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Chapter 1 : Race, ethnicity and belonging | openDemocracy

racial and ethnic identities were coconstructed in relation to experiences of belonging and exclusion with their families and both WEA and Korean American groups. Keywords: belonging, exclusion.

The inherited English language term for this concept is folk, used alongside the Latinate people since the late Middle English period. In Early Modern English and until the mid-17th century, ethnic was used to mean heathen or pagan in the sense of disparate "nations" which did not yet participate in the Christian oikumene, as the Septuagint used ta ethne "the nations" to translate the Hebrew goyim "the nations, non-Hebrews, non-Jews". In Classical Greek, the term took on a meaning comparable to the concept now expressed by "ethnic group", mostly translated as "nation, people"; only in Hellenistic Greek did the term tend to become further narrowed to refer to "foreign" or "barbarous" nations in particular whence the later meaning "heathen, pagan". The sense of "different cultural groups", and in American English "racial, cultural or national minority group" arises in the 18th century, [6] serving as a replacement of the term race which had earlier taken this sense but was now becoming deprecated due to its association with ideological racism. The abstract ethnicity had been used for "paganism" in the 18th century, but now came to express the meaning of an "ethnic character" first recorded in 1830. The term ethnic group was first recorded in 1854 and entered the Oxford English Dictionary in 1857. The process that results in the emergence of an ethnicity is called ethnogenesis, a term in use in ethnological literature since about 1900. Depending on which source of group identity is emphasized to define membership, the following types of often mutually overlapping groups can be identified: Definitions and conceptual history[edit] Ethnography begins in classical antiquity; after early authors like Anaximander and Hecataeus of Miletus, Herodotus in ca. 450 BC. The Greeks at this time did not describe foreign nations but had also developed a concept of their own "ethnicity", which they grouped under the name of Hellenes. According to "Challenges of Measuring an Ethnic World: Science, politics, and reality", in Challenges of Measuring an Ethnic World: Science, Politics and Reality: They regard ethnicity as a product of specific kinds of inter-group interactions, rather than an essential quality inherent to human groups. One is between "primordialism" and "instrumentalism". In the primordialist view, the participant perceives ethnic ties collectively, as an externally given, even coercive, social bond. Constructivists view national and ethnic identities as the product of historical forces, often recent, even when the identities are presented as old. This is in the context of debates over multiculturalism in countries, such as the United States and Canada, which have large immigrant populations from many different cultures, and post-colonialism in the Caribbean and South Asia. Secondly, this belief in shared Gemeinschaft did not create the group; the group created the belief. Third, group formation resulted from the drive to monopolise power and status. This was contrary to the prevailing naturalist belief of the time, which held that socio-cultural and behavioral differences between peoples stemmed from inherited traits and tendencies derived from common descent, then called "race". To Barth, ethnicity was perpetually negotiated and renegotiated by both external ascription and internal self-identification. He wanted to part with anthropological notions of cultures as bounded entities, and ethnicity as primordialist bonds, replacing it with a focus on the interface between groups. He also described that in the first decades of usage, the term ethnicity had often been used in lieu of older terms such as "cultural" or "tribal" when referring to smaller groups with shared cultural systems and shared heritage, but that "ethnicity" had the added value of being able to describe the commonalities between systems of group identity in both tribal and modern societies. Cohen also suggested that claims concerning "ethnic" identity like earlier claims concerning "tribal" identity are often colonialist practices and effects of the relations between colonized peoples and nation-states. Sometimes these contradictions are destructive, but they can also be creative and positive. Thus, anthropologist Joan Vincent observed that ethnic boundaries often have a mercurial character. Approaches to understanding ethnicity[edit] Different approaches to understanding ethnicity have been used by different social scientists when trying to understand the nature of ethnicity as a

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factor in human life and society. Hall observes, World War II was a turning point in the ethnic studies. The consequences of Nazi racism discouraged essentialist interpretations of ethnic groups and race. Ethnic groups came to be defined as social rather than as biological entities. Their coherence was attributed to shared myths, descent, kinship, a common place of origin, language, religion, customs and national character. So, ethnic groups are conceived as mutable rather than stable, constructed in discursive practices rather than written in the genes. For them, the idea of ethnicity is closely linked to the idea of nations and is rooted in the pre-Weber understanding of humanity as being divided into primordially existing groups rooted by kinship and biological heritage. This theory sees ethnic groups as natural, not just as historical. It also has problems dealing with the consequences of intermarriage, migration and colonization for the composition of modern day multi-ethnic societies. In this way, the myths of common biological ancestry that are a defining feature of ethnic communities are to be understood as representing actual biological history. A problem with this view on ethnicity is that it is more often than not the case that mythic origins of specific ethnic groups directly contradict the known biological history of an ethnic community. Accordingly, ethnicity emerges when it is relevant as means of furthering emergent collective interests and changes according to political changes in the society. Examples of a perennialist interpretation of ethnicity are also found in Barth, and Seidner who see ethnicity as ever-changing boundaries between groups of people established through ongoing social negotiation and interaction. According to Donald Noel, a sociologist who developed a theory on the origin of ethnic stratification, ethnic stratification is a "system of stratification wherein some relatively fixed group membership e. According to Donald Noel, ethnic stratification will emerge only when specific ethnic groups are brought into contact with one another, and only when those groups are characterized by a high degree of ethnocentrism, competition, and differential power. Some sociologists, such as Lawrence Bobo and Vincent Hutchings, say the origin of ethnic stratification lies in individual dispositions of ethnic prejudice, which relates to the theory of ethnocentrism. In other words, an inequality of power among ethnic groups means "they are of such unequal power that one is able to impose its will upon another". The different ethnic groups must be competing for some common goal, such as power or influence, or a material interest, such as wealth or territory. Lawrence Bobo and Vincent Hutchings propose that competition is driven by self-interest and hostility, and results in inevitable stratification and conflict. It holds that ethnic groups are only products of human social interaction, maintained only in so far as they are maintained as valid social constructs in societies. They hold that prior to this, ethnic homogeneity was not considered an ideal or necessary factor in the forging of large-scale societies. Ethnicity is an important means by which people may identify with a larger group. Many social scientists, such as anthropologists Fredrik Barth and Eric Wolf, do not consider ethnic identity to be universal. Members of an ethnic group, on the whole, claim cultural continuities over time, although historians and cultural anthropologists have documented that many of the values, practices, and norms that imply continuity with the past are of relatively recent invention. Some other criteria include: Park in the s. This theory was preceded by over a century where biological essentialism was the dominant paradigm on race. Biological essentialism is the belief that white European races are biologically superior and other non-white races are inherently inferior. This view arose as a way to justify slavery of Africans and genocide of the Native Americans in a society which was supposedly founded on freedom for all. This was a notion that developed slowly and came to be a preoccupation of scientists, theologians, and the public. Many of the foremost scientists of the time took up idea of racial difference. They would inadvertently find that white Europeans were superior. One method that was used was the measurement of cranial capacity. Park outlined his four steps to assimilation: Instead of explaining the marginalized status of people of color in the United States with an inherent biological inferiority, he instead said that it was a failure to assimilate into American culture that held people back. They could be equal as long as they dropped their culture which was deficient compared to white culture. They argue in *Racial Formation in the United States* that ethnicity theory was exclusively based on the immigration patterns of a white ethnic population and did not account for the unique experiences of non-whites in this country. Or they must be stubbornly resisting dominant norms because they

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did not want to fit in.

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Chapter 2 : Exclusion based on social status or identity - GSDRC

group belonging, and perception of group exclusion to racial/ethnic identity in multiracial Japanese European Americans. Results indicate that physical appearance and so-

Peri Pamir Introduction The subject of nationalism is extremely complex, not the least because of the many different sources and manifestations of the phenomenon. This paper will deal essentially with certain contemporary forms of nationalism which have emerged or intensified in Europe and the former Soviet Union during the s. In order to place this discussion in perspective, a brief background of the historical experience is provided at the outset as well as a consideration of some of the basic concepts relating to this phenomenon. As the ensuing discussion will show, it is almost impossible to come up with a uniform definition of nationalism. In its historical context, it is an ideological movement aimed at attaining and maintaining the identity, unity through social cohesion and autonomy through national self-determination of a "nation," or a peoples united under a "national" banner Smith, In other words, it is the most potent ideology in nation state building and consolidation. However, as we will seek to illustrate, nationalism, particularly in the contemporary era, has also been a vehicle for disaffected ethnic or cultural communities to voice their dissatisfaction with the status quo. The sources of discontent may be related to a variety of factors such as denial of cultural identity, political discrimination, repression, or economic deprivation. In these cases, it is a movement of minority groups which springs up in reaction to the policies or performance of the central state. At other times, it is a counter-reaction, either on the part of the political authorities, or of threatened social groups, in response to the political authorities, and therefore embodies different objectives. But in most cases, the central state, whether directly or indirectly, plays a key role in manipulating or being the target of nationalist sentiments. Hence, in this paper, nationalism has a broad meaning ranging from being the defining ideology of political movements seeking some form of autonomy or independent statehood; of groups striving to achieve or to improve their cultural, political, social and economic rights within a given state; of protest movements on the part of communities threatened by either state policies or by other social groups; to the core ideology employed by the state to galvanize public support for its policies or to reaffirm its legitimacy. The typology offered attempts to distinguish between these various contemporary manifestations of nationalist sentiment and discusses their impact on democracy as a means of distinguishing between the progressive and reactionary forms of nationalism. Historical and Conceptual Background The historical paradoxes of nationalism To understand the contemporary forms of nationalism, it is useful to keep in mind the paradoxical goals which this ideology has served in the historical process of nation state building. Eighteenth and nineteenth century European nationalism was a unifying force which brought together people of diverse backgrounds at the price of subordinating their ethnic identities to the larger territorial unit dominated by the secular state. The background to this evolution went back to the emergence of the secular state following the decline of the feudal and the rise of the industrial system, when effective power shifted from the unity of Church and State to that of Nation and State. Consequently, ethnic loyalties, which sometimes transcended the boundaries of these states, were seen to be subversive and every attempt was made to suppress them. The dominant ideology became that of nationalism, which idealized the secular state and deprecated the maintenance of any linguistic, religious or other sentiments that might conflict with loyalty to it. Nationalism became synonymous with patriotism Richmond, A similar trend followed the creation of nation states after the collapse of the multinational Russian, Austro-Hungarian and Ottoman empires in the aftermath of World War I. In the Balkans, in particular, nation states were created often with little or no regard for the rights and aspirations of the substantial ethnic groups trapped within their borders. The principle of state sovereignty, which evolved from the legitimization of national self determination made these new nation states as unsympathetic to demands for self determination from dissatisfied groups within their jurisdiction as were the Romanov, Habsburg and Ottoman rulers to the national claims that were advanced against their rule in the 19th century.

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The aftermath of the decolonization process and the creation of nation states in Asia, Africa, the Caribbean and the Pacific after followed a similar pattern. Those states which achieved their independence through the principle of self determination held the view that a broader definition of the concept could become counterproductive. Hence the paradoxical qualities of nationalism in its modern historical expression reside in the fact that it has served several conflicting purposes. It has acted as the principal ideology which enabled nations to seek self determination and political statehood. It also provided the subsequently created states with the ideological justification for holding "the nation" together. And third, it has enabled dissatisfied minority or ethnic groups within the nation states to challenge state authority by questioning its claim to legitimacy which, in a democratic system, formally rests on the doctrine of self determination and popular sovereignty. Hence, nationalism, in this sense, has ironically contributed to the formation, and survival as well as to the dismemberment of nation states. The relationship between each of these concepts as they relate to nationalism are discussed below. Self determination, national sovereignty and international responsibility

The concept of self determination, as articulated in the Charter of the United Nations Art. Consequently, the principle of territorial integrity and respect for existing frontiers or the preservation of the unitary state as a major factor of international stability predominated over the right to self determination where this implied the dismemberment of existing states and secession. However, advances in the field of democracy and fundamental freedoms over the last decades, accompanied by the growing consensus that the use of force is neither desirable nor effective in stifling aspirations for self determination, have led to situations where conflicts between the concept of self determination and the unitary state have become increasingly more difficult to resolve. The experience of the Kurds, the Slovenes, the Croats and the Bosnians has demonstrated that separatist pressures can no longer be regarded as strictly internal affairs, especially since the resistance to their struggle has had the effect of invalidating the fundamental assumption linking territorial inviolability - and, implicitly, the denial of self determination - to international peace and stability. Consequently, the human rights performance of a state, including its treatment of its minorities, is steadily becoming a matter of legitimate international concern. Embodied in this attitude is the developing consensus, strengthened since the Gulf war experience, that state sovereignty can no longer provide governments immunity in cases of violations of human rights, particularly in its repression of its minorities. Another related issue is the changed world environment since the end of the cold war in Europe. Whereas before the cause of ethnic minorities was often exploited by the superpowers or their allies as a way of obtaining geopolitical leverage e. While this may be the case, there is also much confusion as to who has right to self determination, where the limits of national sovereignty and unity lie, and whether and when the territorial integrity of nation states should remain unconditionally unchallenged. What are the main overriding criteria for self determination and independent statehood? Are there any legal distinctions between the rights of those minorities which belong to a group which already has a state e. Does the right to self determination include the right to secession and independent statehood? When should the international community recognize the rights of a peoples to decide on its own international status, and when should the territorial unity of the nation state be protected as reaffirmed in the Helsinki Final Act? Nations and nation states It would appear then that the drive for self determination, which has acted as the principal inspiration for many modern day nationalist movements, challenges the legitimacy of the state by placing in question its claim to represent the popular will of the nation. We will now turn to the dynamic between the nation and the state as a means of understanding the basis for what is broadly known as ethno-nationalism. Part of the confusion concerning the nature of the relationship between nation and state arises from the different sometimes overlapping meanings ascribed to the former concept depending on the particular context, which are briefly enumerated below: Given these definitions, a "nation or multi-national nation state" can connote: The nationalist belief, as expressed by Guiseppe Mazzini in the 19th century, maintained that every nation each particular ethno-linguistic group had the right to form its own state, and that there should be only one state for each nation. This claim has been historically impractical since, by current accounting, there exist practically no ethno-linguistically homogeneous nations. The territorial distribution of the human race is older

than the idea of ethnic-linguistic nation-states and therefore does not correspond to it. Development in the modern world economy, because it generates vast population movements, constantly undermines ethnic-linguistic homogeneity. Multi-ethnicity and plurilinguality are quite unavoidable, except temporarily by mass exclusion, forcible assimilation, mass expulsion or genocide - in short, by coercion Hobsbawm, In reality, therefore, the definitions are not so clear cut as states are generally multinational and hence, rarely homogeneous and nations are quite often polyethnic. Nationalism in the Contemporary Era A number of contemporary developments, one pertaining to the European continent and the former Soviet Union, the other occurring on a world scale but affecting Europe closely, provide some basis for our understanding of the resurgence of nationalism in modern times. Expressing itself in the form of nationalist or self determination movements, notably in the Balkans and in several republics of the former Soviet Union, these groups have been seeking protection of minority rights, territorial autonomy or sovereign statehood. It is interesting to note that both trends have had the effect of challenging state sovereignty, though the tendency towards fragmentation - or the weakening or collapse of central political authority - has also delivered a direct blow to the concept of the territorial integrity of the nation state. The other development has its origins in the increase in international migration as a result of global economic and political developments. Over the last decade or so, Europe has become a main destination for people fleeing economic and political distress, traditionally from the South but increasingly from Eastern Europe. This development, in turn, has created fertile ground for the emergence of xenophobic right-wing groups in Western Europe which are exploiting economic discontent to justify hostility to "outsiders" perceived as competing for limited resources. As we will see later, the xenophobic reaction is not confined to Western Europe, but has come to the fore as a platform of protest in the economically unstable former socialist societies as well. Contemporary forms of nationalism: Because of the diversity of the conditions, it is manifested in many different forms which makes it difficult to draw clear distinctions between them. Nevertheless, to the extent possible, the following analysis will concentrate on three broad - and sometimes overlapping - contemporary varieties, namely, state nationalism, ethno-nationalism and, finally, what we call "protest" nationalism, encompassing both right-wing nationalist movements in Europe and the former Soviet Union as well as the phenomenon of religious fundamentalism. Given the background of the preceding section, which has sought to establish the relationship between certain key concepts, we will try to show that in each case nationalism is a reaction to something which is directly or indirectly related to the policy or the performance of the state. State nationalism In a practice widely resorted to by governments, state nationalism embraces the nation as a whole, thus transcending ethnic distinctions. It is the creation of mass public sentiment in favor of the state and is used by the latter to mobilize popular support for its policies most prominently in wartime or to reaffirm its legitimacy. State nationalism can be expressed in a multitude of ways. Most prominently, it is an instrument wielded in the process of nation state building where the state is created and sustained around the concept and the glorification of the nation e. It can also allude to state manipulation of nationalist ideology to promote unity against external opposition e. Externally, it can refer to policies aimed at extending the territory of the state into areas which the state claims as belonging to its nation e. Internally, one could describe as nationalist actions taken by the state against specific groups or individuals amounting to a denial of cultural pluralism and justified on grounds of the anti- or un-national "unpatriotic" character of those groups or individuals e. Ethnicity and Ethno-nationalism 6 Although no common definition of ethnicity exists, it is generally described as the awareness on the part of a particular community of having a separate identity on the basis of common history, race, language, religion, culture and territory. Where that community constitutes a minority, which is often the case, ethnicity is also used synonymously with minority or identity groups, which is sometimes also loosely extended to migrant or refugee communities. Most ethnic groups are oriented towards recognition and expression of their cultural identity and the protection of their rights as a group to share in the benefits of the state in which they live. An increasing number, however, are seeking various forms of political recognition or autonomy. Irrespective of the regions involved, the complaints appear to be the same: Broadly speaking, therefore, ethnicity becomes a

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form of nationalism when it assumes a political and often territorial dimension that challenges the status quo, and, in some cases, the legitimacy and stability of the state in question by becoming a catalyst for intra- or inter-state conflict. Some would argue that the most dynamic ingredient of nationalism is ethnicity; indeed, that nationalism is in essence the political expression of ethnicity. It is clear that ethnic divisions have existed since time immemorial. Conflicts or tensions have been present even when apparently latent and grievances nursed for generations. What concerns us here are the factors which have given rise to contemporary ethno-nationalism, some of which are enumerated below. At the national level, the resurgence of ethno-nationalism can be sought in the failure or inability of the modern nation state to serve the national community and to meet the needs of its minority populations in terms of an equitable distribution of resources and opportunities. Economic deprivation and disparity, as witnessed in numerous cases, has often acted as a powerful catalyst igniting the flame of nationalist revolt and in crystallizing a sense of ethnic identity. Not only does the denial of cultural and political rights and the lack of active power-sharing for minority groups through constitutional arrangements fail to close the poverty gap, but this failure combines, in some cases, with frustration over the slow development of democratic forms of government - a combination that helps to explain some of the political bases for ethnic resurgence. Furthermore, the tendency of the modern nation state to resort to political discrimination, repressive action etc. Such actions invariably result in strengthening aspirations for separate ethno-national identity. A related consequence of state policies also resulting in ethno-nationalism happens when migrant communities fleeing ethnic, political and economic victimization settle in the more industrialized societies and create new hybrid cultural identities distinct from the society in which they have settled. The growing hostility to their presence frequently expressed through racist rejection is leading these groups to declare their specificity and to rally around different forms of cultural or political expression. Though most Muslims in Western Europe numbering over 8 million say they want to integrate, it can be argued that it is the enmity and coldness of the native European populations which push them to assert their identity through religious and cultural differences. In Central and Eastern Europe, on the other hand, the principal stimulus for ethnic revival springs from the multinational and multiethnic composition of most of the societies in the region. Such reactions have invariably sprung from or led to repressive government policies, thereby periodically creating serious tensions between the states or communities concerned. In addition, almost all the countries harbor revisionist claims against one another. However, although such tensions have occasionally strained inter-state relations since World War II, they have never jeopardized national and regional stability to the extent witnessed since the collapse of the socialist state system, the war in Bosnia being its most tragic illustration. The situation in the former Soviet Union is analogous, demonstrated most dramatically by the liberation struggle of the Chechen people and the inter-ethnic conflicts within the Transcaucasian republics. Several reasons are ascribed to this development, some of which are outlined below. The "deep freeze" effect: Others claim that it is the disintegration of central power and not the strength of national feeling that has forced certain republics, such as Kazakhstan and Macedonia which did not previously dream of separation, to assert their independence as a means of self-preservation. Or, stated differently, nationalism, in this case, becomes a means of filling the political void left by the rapid breakdown of central political authority, or of retrospectively celebrating new-found statehood. The seeming inability of the nation state to satisfy the demands of ethno-cultural minorities and the lack of an accepted international premise for the recognition of self-determination as in the case of Chechnya no doubt constitute additional reasons for the eruption of ethnic tensions in the region.

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Chapter 3 : The New Countryside?: Ethnicity, Nation and Exclusion in Contemporary Rural Britain, Neal, A

That is, for various reasons (e.g. personal, economic), immigrants may choose to deny their ethnicity, and in doing so, deny their belonging to a certain group or home, as they strive for ethnic separation, rather than belonging.

This is partly because the subject remains taboo in many countries and as a result, the data that could support such analyses are often lacking. However, some studies, on exclusion in Latin America for example, have shown that certain racial groups experience considerable disadvantages in terms of access to schooling, formal sector jobs and remuneration. Their lower labour market earnings result in disproportionately high poverty levels. Ideology and Lived Experience. *Journal of Latin American Studies*, 37, How do people live the process of racial-cultural mixture? By adopting an approach that focuses on the everyday, this paper emphasises the ways in which mestizaje mixture as a lived process involves the maintenance of enduring spaces for racial-cultural difference alongside spaces of sameness and homogeneity. In so doing, it highlights the way in which notions of inclusion and exclusion in processes of mixture are intertwined and challenges essentialist notions of identity. *Thinking Race, Thinking Development. Third World Quarterly*, 23 3 , “ The discussion of race in development is traditionally taboo: This article challenges the dominant stance on development. It argues that the silence on race masks and marks its centrality to the development project. The politics of race in development deserves consideration. Race is a socio-historical construct, which operates both as an aspect of identity and as an organising principle of social structure. Development is increasingly identified as a project of Western capitalism. It cannot be separated from the wider context of Western-inspired global capitalism and the geopolitical interests of dominant states. *Journal of Latin American Studies*, 37 02 , “ Why is the landscape of citizenship so uneven across Latin America? Latin America exhibits high degrees of racial inequality and discrimination against Afro-Latinos and indigenous populations, despite constitutional and statutory measures prohibiting racial discrimination. The multicultural reforms of the 1990s and 2000s, which brought many collective rights to indigenous groups have not, however, had the same impact on Afro-Latinos. This can have important implications for poverty and wellbeing. Ethnic as well as racial exclusion can result from discriminatory institutional rules, as well as social attitudes and practices. This discrimination is particularly problematic when it occurs in public sector organisations, which are responsible for public service provisioning. Creating genuine structures of social inclusion in such contexts is particularly challenging. How has ethnic mobilisation and confrontation manifested itself in multi-ethnic Nigeria? What efforts have been made to address it? Ethnic mobilisation remains resilient in the face of repeated efforts at political engineering and nation-building. In the following paper, the three main aspects of cultural inequality are defined as: Cultural status inequalities are particularly prone to group mobilisation and violence because of their inherent link with group identity. What is the relationship between cultural status and group mobilisation? This paper analyses this relationship within the broader framework of horizontal inequalities “ that is, inequalities between culturally defined groups. The most dangerous situations exist where all three dimensions of horizontal inequality “ socioeconomic, political and cultural “ run in the same direction. *Defining and Measuring Cultural Exclusion*, Paris. How can a strengthening of cultural life contribute to social inclusion and participation? This paper looks at three geographically diverse consultations on cultural inclusion to identify the key cultural rights priorities for communities worldwide. On an organisational and individual level, they need to examine their own cultural assumptions and power dynamics. Gender and Cultural Change: This accusation can obstruct efforts to tackle gender inequality. Yet ideas in development are disproportionately influenced by richer countries. This paper addresses this problem by examining culture and the origin of cultural norms. Awareness of power dynamics and willingness to tackle gender stereotypes can be effective in challenging cultural norms. On social exclusion and inclusion of indigenous populations, see also: Religion Religion-related exclusion can come in two forms. The second is the exclusion of people from the wider legal, economic and political rights available more generally on the grounds of their religion or

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religious identity. An additional important dimension is the exclusion by a religious group of its own members from certain religious practices. In India, the practice of untouchability which excludes dalits from Hindu temples is highlighted by the paper below as an example of this. Inclusion and Exclusion in South Asia: The Role of Religion. United Nations Development Programme. What forms of exclusion related to religion occur in South Asia and how can these be addressed? This paper examines the role of religion in inclusion and exclusion in India, Pakistan and Bangladesh. A South Asian society with a secular state such as India is most likely to be inclusive or to have potential for inclusion. Conversely, a society without a secular state such as Pakistan or Bangladesh has much greater potential for exclusion. Youth exclusion is particularly widespread in countries with rigid and conservative power structures, which exclude them and other marginalised groups in society. For example, young people in the Middle East often see their governments as unelected, unaccountable, corrupt and providing no legitimate outlet for youth discontent. Therefore, it is the intersection of youth with other dimensions of disadvantage that makes social exclusion a useful framework for analysis. Youth Exclusion in Syria: Social, Economic and Institutional Dimensions. Middle East Youth Initiative. What factors contribute to the economic exclusion of young Syrians, and how do these factors interact? This paper examines economic, social and institutional dimensions of youth exclusion in Syria. Findings suggest that a combination of factors contributes to economic exclusion, with multiple risk factors having a cumulative impact towards youth exclusion. How can children be included in the millennium agenda? Meeting the MDGs and the broader aims of the Millennium Declaration would transform the lives of millions of children: However, with the MDGs focused on national averages, children in marginalized communities risk missing out on essential services such as health care, education and protection. This paper discusses the root causes of the exclusion and invisibility of some children, and how the MDGs can be met so that they are included and protected. IDS Bulletin, 40 4 , What is the connection between caste and health status in India? Particularly in the nutrition domain, lower caste children have significantly lower indicators of health and wellbeing. Proactively inclusive measures are needed to reverse current trends, beginning with antipoverty and education programmes. Equally necessary is a major campaign to raise awareness among rural people, including the scheduled castes SC and scheduled tribes ST , encouraging them to access healthcare services. They can face multi-dimensional disadvantages including lack of assets, isolation and physical infirmity. These are closely related to the processes and institutional arrangements that exclude them from full participation in the economic, social and political life of their communities. These include the discriminatory laws and practices of governments and the negative attitudes and discriminatory practices of family members, healthcare providers and employers. Age-based prejudice isolates older people from consultation and decision-making processes at family, community and national levels, and can lead to the denial of services and support on the grounds of age. For a synthesis of recent evidence on the rights of the elderly and the practical implications for social exclusion and aid, see the following GSDRC topic guide: See in particular the section on the human rights of the elderly. The Mark of a Noble Society: Human Rights and Older People. What barriers do older people face in having their predicaments acknowledged and their contributions supported? How can their rights be promoted and protected? There is a compelling economic as well as moral logic for including older people in global strategies to combat poverty to further human rights. This paper explores the relationship between poverty and human rights, and the barriers older people face. For a synthesis of recent evidence on the rights of persons with disabilities and the practical implications for social exclusion and aid, see the following GSDRC topic guide: See in particular the section on the human rights of persons with disabilities UN Department of Economic and Social Affairs. Disability and the Millennium Development Goals: World Report on Disability: It synthesises the evidence on how to address the barriers they face in health, rehabilitation, support and assistance, environments, education and employment. It argues that many of the barriers are avoidable, and that the disadvantages associated with disability can be overcome. Multiple, systemic interventions are needed. Chronic Poverty and Disability. Chronic Poverty Research Centre. Disabled people make up approximately 10 per cent of any population and more of those living in chronic

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poverty. The international development targets are unlikely to be met without including disabled people. There is, however, a risk the targets could cause a focus on those easiest to bring out of poverty, not those in chronic poverty. While there has been a shift towards considering disability rights in rhetoric, in many places there has been little concrete action. Existing research uses different definitions of disability and impairment, and definitions are complicated by cultural variations on what impairments cause marginalisation. Disabled people exert little influence on policy makers, are hard for researchers to reach and research methods can also exclude them.

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Chapter 4 : Ethnic group - Wikipedia

The main aim of this article was to inquire into how immigrants' sense of belonging and identification with the place where they live is influenced by their experiences of inclusion/exclusion in two multi-ethnic European cities.

BTS editors look critically at the field and introduce their next issue. The transatlantic slave trade set in motion a process through which slave, and the stigma attaching therein, were bound to Africa and Africans in European imaginations. The history of transatlantic slavery is thus powerfully entwined with: Historical campaigns against transatlantic slavery did not substantially undermine or alter this racist foundation. Key white figures in the original European anti-slavery movement condemned the slave trade and slavery as institutions yet did not regard those they sought to emancipate as their peers or equals. They also accepted—although often without much engagement—that racism was the defining factor of historical slavery. That said, most stridently argue that the situation has now changed. On the one hand, we have the use of transatlantic slavery as the historical comparator for contemporary forms of injustice, exclusion, abuse and violence that in fact bear little or no resemblance to transatlantic slavery. While these cases are frequently connected to racism, they do not necessarily arise directly from antiblackness. But in sharp contrast to transatlantic slaves, they actively sought work abroad, and it is frequently fear of deportation that prevents them from quitting or escaping. I, too, live in the time of slavery, by which I mean I am living in the future created by it. It is the ongoing crisis of citizenship. One approach to this double distortion of the history could come from a division of political labour. This would focus on the structures that allow those forms of abuse commonly yet falsely equated with transatlantic slavery to continue. The former could give a nod to the continuing facts of racism and white supremacy, while the latter could note the precarity of many groups of workers and migrants in an increasingly neo-liberal world order. This would leave each set of activists free to pursue the distinct projects that they hope will cumulatively add up to a full political transformation. Upcoming articles Our opening essays by Charles W. Khalil Saucier and Tryon Woods are all concerned with the fact that transatlantic slavery was fundamental to the creation of white supremacy as a system of domination. Ana Lucia Araujo then considers the future created by racial slavery in Brazil, a context very different from the US in the sense that its post-emancipation history does not include formal, legal racial segregation. The theme of whiteness is considered further by Cecily Jones, who examines gender in the relationship between slavery and race in the British Caribbean historically and today. Our articles reveal the complex and often contradictory relationships between the economic and the political, and question the policy prescriptions of organisations like Walk Free. She shows that such methods of repression can be adopted and adapted by states with very different histories to control and restrict the populations they deem unentitled to, and incapable of exercising, freedom. Arthur Scarritt traces the connections between colonialism, racism and dispossession in the context of Peru, while Jillian Marsh highlights the historical and ongoing processes of dispossession of indigenous Australians that were set in motion by colonisation. We conclude this series with a piece from Gurminder Bhambra and John Holmwood that critiques the policy recommendations of individuals blind to the connections between slavery, past colonialism, and the present that we currently inhabit. Only reparations, they argue, will enable a social democratic solution to the problems continuing from the legacies of colonialism, enslavement, and dispossession. Multiple systems of domination are at play in shaping the social and global order, and we are not fool enough to imagine that the intractable analytical and political problems this presents can be resolved by a handful of short commentaries. She has a longstanding research interest in work and economic life, which she has explored through studies of employment relations in the privatized utilities, as well as through research on prostitution and on sex tourism. His research focuses upon slavery and abolition, human mobility and human rights, repairing historical wrongs, and the history and politics of sub-Saharan Africa. You can follow him on twitter at joelquirk.