anglophone country, were most creating expat communities, being of diverse look blond, black, east-asian and diverse country of origin US, Canada, Australia, ect , joining themselves in pubs or clubs to create the occaion to speak their language once a week or more and keeping contact with their culture and realise that they share a lot, despite the fact that inside their anglophone country they would tend to groups themselves under other cateogories such as religious, racial or behavioural communities. Fri Jul 21, 1: This is gonna sound like a load of bullpoo, so please hang on tight! I will write mainly about the accents in English of immigrants to the United States. I lived in Japan untill the age of six, and grew up in southern California. I had to learn English and Spanish from scratch. Because of circumstances, I let my Japanese identity go. I am now fifteen, and people never detect a Japanese accent in my English. I sound no different from my friends. My cousins, however, never developed an "American" idenity. Their parents are strong Japanese nationalists boohoo , and they do not consider themselves American. Although they were born and raised in the United States unlike me, they have a quite noticable accent when they speak English. They speak better Japanese than me. I see this scenario or similar ones occuring all the time with people of so many different kinds of ethnicities and language backgrounds. The message I just posted has nothing to do with the original topic of this thread. I think it does for all practical purposes. Of course, everyone has their own approach to answering topics. Brennus Fri Jul 21, 7: I have heard that children can lose or shed a foreign accent more easily than adults can. Some adults who learn English as a second or third language never lose their accents. Because of their nationality, they cound not find anybody who spoke their language. They were looking for somebody who could be able to understand them. A language is very important in your identity. The anticipation is the abblity of thinking what will happen, what

will i have to do after. Leroi Gouran prehistorian says, we developed the language because we produced something which would help us to produce something else: On prehistory The tools we use are defined by our environment, an eskimo will use tools he needs to protect him against the cold weather, to fish He will produce the tools he needs with what he can find. An african does not need the same tools, and of course cannot find the same things. This has created some different languages. Our language defines our identity. Why are there many words for snow in the eskimo language? Why a baby is abble to learn every phonetic from all over the world before being 6 months old nad why this is different after that? Why do we all have the accent from our country. A swedish who will hear a norwegian speaking will immediately think "that guy is norwegian", the same with a french and a spanish I listen to a lot of Spanish language music as well, like Mambo, Salsa, Reagaton, etc. But, mainly I listen to Rock music of all kinds, and other pop music which the typical teen listens to. So, yes, language plays a huge role in your self identity. I would say it is on equal grounds with your ethnicity and your nationality. Americans identify with other Americans. But, within American culture, there great internal divisions, based on race or religion. The same goes for the alienation of people based on religious grounds. Even on linguistic grounds as well. Just the other day, a peaceful, law abiding citizen, who happened to be Black, parked his car in a Mexican neighborhood to go run an errand. My elder brother is an ex-gang member, and I know first hand how brutal racial divisions can be in this country. So, yes, as Fab and Greg point out, language is very important in our relations with others. But ethnicity and nationality are just as powerful.

9: Selves at Work: Identity and Transition in Professional Careers | University of Oxford

stresses that the self and identity should not be used interchangeably, as "the self is a reference point, and identity is a family of processes and activities that co-reference and co-create self and world in a number of ways" (p. 2).

Beyond the basic need for a sense of control, we are deeply driven by our sense of identity, of who we are. We are in the middle of our individual world, where we place central importance on our sense of individual self. Take a look at the needs: What can be clearly seen here is that the upper three levels are about the person and their sense of self. This is in contrast to the bottom two levels, which are about control. Identity formation The sense of identity appears early on in life as the infant begins to separate themselves from an undifferentiated unity with their mother. A mirror image of themselves can provide the sudden shock of realizing that they are separate beings. Young children typically cling to a single teddy bear or doll, through which they know their own identity I am not my teddy. This pattern continues through our lives as we identify with our possessions and the things around us and feel bad when they are changed or lost. Individual identity We may, to a lesser or greater degree, define our selves internally, with limited reference to others. Those for who this is a major way of creating identity feel little in common with others. When they are with other people it seems as if those others are somehow taking something of their identity away from them. Group identity We often categorize ourselves in terms of other people and groups. Evolution has taught us that it is beneficial to live in tribes, where we can share out the work of daily survival. When asked about yourself, you may well describe yourself in terms of your work and family relationships: In effect, their sense of identity is created through taking a part of everyone with who they bond and adding it to their own sense of self. In this way, our self becomes a complex, multiple, social being. If we lost our job, it would not just be the loss of money affecting our sense of control that hurt us, but also the loss of relationships and feelings of being outside the company with which we have identified ourselves for so long. The fear of rejection from the groups with which we identify is a powerful force and just the thought of this is enough to dissuade many people from ever taking their creative ability out of the cupboard where they have locked it for fear of its potential social effects. Social comparison Although we define our selves by our membership of groups, we also define ourselves by comparison and contrast with others. If we have more than others, we feel superior. If everyone has the same as us, we feel equal. The size of gaps also matters. If I have a lot more than others, then I probably feel a lot more superior. I may also feel more isolated as I realize that they may feel envious of me. This social comparison often appears in forms of status, which is one reason we are driven to purchase status symbols that signals to others and particularly to ourselves that we are better in some way - richer or more tasteful, for example. Social comparison is often along some measure of success, which is itself a social construction. Identity paradoxes There are several paradoxes we have to navigate in our search for our selves, including: Us In order to be allowed to join a group and hence satisfy belonging and esteem needs, we have to give up prioritizing everything for ourselves and be ready to put the group ahead of our own interests. This includes taking on group values and beliefs, even if we do not particularly agree with them. So when did you last exceed the speed limit? Are you thoughtful and kind? So when did you last criticize a friend? In practice, we manage to mentally separate these two personas. When they are forced together, we instantly find justification and excuse for our misdemeanors. Identity statements How can you understand how a person derives their sense of identity? Statements of ability show how a person identifies themselves in terms of what they can do. This can be anything from assertion of rights to skills and career item. Possessions say a lot about a person. Some possessions in particular are strongly related to how people define themselves, such as cars, clothes and cameras. We associate our identity with the things and people we like. This when a person says they like flying or like a particular rock group, they are connecting their self with these and including associated concepts into their identity. The verb to be associates any concept very closely with identity and this can be used to connect other types of identification item. This can include emotions I am happy, career I am an accountant, religion I am Buddhist, social position I am popular and so on. Act either to support or threaten their sense of identity. Help them join groups. Tell them they are good and attractive. Give them recognition

and reward for what they do. Or hint that they are not that perfect. Whisper how others might not approve of what they are doing.

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