

CHAPTER 4 Identity Structure

MULTIPLE CHOICE

1. The concept of identity refers to
 - a. groups made up of a number of families who are believed to be related through birth or marriage to a common ancestor.
 - b. belonging to an ethnic group.
 - c. the set of characteristics by which individuals or collectives understand themselves and are known to others.
 - d. groups that are made up of a large segment of the human population whose members are considered distinct on the basis of genetically-transmitted physical differences.
 - e. the divide between those who belong to a group and those who do not.
2. The divide between the individuals who belong to a particular identity group and those who do not is called
 - a. national identity.
 - b. tribal identity.
 - c. membership boundary.
 - d. citizenship.
 - e. ethnic identity.
3. Which of the following best describes social cleavages?
 - a. Term used to refer to the practice of an individual calling on different group identities in different settings
 - b. A situation in which different forms of identity compete for an individual's loyalty
 - c. Divisions commonly involving ethnic minorities and majorities
 - d. The set of characteristics—politically salient or otherwise—by which individuals or collectives of individuals are known to themselves and others
 - e. The categories of identity that create “us/them” divisions in a particular society
4. A race refers to
 - a. an identity group that is made up of a number of families believed to be related through birth or marriage to a common ancestor.
 - b. an identity group made up of a large segment of the human population having members that are considered distinct on the basis of genetically-transmitted physical differences.
 - c. a large collective sharing a common history and culture and believed to share a common descent.
 - d. a group of people that share a particular form of identity that unites and binds them together.
 - e. a large group that is believed to be related to a common ancestor with a somewhat unstructured leadership.
5. Which grouping below represents the typical rank order in size from smallest to largest of the identity groups listed?
 - a. Tribe, race, clan
 - b. Race, clan, tribe
 - c. Clan, tribe, race
 - d. Tribe, clan, race
 - e. Clan, race, tribe

6. Which best describes the objective, scientific basis for race as an identity group?
 - a. Race is much less objectively supported in the case of humans than in the case of subspecies of other animals, but has been socially established as an important identity category.
 - b. There is no scientific or intellectual basis for using race as classification for categorizing humans.
 - c. There is as much objective scientific support of the existence of racial divisions in the case of humans as in the case of subspecies of other animals.
 - d. Race is more objectively supported in the case of humans than in the case of subspecies of other animals, but has not been socially established as an important identity category.
 - e. Social scientists believe that there are significant genetic differences between races of human beings, but biologists do not.

7. An ethnic group is
 - a. a group of people that share a particular form of identity that unites and binds them together.
 - b. a large group that is believed to be related to a common ancestor with a somewhat unstructured leadership.
 - c. made up of large segments of the human population whose members are considered distinct on the basis of genetically-transmitted physical differences.
 - d. a large collective sharing a common history and culture and believed to share a common descent.
 - e. a group made up of a number of families who are believed to be related through birth or marriage to a common ancestor.

8. A clan is
 - a. made up of a number of families who are believed to be related through birth or marriage to a common ancestor.
 - b. made up of large segments of the human population whose members are considered distinct on the basis of genetically transmitted physical differences.
 - c. a large collective sharing a common history and culture and believed to share a common descent.
 - d. a large group that is believed to be related to a common ancestor with a somewhat unstructured leadership.
 - e. a group of people that share a particular form of identity that unites and binds them together.

9. An organized system of beliefs and devotion regarding a spiritual force or forces is known as
 - a. tribalism.
 - b. religion.
 - c. clannishness.
 - d. identity.
 - e. primordialism.

10. Which of the following is sometimes not considered a religion because of its lack of formal structure and organized worship?
 - a. Islam
 - b. Confucianism
 - c. Christianity

- d. Judaism
 - e. Hinduism
11. Which is the correct order, from largest to smallest, of the world's three largest religions?
- a. Hinduism, Islam, Christianity
 - b. Christianity, Hinduism, Islam
 - c. Islam, Christianity, Hinduism
 - d. Christianity, Islam, Hinduism
 - e. Islam, Hinduism, Christianity
12. Which of the following share a common religious heritage?
- a. Judaism, Islam, Hinduism
 - b. Buddhism, Confucianism, Hinduism
 - c. Christianity, Islam, Judaism
 - d. Hinduism, Islam, Christianity
 - e. Judaism, Hinduism, Buddhism
13. The split between Sunnis and Shiites was originally caused by
- a. conflict regarding whether Muhammad was divine himself or only one of God's prophets.
 - b. conflict over who would succeed the prophet Muhammad.
 - c. whether the Koran was intended to be interpreted literally.
 - d. the degree of seclusion necessary for women and gender segregation.
 - e. the issue of modernization and use of Western technology.
14. Which of the following made Jewish identity a national identity as well?
- a. Judaism
 - b. Wahhabism
 - c. Sufism
 - d. Deobandism
 - e. Zionism
15. Which form of Islam is practiced by the Taliban?
- a. Shia Islam
 - b. Wahhabism
 - c. Sufism
 - d. Deobandism
 - e. Zionism
16. Some balk at labeling this belief system a religion because there is no focus on the worship of a creator.
- a. Hinduism
 - b. Islam
 - c. Christianity
 - d. Buddhism
 - e. Judaism
17. Which of the following originated in India?
- a. Islam
 - b. Buddhism

- c. Confucianism
 - d. Christianity
 - e. Judaism
18. Which of the following emphasized the peaceful, nonviolent components of Hindu thought in his work?
- a. Mahmoud Ahmadinejad
 - b. Amy Mazour
 - c. Olusegun Obasanjo
 - d. Arend Lijphart
 - e. Mohandas Gandhi
19. Studies show that the gender gap in political attitudes in the United States is most similar to that of
- a. Islamic countries.
 - b. Russia.
 - c. China.
 - d. Eastern Europe.
 - e. countries in transition.
20. The evolution of transnational regional identity is being fostered by
- a. the existence of multi-national states.
 - b. increased awareness of ethnic differences between identity groups within states.
 - c. large scale intermarriage between people of different ethnic groups.
 - d. the increasing interconnectedness among states in the international political system.
 - e. the practice of ethno-federalism.
21. If the members of an ethnic minority in a particular state also share a common religion, speak the same language, have similar physical features, and fall into the same economic class, those variables are seen as
- a. part of the in-group.
 - b. cross-cutting cleavages.
 - c. primordial.
 - d. situational identity.
 - e. complementary social cleavages.
22. Identity divisions in Iraq are
- a. consensual.
 - b. cross-cutting.
 - c. cleavage.
 - d. complementary.
 - e. based solely on ethnicity.
23. Which of the following is almost always a cross-cutting identity division?
- a. Gender
 - b. Religion
 - c. Race
 - d. Region
 - e. Ethnicity

24. Situations in which group identity boundaries do not coincide with one another are called
- complementary identity divisions.
 - primordial.
 - civic nationalism.
 - ethno-federalism.
 - cross-cutting social cleavages.
25. Assimilation is
- an effort by elites to define individuals as falling into different identity groups and to make such divisions politically relevant.
 - a government response to identity diversity that forces a minority group to abandon its cultural characteristics and take on those of the majority group.
 - a strategy of a minority group to gain acceptance by the dominant cultural group by adopting some of that group's behavioral norms.
 - a government response to identity diversity that involves a degree of cultural autonomy and extensive rights or privileges for members of a minority group.
 - a government response to identity diversity in which a minority receives territorial autonomy in exchange for not pursuing complete independence.
26. Integration is
- a government policy for dealing with identity diversity that allows minority groups to continue to practice their culture in exchange for accepting that the majority group's culture will be the dominant one.
 - a government response to identity diversity in which a minority receives territorial autonomy in exchange for not pursuing complete independence.
 - a government response to identity diversity that forces a minority group to abandon its cultural characteristics and take on those of the majority group.
 - a government response to identity diversity that involves a degree of cultural autonomy and extensive rights or privileges for members of a minority group.
 - the process by which cooperation between different identity groups is achieved.
27. When a government's central goal is to remove the minority from its territory, it is engaging in
- assimilation.
 - primordialism.
 - genocide.
 - ethnic cleansing.
 - ethno-federalism.
28. Accommodation is
- a government response to identity diversity that forces a minority group to abandon its cultural characteristics and take on those of the majority group.
 - an effort by elites to define individuals as falling into different identity groups and to make such divisions politically relevant.
 - a strategy of a minority group to gain acceptance by the dominant cultural group by adopting some of that group's behavioral norms.
 - a government response to identity diversity that involves a degree of cultural autonomy and extensive rights or privileges for members of a minority group.
 - a government response to identity diversity in which a minority receives territorial autonomy in exchange for not pursuing complete independence.

29. Ethno-federalism is
- an effort by elites to define individuals as falling into different identity groups and to make such divisions politically relevant.
 - a government response to identity diversity in which a minority receives territorial autonomy in exchange for not pursuing complete independence.
 - a strategy of a minority group to gain acceptance by the dominant cultural group by adopting some of that group's behavioral norms.
 - a government response to identity diversity that forces a minority group to abandon its cultural characteristics and take on those of the majority group.
 - a government response to identity diversity that involves a degree of cultural autonomy and extensive rights or privileges for members of a minority group.
30. What is the term for a minority group receiving territorial autonomy with a high degree of control over a particular region?
- Ethno-federalism
 - Primordialism
 - Assimilation
 - Accommodation
 - Radical middle position
31. Today, the primary religious cleavage in Germany is between
- Lutherans and Catholics.
 - Catholics and Protestants.
 - Muslims and Christians.
 - Jews and Christians.
 - Catholics and Jews.
32. The city with the largest concentration of ethnic Japanese outside of Japan is in
- the United States.
 - the United Kingdom.
 - Germany.
 - Brazil.
 - China.
33. The country with the largest Catholic population in the world is
- Ireland.
 - Brazil.
 - Germany.
 - Russia.
 - Mexico.
34. Majorities and minorities become "permanent" when
- one ethnic group controls the state for more than a generation.
 - identity divisions cross-cut one another.
 - one ethnic group comprises at least 75 percent of a state's population.
 - ethnic groups are close in strength and power and are forced to compromise.
 - identity divisions complement one another.
35. Which of the following explains political outcomes, including violence and democratic stability, by the extent to which identities are cross-cutting or complementary?

- a. Situational identity
 - b. The radical middle position
 - c. Constructivism
 - d. Primordialism
 - e. Cleavage structure theory
36. The Uighurs are an Islamic minority group in which country?
- a. France
 - b. China
 - c. Germany
 - d. Nigeria
 - e. Brazil
37. Which of the following maintains that identity divisions are based on deep-rooted features (blood ties, physical appearance, etc.) that have naturally divided people throughout history?
- a. Complementary identity divisions
 - b. Primordialism
 - c. Constructivism
 - d. Cross-cutting identity divisions
 - e. Cleavage structure theory
38. Primordialism refers to
- a. the idea that identity divisions are the product of elite efforts to define individuals as falling into different identity groups and to make such divisions politically relevant.
 - b. an apocalyptic religious movement that began to be repressed after it demonstrated and demanded official government recognition.
 - c. the idea that identity divisions are based on deep-rooted features (blood ties, physical appearance, etc.) that have naturally divided people throughout history.
 - d. the sense of belonging to a large collective sharing a common history and culture, and believed to share a common descent.
 - e. situations in which group identity boundaries coincide with one another.
39. Constructivism
- a. suggests that identity divisions are not natural but rather are social creations.
 - b. explains political outcomes, including violence and democratic stability, by the extent to which identities are cross-cutting or complementary.
 - c. is a government response to identity diversity that involves a degree of cultural autonomy and extensive rights or privileges for members of a minority group.
 - d. is a government policy for dealing with identity diversity that allows minority groups to continue to practice their culture in exchange for accepting that the majority group's culture will be the dominant one.
 - e. is a term used to refer to the practice of an individual calling on different group identities in different settings.
40. The "radical middle position" incorporates elements of which two perspectives?
- a. Assimilation and integration
 - b. In-group and out-group
 - c. Constructivism and primordialism
 - d. Constructivism and assimilation
 - e. Ethno-federalism and integration

41. Which of the following is currently the centerpiece of building national identity in Iran?
 - a. Shia Islam
 - b. Secularization and Modernization
 - c. Persian Nationalism
 - d. Hinduism
 - e. Wahhabism

42. Azeris are roughly one-fourth of the population in which state, giving it a significant ethnic cleavage?
 - a. India
 - b. Iran
 - c. Nigeria
 - d. Iraq
 - e. Germany

43. The capital of which country has no mosque in which Sunni Muslims may worship?
 - a. France
 - b. Iran
 - c. Nigeria
 - d. Germany
 - e. the United Kingdom

44. Which of the following states currently practices ethno-federalism?
 - a. Germany
 - b. Britain
 - c. Russia
 - d. Iran
 - e. Nigeria

ESSAY

1. Discuss the experience of ethno-federalism in Russia and Nigeria. Explain the effects the policy had and why it was abandoned in one of the countries and maintained in the other.

2. Discuss the political impact of growing numbers of Muslims in the United Kingdom and Germany. Explain what problems have been caused by Islamic immigration in the two countries and what strategies each country has pursued in dealing with them. Explain the degree to which the two countries have adopted similar solutions to the issue of Islamic immigration.

3. Discuss feminist theory in comparative politics and the assumptions that underlie it. Explain the strengths and weaknesses of using feminist theory in political science. What does it add to understanding politics, and what drawbacks does it have?

4. Identify the social cleavages in the United Kingdom today. Explain how and why these differ from previous eras.

5. Discuss the identity cleavages in Russia. Explain the effects they have had on political issues in Russia and its political system.
6. Explain the difference between integration and assimilation. What effects do these styles of policy have on the groups that they are designed to affect? Is one strategy more benign than the other?
7. Discuss the policies of Iranian President Ahmadinejad in regard to religious and ethnic minorities and women. Explain the effects that these policies have had on the intensity of social cleavages in Iran. Have Ahmadinejad's policies brought more stability or instability to Iran?