VIDEO ANALYSIS

作业视频分析与展播

流散与包容

英译汉On the tourist Trail of China's Jews

阅读 国学：上海为何向犹太人敞开大门

小组制作：

The Terminal 幸福终点站

The acculturation and Identity

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- Two disadvantages of acculturation model

The movie My Big Fat Greek Wedding

A young Greek woman falls in love with a non-Greek and struggles to get her family to accept him while she comes to terms with her heritage and cultural identity.

Story

- Toula Portokalos is 30, Greek, and works in her family's restaurant, Dancing Zorba's, in Chicago. All her father Gus wants is for her to get married to a nice Greek boy. But Toula is looking for more in life. Her mother convinces Gus to let her take some computer classes at college (making him think it's his idea). With those classes under her belt, she then takes over her aunt's travel agency (again making her father think it's his idea). She meets Ian Miller, a high school English teacher, WASP, and dreamboat she had made a fool of herself over at the restaurant; they date secretly for a while before her family finds out. Her father is livid over her dating a non-Greek. He has to learn to accept Ian; Ian has to learn to accept Toula's huge family, and Toula has to learn to accept herself.

O2 Acculturation

文化适应

Acculturation

Acculturation refers to the changes that take place as a result of continuous firsthand contact between individuals of different cultures

Acculturation

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Acculturation and Identity

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Acculturation

- **Acculturation** is the process of social, psychological, and [cultural change](#) that stems from blending between cultures. The effects of acculturation can be seen at multiple levels in both the original (native) and newly adopted (host) [cultures](#). Historically speaking, acculturation is a direct change of one's culture through [dominance](#) over another's culture through either military or political conquest.

acculturation

- At this group level, acculturation often results in changes to culture, customs, religious practices, diet, healthcare, and other social institutions. Some of the most noticeable group level effects of acculturation often include changes in food, clothing, and language. At the individual level, the process of acculturation refers to the socialization process by which foreign-born individuals adopt the values, customs, norms, attitudes, and behaviors of the dominant host culture. This process has been linked to changes in daily behavior, as well as numerous changes in psychological and physical well-being.

Historical Approaches

- Although the word "acculturation" was coined by J.W. Powell in 1880,[3] the earliest record of acculturation can be found in Sumerian inscriptions from 2370 B.C. These inscriptions laid out rules for commerce and interaction with foreigners designed to limit acculturation and protect traditional cultural practices. Plato also discussed acculturation, arguing that it should be avoided, as he thought it would lead to social disorder. Accordingly, he proposed that no one should travel abroad until they are at least 40 years of age, and that travellers should be restricted to the ports of cities to minimize contact with native citizens. Nevertheless, the history of Western civilization, and in particular the histories of Europe and the United States, are largely

- One of the most notable forms of acculturation is imperialism, the most common predecessor of direct cultural change. Although these cultural changes may seem simple, the combined results are both robust and complex, impacting both groups and individuals from the original culture and the host culture.

Assimilation
同化

Integration
一体化

Separation
分离

Marginalization
边缘化

Fourfold Models

- The fourfold model is a bilinear model that categorizes acculturation strategies along two dimensions.
- Assimilation同化
- Separation 分离
- Integration 结合，一体化
- Marginalization 边缘化

- [Assimilation](#) occurs when individuals adopt the cultural norms of a dominant or host culture, over their original culture.

- [Separation](#) occurs when individuals reject the dominant or host culture in favor of preserving their culture of origin. Separation is often facilitated by immigration to [ethnic enclaves](#).

- [Integration](#) occurs when individuals are able to adopt the cultural norms of the dominant or host culture while maintaining their culture of origin. Integration leads to, and is often synonymous with [biculturalism](#).

- [Marginalization](#) occurs when individuals reject both their culture of origin and the dominant host culture.

Predictors of Acculturation Strategies

- The fourfold models used to describe individual attitudes of immigrants parallel models used to describe group expectations of the larger society and how groups should acculturate. In a [melting pot](#) society, in which a harmonious and homogenous culture is promoted, assimilation is the endorsed acculturation strategy. In [segregationist](#) society, in which humans are separated into racial groups in daily life, a separation acculturation strategy is endorsed. In a [multiculturalist](#) society, in which multiple cultures are accepted and appreciated, individuals are encouraged to adopt an integrationist approach to acculturation. In societies where cultural exclusion is promoted, individuals often adopt marginalization strategies of

Attitudes towards acculturation

- Attitudes towards acculturation, and thus the range of acculturation strategies available, have not been consistent over time. For example, for most of American history, policies and attitudes have been based around established ethnic hierarchies with an expectation of one-way assimilation for predominantly White European immigrants.

- Although the notion of [cultural pluralism](#) has existed since the early 20th century, the recognition and promotion of [multiculturalism](#) did not become prominent in America until the 1980s. Separatism can still be seen today in autonomous religious communities such as the [Amish](#) and the [Hutterites](#). Immediate environment also impacts the availability, advantage, and selection of different acculturation strategies. As individuals immigrate to unequal segments of society, immigrants to areas lower on economic and ethnic hierarchies may encounter limited social mobility and membership to a

Immigration

- On a broad scale study, involving immigrants in 13 immigration-receiving countries, the experience of discrimination was positively related to the maintenance of the immigrants' ethnic culture. In other words, immigrants that maintain their cultural practices and values are more likely to be discriminated against than those whom abandon their culture.

- Berry also provided a reasonable classification of acculturating groups, according to two dimensions: mobility and voluntariness of contact. (Berry&Sam, 1997)

- Based on this model, four mobility dimension, there are voluntary ethno-cultural groups, and involuntary indigenous peoples; for the migrant dimension, there are voluntary and permanent migrants, involuntary and permanent refugees, voluntary and temporary sojourners旅居者, and involuntary temporary asylum-

Acculturation groups

Voluntariness of contact / Mobility	Voluntary	Involuntary
Sedentary	Ethno-cultural groups	Indigenous people
Permanent migrant	Migrants	Refugees
Temporary migrant	Sojourners	Refugee Asylum-seekers

Table 2. Types of acculturation groups (Berry, 2006)
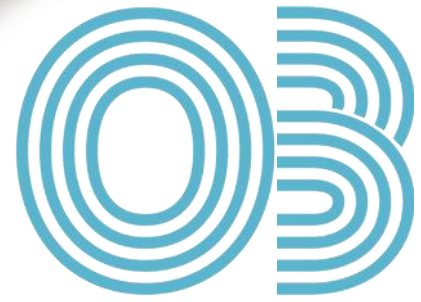
Acculturative Stress

- [Acculturative stress](#) refers to the stress response of immigrants in response to their experiences of acculturation. Stressors can include but are not limited to the pressures of learning a new language, maintaining one's native language, balancing differing cultural values, and brokering between native and host differences in acceptable social behaviors. Acculturative stress can manifest in many ways, including but not limited to anxiety, depression, substance abuse, and other forms of mental and physical

- According to Schwartz (2010), there are four main categories of migrants:
- *Voluntary immigrants:* those that leave their country of origin to find employment, economic opportunity, advanced education, marriage, or to reunite with family members that have already immigrated.
- *Refugees:* those who have been involuntarily displaced by persecution, war, or natural disasters.
- *Asylum seekers:* those who willingly leave their native country to flea persecution or violence.
- *Sojourners:* those who relocate to a new country on a time-limited bases and for a specific purpose. It is important to note that this group fully intends to return to their native country.

- Some researchers argue that education, social support, hopefulness about employment opportunities, financial resources, family cohesion, maintenance of traditional cultural values, and high socioeconomic status (SES) serve as protections or mediators against acculturative stress. Previous work shows that limited education, low SES, and underemployment all increase acculturative stress.

03

Identity

Cultural Identity

African-American Identity: More than DNA Tests
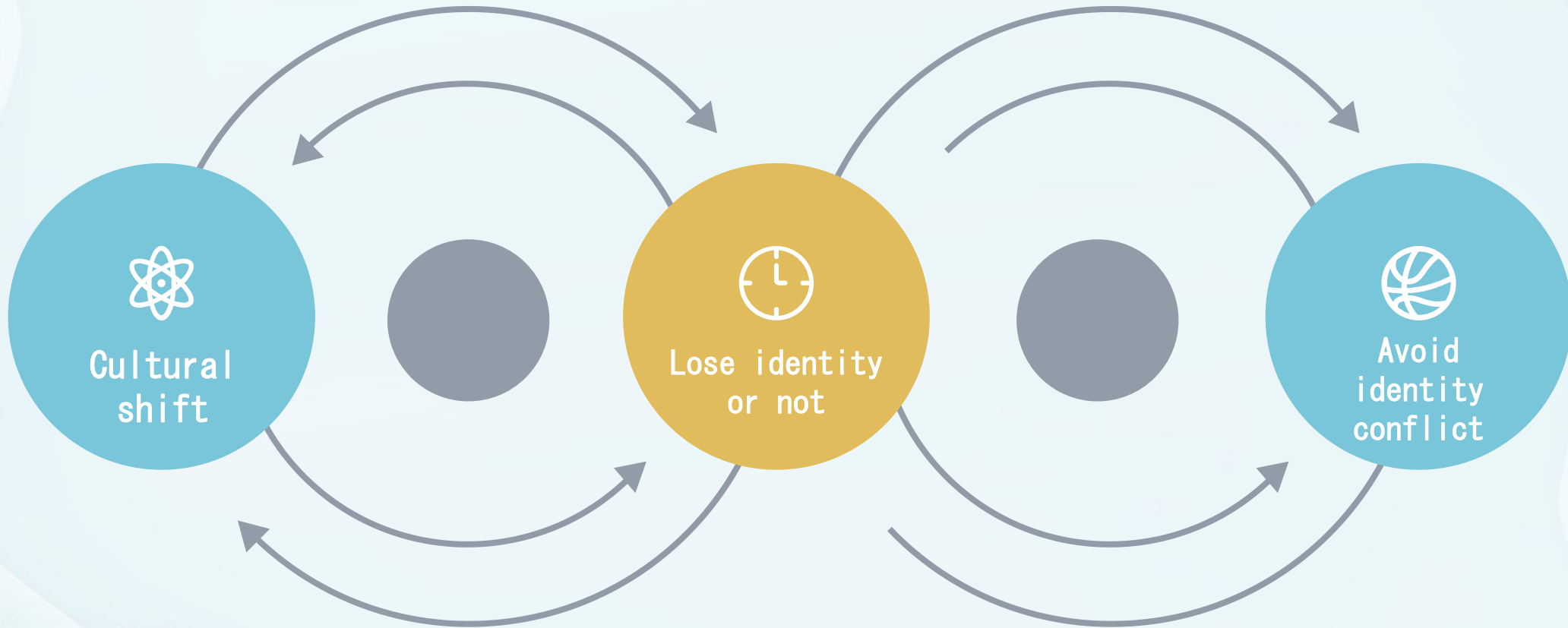
"Surrendering "or not?

Identity

●**Cultural identity** is the [identity](#) or feeling of belonging to a group. It is part of a person's self-conception and [self-perception](#) and is related to [nationality](#), [ethnicity](#), [religion](#), [social class](#), [generation](#), [locality](#) or any kind of social group that has its own distinct [culture](#). In this way, cultural identity is both characteristic of the [individual](#) but also of the culturally identical group of members sharing the same cultural identity.

- **Cultural Identity** helps us understand the relationships around us to determine who we are as individuals in our community. Our cultural identity is also shaped by the people within our culture and our surroundings to better understand our world. We create a mold of our cultural identity through the ideas of our parents by adopting a majority of their beliefs at a young age, but as we grow older the different people we come in contact with from different cultures (where it be religious, nationality, class, gender, ethnicity etc.) help us to shape our cultural identity mold as easily as play-do as we adopt different identities in hopes to understand and learn from these different cultures or out right object them.

03 What has Acculturation brought to identity

Cultural shift

Lose identity or not

Avoid identity conflict

Acculturation represents a kind of cultural shift. This kind of change inevitably leads to changes in identity. These are particularly remarkable in groups known as intercultural transients, such as international business travelers, different groups of laborers and sailors, who frequently move between their initial host country and home, maintaining more than one place of residence. A primary challenge for transients is how to negotiate their cultural identity. Who are they? To which culture do they belong? Which cultural values do they embrace?

By experiencing Berry's four acculturation strategies, people achieve different cultural .identities. Some adopt an identity as a member of the host culture, foregoing their original birth culture. Others try to maintain their original identity in the process of acculturating. In the case of marginalization, those associated with this strategy actually deny both their original identity and the identity their new culture has to offer. This group of people is often viewed as lost in terms of their cultural identity. Perhaps, if they move across different cultures freely, they may never feel a complete sense of self-identity wherever they go. No matter where they happen to live, they never quite feel at home anywhere.
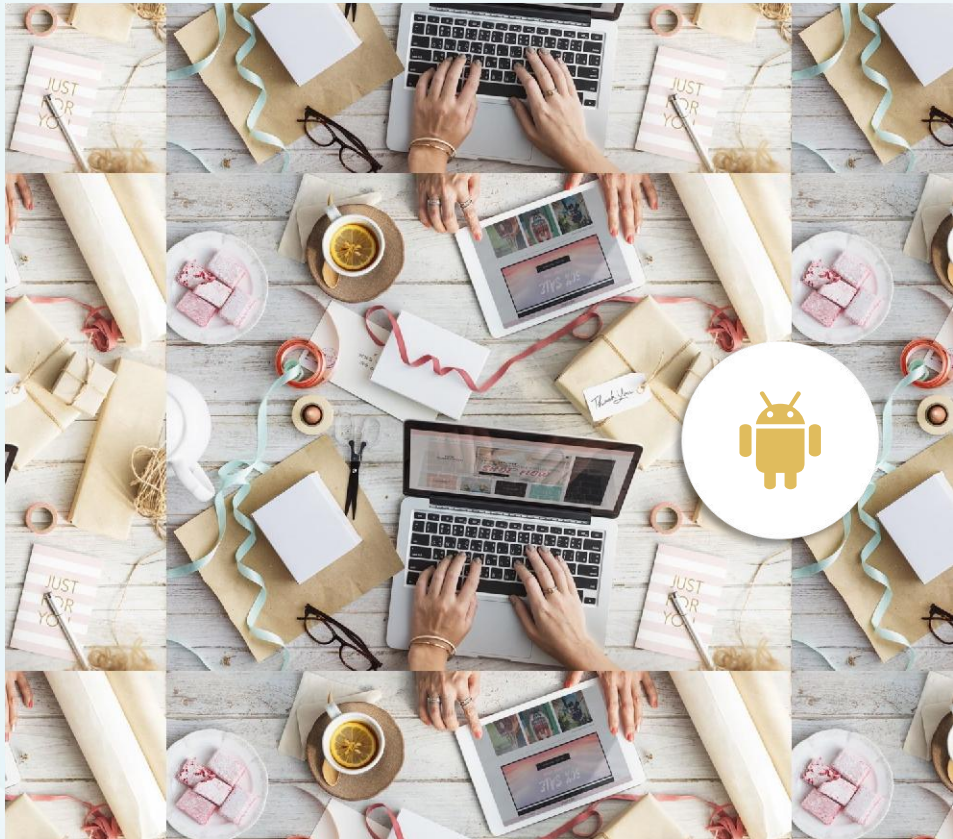
Moving to a new culture, no one can avoid the identity conflict. Generally, identity conflict occurs when a new component of identity is incompatible with an existing one. Many factors determine the level of identity conflict. Factors such as tolerance of ambiguity length of residence and the degree and quality of contact with host nationals affect the outcome of identity conflict, in addition to cultural distance and perceived discrimination.

03 What can be done

In order to reduce identity conflict, it is helpful to try to negotiate some compromises among different cultural identities. It is often recognized that travelers and immigrants may not only be influenced by the host culture, but also largely retain their cultural vales or alternatively develop an entirely new, expanded identity that transcends either the original cultural identity or the identity of the host culture.

Kim proposed the term "intercultural identity" to refer to the perfect negotiation of cultural identities. Intercultural identity assumes an open-ended, adaptive, and transformative *self-other orientation. The term involves two key elements individuation and universalization in self- other orientation. Individuation involves both a clear self-definition and the definition of other" as a singular individual rather than a member of a conventional social category. In this capacity, one is better able to see oneself and others in terms of unique individual qualities rather than group stereotypes. This element of individuation is significant, given the fact that the greatest error potential in intercultural communication lies in the overgeneralization about cultural individuals or groups.

The other element, universalization, focuses on the universal aspect of human nature which will enable people to see the common humanity that exist across different cultures and to observe their common features, even among the points of difference. As people advance in the process of identity transformation, they are able to adopt vital outlook that rises above the provincial interests of one's own group membership. Instead, the individual sees himself or herself to be a part of a larger whole that includes other groups, as well. In fact, this element of intercultural identity helps us be more tolerant of all kinds of cultures and ethnicities.
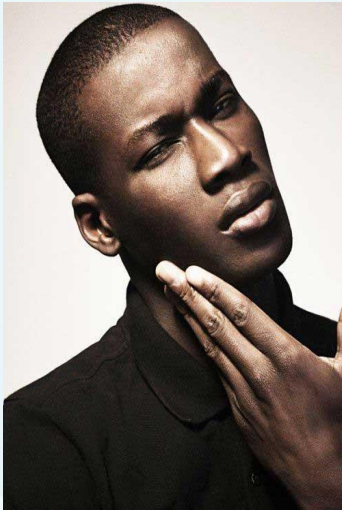
Conclusion

- Intercultural identity assumes a more open flexible and inclusive mindset towards both ourselves and others. Changing cultural identities is not an act of "surrendering" 放弃 one's personal and cultural integrity, but an act of cultural respect for differences.

African-American Identity

African-American Identity

African-American Identity: More than DNA Tests
非洲裔美国人的身份感想

- Running a series called "African American Lives". It's hosted by historian Henry Lewis Gates, and profiles prominent African Americans who trace their lineage back to Africa using DNA analysis. Commentator John McWhorter says he doesn't need a DNA mouth swab药签 to know where he comes from. He says he's content with his family history the way it is: He's a black American, he admires his ancestors, but says that's all he needs to know.

  Back in the day I was given to mentioning that I would never know exactly where in Africa my ancestors lived. There're so many holes on the data on the slave trade that Alex Hailey, who traced his people back to a specific African nation, was just lucky. As often as not the trail goes back to a particular plantation, if that, and then goes cold.

- But now with the wonders of modern science, all I have to do is hand over a scraping from my cheek and my DNA will be able to tell me whether I trace back to Senegal, Angola or somewhere in between. I suppose I'll get around to it. But I can't say that I've ever felt like I didn't know where my roots were in the meantime because my roots are right here in the **US of A.** (abbr of "United State of America" -- More often than not, 'US of A' is used to enhance a stereotypical attribute of the country.)

Don't get me wrong. There is certainly nothing bad about tracing ourselves back further than plantation slavery. Professor Henry Lewis Gates' African American Lives mini-series is a rich and fascinating piece of work. I respect those who find comfort in connecting themselves to kingdoms that thrived long before Europeans encountered them

- Yet I'm unable to join those who say that finding out their ancestors lived in Ghana makes them feel whole or that they found home. I get that the kingdom of Benin may seem like a more noble pedigree than working as property in North Carolina. But I've always thought of myself as the descendant of Africans who made the best of the worst after this. Too often black history is given to us as slavery, sharecropping, lynching, Doctor King and then New Jack City. Of course we also get the flashcard heroes like George Washington Carver. But often they look like people shouting into the wind, in a country where degradation was the key word. But this leaves out the resilience, the human spirit that's always burned bright in ordinary black people living lives of dignity.

- Where do I come from? I come from my great-grandmother who was a fast-living saxophone player raising hell on the new jazz scene in the teens. Lots of black folks say they have some Indian in them. Well, I come from another great-grandmother who definitely was part Indian. One look at a photo of her in Indian regalia shows that Maliry was one proud black woman even when lynching was ordinary. Or I'll never forget my great-aunt Tia in 1977. Casually running, not walking, but running up train station steps at the fine old age of 92. I have a photo of her too, as a young woman in the early twenties, a confident, black American lady for whom Ghana was the last thing on her mind.

美籍华人，亚裔及美国人 Asian American

Chinese American是指生物学意义上种族是中华民族，但移居美洲的人，目前有几百万。

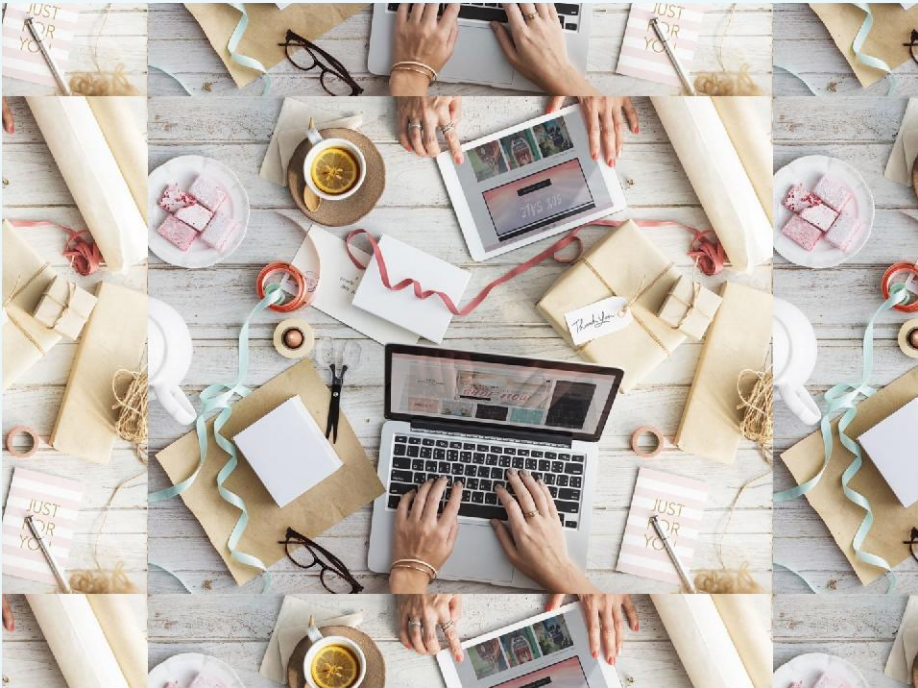American Chinese是指归化中国的美洲人，目前数量很少。

另外ABC是指在美国出生的中华民族的人。

Watch the video：

英語維基】ABC是华裔美国人吗？

美籍华裔谈在中国的生活［流畅版］

In Between中间者：亚裔美国人的文化挣扎（英文字幕）

Assignment

视频录制主题

教育与使命：

英译汉

The Mission of Universities

国学：大学