

Race, Ethnicity and Nationality in Sociology

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Abstract

It aims to understand what makes people similar to others, different from some, and unique to themselves. However, there is room for research in personality to more thoughtfully consider culture, race, and ethnicity in order to better understand individual differences in people's patterns of thinking, feeling, and behaving. High impact personality journals rarely include such factors into the interpretation of results, and cross-cultural and ethnic minority publications are limited within the discipline. non-exhaustive overview of how culture, race, and ethnicity are examined in relation to personality, showing that: (1) social structures continue to be neglected in the research, (2) we can learn from research being conducted in neighboring areas, and (3) valuable work is already being done within personality psychology.

We offer recommendations that emphasize community based participatory research methods, combined etic-emic approaches, and contextualizing research findings to improve the consideration of culture, race, and ethnicity in personality research. It is argued that the connection between race and ethnic categories is more fundamental, and yet the connection between fighting racism and ethnic pluralism is more problematic than this position implies. Ethnicity and racism are different but connected discourses for articulating collectivity and belongingness, and serve diverse political projects which include those of class and nation building. Their understanding as concrete social relations however, requires attending to gender and class processes and the state., and national identities are salient uniting but also stratifying forces in people's lives and across societies. and attitudes toward immigration and political trust among different racial and ethnic groups. how and why social inequalities are structured and sustained between different groups in education, work, health, and resource distribution, among other realms of life. as well as Reflecting on the idea of "Race" and the normative significance of race relations is an essential part of the enterprise of political philosophy. The principal goal is to think systematically about whether, and if so how, race should figure in our evaluation of institutional arrangements and power relations, in our treatment of each other within civil society, and in our self-conceptions and group affiliations. This article discusses the idea of race, racism, racial discrimination and social justice, responding to racial injustice, and racial identity and community.

The Institute of Development Studies (IDS) has also made important contributions to this literature and its application to development studies. First, theoretical effort is required to unpack how ethnicity intersects with other forms of identity. Second, as demonstrated by IDS' contributions, further research is required on the impacts of ethnicity upon development and vice versa. the argument that philosophy is limited and cannot carry out a constructive task that goes beyond that of other disciplines of learning; and whether a metaphysics of race and ethnicity in particular is a descriptive or prescriptive enterprise. Finally, he considers an effective set of conditions for race, ethnicity, and nationality.

Keywords: race, philosophy, ethnicity, nationalitySurviving Race, metaphysics racism, racial

discrimination, social justice, racial injustice, racial identity, race relations , nationality and ethnicity talk; folk theory of race; stereotype

I. Introduction

Personality science seeks to understand what makes people similar to others, different from some, and unique to themselves. These questions require looking at the range of people's experiences, including factors related to culture, race, and ethnicity. This is to not only increase the generalizability of our research. From political mobilisation that uses the necessity of ethnic homogeneity as the basis for expelling populations of different racial backgrounds, to the conflation of ethnicity with religion and the reduction of complex geostrategic and historic conflicts to 'ethnic strife'.

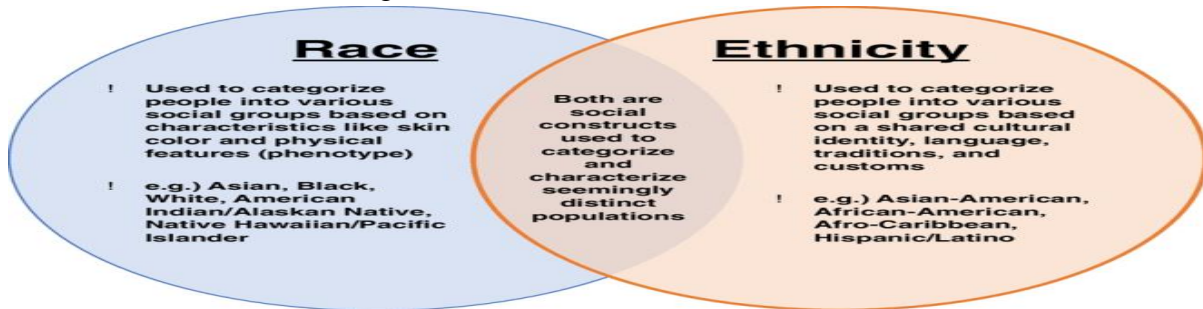
Thinking on ethnicity continues to be deeply shaped by and shape geopolitics.. The large-scale displacements of refugees across West Asia, the Right-wing political parties in Europe and North India are resurgent, organising around imagined common histories and ethnic identities that demonise the other.

Race

The term race is given by the society to the group of people who are different in biological characters (skin color, eye color) from other people. It is not connected to families and ancestors. however, it relates to the geographical regions more. When the sociologist did the study, it revealed that the differences in color of skin has fallen in misuse. In many parts of the world black color or brown color people are treated badly by the white people. Some of these physical variations are inherited and genetics. It is the thinking of that person who do racism that different appearance people are inferior to him. He believes that, it is his birth right to insult them. Every person has self-respect. The concept of race has historically signified the division of humanity into a small number of groups based upon five criteria: (1) Races reflect some type of biological foundation, be it Aristotelian essences or modern genes; (2) This biological foundation generates discrete racial groupings, such that all and only all members of one race share a set of biological characteristics that are not shared by members of other races; (3) This biological foundation is inherited from generation to generation, allowing observers to identify an individual's race through her ancestry or genealogy; (4) Genealogical investigation should identify each race's geographic origin, typically in Africa, Europe, Asia, or North and South India; and (5) This inherited racial biological foundation manifests itself primarily in physical phenotypes, such as skin color, eye shape, hair texture, and bone structure, and perhaps also behavioral phenotypes, such as intelligence or delinquency. Contemporary conceptions of race, therefore, which tend to be based on socioeconomic assumptions, illuminate. In modern society, some people who consider themselves "white" actually have more melanin in their skin than other people who identify as "black." Consider the case of the actress Rashida Jones. She is the daughter of a black man but she does not play a black woman in her television or film roles. People with high levels of melanin in their skin may consider themselves "white" if they enjoy a middle-class lifestyle. On the other hand, someone with low levels of melanin in their skin might be assigned the identity of "black" if they have little education or money.

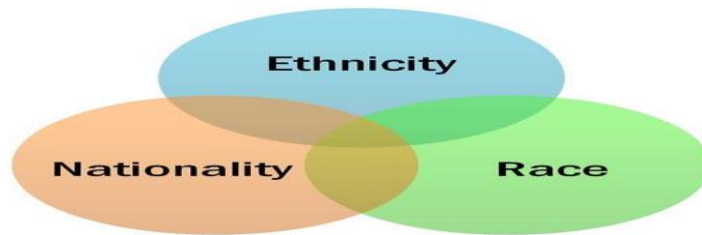
The social construction of race is also reflected in the way that names for racial categories change with changing times. a system of labelling that provides a source of identity specific labels fall in and out of favour during different social eras. The term was intended to celebrate the multiple identities that a black person might hold, but the word choice is an ambiguous one it lumps together a large variety of ethnic groups under an umbrella term. Unlike the case in the United States where the term "African Indian" is

common, most black Indians immigrated from the Caribbean and retain ethnic roots from that area.



Ethnicity Most of the sociologists believe that, the ethnicity is part of race. However, it is not like race. In addition to it its meaning changes with time. Ethnicity is the heritage culture of the group of people. It involves the language, traditions, religion and form of dress. It is learned from ancestors. It can be defined as the group of people different in language, culture, customs.

Ethnicity is a term that describes shared culture—the practices, values, and beliefs of a group. This might include shared language, religion, and traditions, among other commonalities. Like race, the term “ethnicity” is difficult to describe and its meaning has changed over time



ETHNICITY VS NATIONALITY

A literature review is an analysis of existing scholarly research and literature on a specific topic, providing an overview of the current knowledge, gaps, and research trends.

ETHNICITY	NATIONALITY
<ul style="list-style-type: none"> • Ethnicity refers to a shared cultural or historical identity based on common ancestry, heritage, language, religion or other shared experiences regardless of geographical location. • Example: Hispanic/Latino refers to people from or with ancestry from Spanish-speaking cultures in Latin America or Spain itself. 	<ul style="list-style-type: none"> • Nationality refers to legal and political membership in a specific nation-state defined by borders with a particular government that provides protection to its citizens and enforces law within its jurisdiction. • Example: Your nationality is noted on the passport you hold. The issuing country is the country from which you hold nationality.

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Nationality

Nationality can be defined as the illtreated behave by residential people of any nation to the people coming from the foreign. For instance, the residential people do not want foreign to come to come to their country.

Minority Groups

Sociologist defined a minority group as “any group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination.” The term minority connotes discrimination, and in its sociological use, the term subordinate can be used interchangeably with the term minority, while the term dominant is often substituted for the group that’s in the majority. while subordinate groups are those who lack power compared to the dominant group. The World Health Organization’s research on elderly maltreatment shows that 10 percent of nursing home staff admit to physically abusing an elderly person in the past year, and 40 percent admit to

psychological abuse . As a minority group, the elderly are also subject to economic, social, and workplace discrimination.

II. Contemporary Philosophical

Racial naturalism signifies the old, biological conception of race, which depicts races as bearing “biobehavioral essences: underlying natural properties that (1) are heritable, biological features, (2) are shared by all and only the members of a race, and (3) explain behavioral, characterological, and cultural predispositions of individual persons and racial groups”

Race versus Ethnicity

Stephen Cornell and Douglas Hartmann provide a helpful discussion of the differences between the concepts of race and ethnicity. Relying on social constructivism, they define race as “a human group defined by itself or others as distinct by virtue of perceived common physical characteristics that are held to be inherent. people who are racially categorized as black may possess a variety of ethnic identities based either on African national or cultural markers or the newer national, sub-national, or trans-national identities created through the mixing of enslaved populations in the Indias .

Race in Moral, Political and Legal Philosophy

political, and legal philosophy are pertinent to the concept of race. One strand examines the broader conceptual and methodological questions regarding the moral status of race and how to theorize racial justice; the other strand normatively assesses specific policies or institutional forms that seek to redress racial inequality, such as affirmative action, racially descriptive representation, the general question of colorblindness in law and policy, residential racial segregation, and racism in the criminal justice system and policing. A general advantage of using alternative electoral systems to enhance minority racial representation is that they are technically colorblind, not requiring lawmakers or judges to group citizens according to their racial identities.

Race in Continental Philosophy

While the debates in contemporary philosophy of race within the analytic tradition have largely revolved around whether or not races exist along with criteria for determining realness or existence, philosophers working in the Continental traditions have taken up the concept of race along other dimensions. First, those working how race and functions within our lived, bodily experiences of everyday life. This strand of scholarship focuses on the materiality of race “both the social structural and the individual subconscious levels of analysis rely on perceiving the embodiment of race”.Second, philosophers building on the work of understandings of race .

III . Evolution of Ethnic identity and intersectionality

There are four main theoretical approaches that underpin the study of ethnicity. These are primordialism, instrumentalism, materialism and constructionism. The evolution of these approaches is closely linked to the development of theories underpinning thought in the social sciences: from cultural evolutionism, through structural functionalism, to conflict theories, and post modernism. A number of key debates run through these four areas of the literature. They include, among others, how to integrate the social and psychological dimensions of ethnicity, the importance attached to the cultural 'content' of ethnic identity, and the relationship between the state and ethnicity.

A. The primordialist approach to ethnicity

Primordialist accounts of ethnicity were common. Classic primordialist accounts generally view ethnic

identity as innate, fixed and permanent. They claim each individual is born into an ethnic group or 'tribe'. This led to tribes and later ethnic groups being classified by aspects of their material culture in addition to biological and territorial features. Primordialist accounts imply that ethnic identity serves a fundamental human need for belonging and meaning.



B. The instrumentalist approach to ethnicity

Two main contributions initiated the challenge to the classic primordialist approach. Barth challenged the primordialist belief that ethnic groups were distinct bounded units with innate cultural characteristics. Rather than focusing on the cultural 'content' of ethnic groups he adopted a subjectivist standpoint, suggesting that individuals selectively emphasise those forms of cultural differentiation that are important to them. They posit that elites agitate ethnic tensions and, in some cases, intentionally provoke ethnic violence as a method to seize power, protect their existing authority, or defend against group threats. These claims began a long running debate in the literature regarding the ways that the ethnic allegiance of the masses can be exploited, often for political ends, by elites.

C. The materialist approach to ethnicity

Materialist approaches to ethnicity are relatively underdeveloped in the literature. violence between ethnically aligned groups is the result of economic inequalities and elite exploitation.

D. The constructionist approach to ethnicity

At the heart of the constructionist approach, as with its instrumentalist predecessor, is the belief that ethnicity is socially constructed. However, unlike the earlier instrumentalist conception, ethnicity is 'constructed', and done so continuously through social interaction, by both elites and ordinary people. The constructionist approach initiated a shift of focus in the literature, from what ethnicity is to how it is constructed. Constructionist theory can largely be divided into three subsets of literature based upon the manner in which the construction of ethnicity is characterised. They are differentiated based upon whether individuals, discursive formations or broad structural forces are the chief agent in the construction of ethnicity. The first subset of constructionist literature is mainly based on an expansion of earlier theories regarding the instrumental approach to ethnicity. Yet this newer strand of theory recognises the agency of ordinary people in addition to that of elites. With regard to the role of ordinary people, this body of literature sees ethnicity created and recreated through the everyday actions of individuals, who perceiving themselves as associated with a certain ethnic identity act to confirm, contest or propagate that identity. The second set of constructionist theory states that discursive formations, or cultural systems, intrinsically result in the construction of ethnic difference.

E. Postmodern critiques of ethnicity

These critiques are of two main types. On the one hand, there are those scholars who call for a 'rethinking' of ethnicity. Greater conceptual and analytical clarity is called for. On the other hand, some scholars argue for the outright abandonment of ethnicity. Critics point out how the tendency to use ethnicity as a catch-all concept for many varieties of group identity results in a loss of analytical depth. Ethnicity, it is argued, is therefore everything and nothing. Intersectionality emerged from critical race theory, drawn from the perspective of non-White feminist critiques framed by Afro-Indians in the

United States dating back to the 1970s. At its core, intersectionality theory 'stresses that systems of power cannot be understood in isolation from one another' Intersectionality, therefore, calls for a profound shift in the scope of analysis regarding ethnicity: a shift from the study of ethnic identity to the study of identities and their interrelationship.

Stereotypes The terms stereotype, prejudice, discrimination, and racism are often used interchangeably in everyday conversation. But when discussing these terms from a sociological perspective, it is important to define them: stereotypes are oversimplified ideas about groups of people, prejudice refers to thoughts and feelings about those groups. The term stereotype can be defined as simple views about a group. Further, it depends on another person that whether he has positive stereotype or the negative stereotype. In maximum number of cases, it is overserved that these stereotypes are always opposite to each other.

Prejudice and Racism Prejudice refers to beliefs, thoughts, feelings, and attitudes that someone holds about a group. A prejudice is not based on experience; instead, it is a prejudgment, originating outside of actual experience. Racism is a type of prejudice that is used to justify the belief that one racial category is somehow superior or inferior to others. White supremacist groups are examples of racist organizations; their members' belief in white supremacy has encouraged over a century of hate crime and hate speech. The term prejudice can be defined as the views and ideas about a person without getting any specific information about that person. Or it may be defined as the thinking about a person by getting information from others.

Discrimination

From the behalf of sociologists, discrimination is defined as the actions against the people different in religion, culture, health and age. In the 19 centuries, the companies used to do discrimination with the employers. They used to hire people based on from which nation or category they belong. Earlier it was very common in US.

Multiple Identity

Before the twentieth century, one more issue came in front of the society. It was believed that, if an Indian women marriage to non-Indian person, she used to lose her status of Indian. Moreover, her children had to lose the identity also. However, in case, Indian man marries non-Indian women. He was able to retain his identity and his children could enjoy this status also.

Discrimination While prejudice refers to biased thinking, discrimination consists of actions against a group of people. Discrimination can be based on age, religion, health, and other indicators. Race-based discrimination and antidiscrimination laws strive to address this set of social problems.

Institutional Racism Discrimination also manifests in different ways. The illustrations above are examples of individual discrimination, but other types exist. Institutional discrimination or institutional racism is when a societal system has developed with an embedded disenfranchisement of a group.

Theoretical Perspectives Issues of race and ethnicity can be observed through three major sociological perspectives: functionalism, conflict theory, and symbolic interactionism.

Functionalism In the view of functionalism, racial and ethnic inequalities must have served an important function in order to exist as long as they have. This concept, of course, is problematic. Sociologists who adhere to the functionalist view argue that racism and discrimination do contribute positively, but only to the dominant group. Apart from the issues of race, ethnicity, and social inequality, the close ties of ethnic and racial membership can be seen to serve some positive functions even if they lead to the formation of ethnic and racial enclaves or ghettos. The close ties promote group

cohesion, which can have economic benefits especially for immigrants who can use community contacts to pursue employment.

Critical sociological theories are often applied to inequalities of gender, social class, education, race, and ethnicity. A critical sociology perspective of Indian history would examine the numerous past and current struggles between the Anglo-Saxon ruling class and racial and ethnic minorities, noting specific conflicts that have arisen when the dominant group perceived a threat from the minority group. Modern Canada itself can in fact be described as a product of internal colonialism. It also adopted colonial techniques internally as it became an independent nation state. Internal colonialism refers to the process of uneven regional development by which a dominant group establishes its control over existing populations within a country.

Genocide, the deliberate annihilation of a targeted group, is the most toxic intergroup relationship. We can see that genocide has included both the intent to exterminate a group and the function of exterminating of a group, intentional or not.

Expulsion refers to a dominant group forcing a subordinate group to leave a certain area or country. As seen in the examples of the Boer War and the Holocaust, expulsion can be a factor in genocide. It can also stand on its own as a destructive group interaction. Expulsion has often occurred historically with an ethnic or racial basis.

Segregation refers to the physical separation of two groups, particularly in residence, but also in workplace and social functions.

Assimilation describes the process by which a minority individual or group gives up its own identity by taking on the characteristics of the dominant culture.

Hybridity is the process by which different racial and ethnic groups combine to create new or emergent cultural forms of life.

Racial, Ethnic, and Minority Groups

Race is fundamentally a social construct. Ethnicity is a term that describes shared culture and national origin.

Stereotypes, Prejudice, and Discrimination

Stereotypes are oversimplified ideas about groups of people. Prejudice refers to thoughts and feelings, while discrimination refers to actions. Racism refers to the belief that one race is inherently superior or inferior to other races.

Theories of Race and Ethnicity

Functionalist views of race study the role dominant and subordinate groups play to create a stable social structure. Critical sociologists examine power disparities and struggles between various racial and ethnic groups. Interactionists see race and ethnicity as important sources of individual identity and social symbolism. The concept of culture of prejudice recognizes that all people are subject to stereotypes that are ingrained in their culture.

Group Relations and Management of Diversity

Intergroup relations range from a tolerant approach of pluralism to intolerance as severe as genocide. In pluralism, groups retain their own identity. In assimilation, groups conform to the identity of the dominant group. In assimilation, groups combine to form a new group identity.

Race and Ethnicity in India

The history of the Indian people contains an infinite variety of experiences that sociologists understand follow patterns. From the aboriginal people who first inhabited these lands to the waves of immigrants

over the past 500 years, migration is an experience with many shared characteristics. Most groups have experienced various degrees of prejudice and discrimination as they have gone through the process of assimilation.

IV. IDS' contribution: ethnic identity

The preceding section provided a general overview of the large and complex literature on ethnicity theory. The following section is more specific. It locates the contributions made by IDS to research on ethnicity theory and its application to the field of development studies. IDS' contributions can be categorised six broad areas of inquiry, including

- (1) ethnic identity and development policy
- (2) citizenship and ethnicity; (3) ethnicity and violence; (4) health and sexuality issues of indigenous and minority groups; (5) ethnicity and volunteering; and (6) ethnicity, development and interethnic relations.



Unity in Diversity in India

A. Ethnicity and development policy

The work of Bob Baulch, Hung Pham and Barry Reilly links ethnic identity to development policy. They investigate the gap in per capita expenditures between majority and minority ethnic groups in rural Vietnam. The period under research fell within the Doi Moi, or economic renovation, which resulted in large-scale poverty reduction.

Yet, their findings indicate that during this period the real expenditure gap between rural Kinh and Chinese-headed households and those headed by ethnic minorities grew by 14.6 per cent. The authors attributed this increase to differences in household endowments and, importantly, differences in returns to these endowments. In essence, the article argues that ethnic minorities in Vietnam have not benefited from the Doi Moi economic reform as greatly as the Kinh-Hoa majority, and that these reforms failed to address this growing inequality.

B. Citizenship and ethnicity

Three main articles constitute IDS' contributions regarding ethnicity and citizenship. These include an article on the meanings of citizenship presents a sweeping analysis that tackles the emergence of citizenship across Latin India. In doing so, she discusses how citizenship has been heavily influenced by identity politics. Black and indigenous movements linked their own identities with the redefinition of citizenship.

The debate this triggered not only affected a redefinition of citizenship but also stimulated important legal changes. The constitutions of Ecuador and Colombia, for example, now recognise their multi-ethnic nature. Likewise, in Brazil constitutional provisions include recognition of indigenous rights.

C. Ethnicity and violence

The range of research produced by IDS on ethnic violence varies widely in its focus. The first piece, from Jean-Pierre Tranchant, uses econometrics to investigate the relationship between fiscal decentralisation, institutions and ethnic violence. Assessing the association between institutions and ethnic conflict, he finds that poor bureaucratic competence directly contributes to ethnic violence. Yet, he also suggests that high bureaucratic competence correlates with ethnic mobilisation. Arguing, He finds that fiscal decentralisation is associated with less ethnic violence and reduces ethnic mobilisation

among groups that are highly distinct from the majority or economically disadvantaged. He not only advances debate on a niche topic, but also furthers understandings of the differential role of the state upon ethnic groups.

Instrumentalist approaches view ethnic violence as being about competition over resources or power, leading to the assumption that tackling grievances and mediating competing interests is the best course of action.. First, identity provides a powerful vehicle for collective mobilization(+Ve and -Ve). Second, perceptions of inequality influence action. Third, the content of ethnic narratives and symbols are important to understand.

D. Health and sexuality issues of indigenous Three main contributions define IDS' research pertaining to health and sexuality issues of indigenous and minority groups. in which she analyses citizen mobilisation in relation to asbestos disease and litigation. Waldman explores the divergent interpretations surrounding a litigation case. The ruling was made in favour of the claimants. However, the claimants from Griquatown did not consider the outcome as positive. Waldman argues that this difference in perspective cannot be captured by theories of social mobilisation or millenarian movements alone. Instead, a linkage between these theories based on an interpretation of ethnic identity is required. Two main findings are drawn from the collected articles. The first relates to the side effects of modernisation policies in the region. The editors find that following the implementation of family planning, health and education programmes, large health inequalities between majority and minority ethnic groups have emerged.

The second special focuses on sexual and reproductive health challenges among indigenous and minority peoples in Asia, Africa and Latin India. The editors, again, note two main themes emerging from the collected articles. First, is the need to transform monocultural health systems. Second, is the impact of normative nationalist policies upon ethnic minority groups. The final IDS contribution discusses the representation of indigenous groups in deliberative spaces within the Brazilian health sector. His research makes the case for understanding three dimensions of representation: representation of issues for debate, representation of social groups to the state, and representation of the democratic process. This is manifest in the use of language and visual imagery, including dress, adornment and posture.

E. Ethnicity and volunteering

Conducting research in both Mozambique and Kenya, the authors note that ethnic divisions are mirrored in the volunteer landscape, thereby reducing the effectiveness of volunteering. Yet, the authors also note that international volunteers and neutral national volunteers have a role to play in establishing trust between groups and in negotiating more representative relationships and structures.

F. Ethnicity, development and interethnic relations

The final IDS contribution to ethnicity theory is the research of Naysan Adlparvar . He examines the differential impacts of post-2001 political reconstruction and socioeconomic development upon ethnicity in Afghanistan's Bamyán Valley. Finally, through his analysis, Adlparvar contends that ethnic identity in Afghanistan should be viewed in an intersectional manner alongside racial, sectarian and gendered identities. He goes on to argue that the interrelationship between these forms of identity is constantly in flux., depending upon time and context.

G. New research intersectionality, geopolitics and development

These include the integration of intersectionality into ethnicity theory, the importance of expanding research linking ethnicity and development, and investigation of new framings of identity and social

organisation driven by changing global geopolitics. Chief among these is the growing importance of integrating intersectionality into thinking regarding ethnicity. First, a widening of the scope of analysis would be required when examining intergroup dynamics. This might be achieved by investigating not only the manner in which different axes of identity intersect with one another, but also the different ways individuals are positioned in relation to existing power hierarchies. Second, intersectionality could broaden inquiry of group-based inequalities. Third, is the potential for intersectionality to challenge the reification of forms of identity.

Another potential concern is that it may be assumed that all forms of identity can be examined in the same manner. Finally, while intersectionality offers new insights into understanding identity The review of IDS' contributions to the literature on ethnicity indicates a second potential area of future research. Although not a new area of inquiry, there is still a need to expand research investigating the link between ethnicity and development.

The resurgence of right-wing political parties and their mobilisation around ethnicised forms of identification, against perceived enemies but also in celebration of imagined histories, has been witnessed worldwide not only in the global South but also in countries like France, Germany and the United States. This is not only because of the Institute's historic engagement with research on ethnicity and development, but also because the study of ethnicity is synonymous with the study of power, inequality and social change.

V. Conclusion

We must reduce the racism based upon the Race, Nationality, and Ethnicity. While we attempt in the Community, well ordered guidelines for network work, changing a gathering of individuals' partial demeanors and an organization's bigot activities isn't so just completed and it doesn't occur incidentally. Lessening racial preference and bigotry is a mind-boggling task that fluctuates from network to network, so it doesn't loan itself well to basic, 1-2-3 arrangements that can be embraced and connected without having an exhaustive comprehension of the unique circumstance and condition. Something like this takes realizing your locale well and picking systems that best fit your locale's needs, history, setting, energies, and assets.

Considering that, we offer an assortment of exercises and methodologies you can lead in battling racial bias and prejudice with the goal that you can choose which of these strategies may work best in your work environment, school and college, Overall, our recommendations provide some avenues for researchers to carefully consider race, ethnicity, and culture in their work. However, there are also larger, systemic factors at play that must be acknowledged in the goal to improve personality research. For one, incentives for academic publishing and job security in the field can discourage researchers from incorporating a consideration of race, ethnicity, and culture into their research. The work researchers conduct on racialized topics is less likely to be funded and publicized, contributing to fewer studies that use this approach being published in higher impact journals. However, opportunities can be created here to promote diverse work in psychology. Including people in the research team who are members of the group we are interested in learning about can lead to opportunities for training, opening doors for them to pursue scholarly research in the future. We recommend that editors, grant panelists, and those in other positions of power, work to improve racial diversity in psychological research and develop practices to reduce racial inequality in academia to increase representation of these issues more broadly across the area of personality psychology.. Additionally, grant agencies could create funding opportunities for such

research. Furthermore, professional societies that focus on personality psychology could create awards that recognize scholarship in these areas.

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