

- I. What is Symbolic Ethnicity?
  - Prevalent among third and fourth generation European immigrants. According to Herbert Gans, it is a way of being "ethnic" through symbols, but not necessarily by joining ethnic organizations or by living in ethnic enclaves.
    - a. "Straight-Line Theory": ethnic identification decreases over successive generations, resulting in acculturation and then assimilation.
    - b. "Symbolic ethnicity" is what is left after substantive ties have disappeared.
  
- II. Questions that the "Symbolic Ethnicity" idea raises:
  - What are the implications for politics by this notion of symbolic ethnicity. Why should political scientists care?
    - a. Ethnic Bloc Voting
    - b. Support or opposition to public policies. (e.g. welfare, affirmative action).
    - c. Residential Housing patterns
    - d. Public Education policies
    - e. Foreign policy lobbying by domestic ethnic groups
  - Does the idea of "SE" hold for all immigrant groups, especially, among post-1965 immigrants?
  - How well does "SE" hold up for the study of 4<sup>th</sup> generation European-American immigrants?
  - How does this idea of symbolic ethnicity hold up against the idea of race? At several points, Gans writes that new immigrant groups are not only new ethnic groups, but "non-white" racial groups as well. What difference does race make in the experience of these new groups?
  - What role does technology play in sustaining symbolic ethnicity? On one level, it appears that an ethnic group does not even have to be present in order for "SE" to exist and persist.