

INTERNATIONAL SOCIOLOGICAL ASSOCIATION

<http://www.isa-sociology.org/>.

Research Committee on Racism, Nationalism and Ethnic Relations

RC05 NEWSLETTER

4th Newsletter-December 2012

Editorial

The year 2012 is heading towards its end, and we are glad to have received some interesting contributions to this DECEMBER newsletter.

Ulrike attended the conference in Buenos Aires and was impressed by the political and visionary passion as well as intellectual depth of Argentinian sociology. A rather disappearing phenomenon in 21st century sociology elsewhere.

Ann Dennis , Natividad Gutiérrez Chong and Claudia Villagrán Muñoz present reports on some aspects of our RC05 sessions in this newsletter.

The meeting in Buenos Aires precipitated an interesting discussion by board members about our capacity to publish a bi/multilingual Newsletter. There was overwhelming support that this should be an aim, however, there was recognition also that to do this properly requires resources which are not available currently. Some members felt that papers written in a language other than English should include a synopsis in English. Do we ask authors or volunteers to provide translations or should this be done formally by translators? Should we expect that papers written in English include a synopsis written in another language? These are complex issues that speak to the symbolic significance of English and which are not readily resolved. We would like to invite members to contribute to this discussion and believe that the issues invoked by this debate are core to the concerns and interests of RC05 and would like to include contributions in the first 2013 Newsletter.

Despite the limited financial resources available for formal translations and the on-going debate on this issue, we include a contribution written in Spanish. This report refers to the bilingual session Ulrike and Natividad co-organised, and the Spanish panel organised by Natividad concerning the resurgence of ethnicity in Argentina, Chile, El Salvador and Uruguay after a long denial of indigenous existence.

Sociologists are a very diverse group and many of us speak English as a second or third language. In his report Scott Poynting illustrates the spread of membership across the globe. Despite this we often take for granted that our academic communication is based on English as its *lingua franca*.

In previous issues of the Newsletter, Norma Romm and others have tried to spark a critical discussion of whiteness and to bring in another view on 'race relations'. Prompted by Norma's most recent invitation to keep this conversation going, we include a paper by Michael Banton,

MB, University of Britsol (UK, a past president of RC05, who has been struggling with the notion of race and ethnicity for a long time.

Our Newsletter needs to be published at least twice each year to comply with ISA requirements. We welcome contributions on the themes already discussed (whiteness and bi/multilingualism) as well as any other topics of interest. Our aim is to circulate the fist Newsletter for 2013 in May. Please contact us if you have any ideas on the Newsletter.

On a personal note, Ulrike M Vieten is moving next to the University of Sheffield, starting a new job in January 2013.

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The President's address

Dear Friends

The meeting of the ISA Forum in Buenos Aires in August 2012 – which also served as RC05's midterm meeting- now seems a long time ago, but I would like to take this opportunity to thank the organizers from ISA and the two co-sponsoring Latin American sociological associations, ALAS (*Asociación Latinoamericana de Sociología*) and AAS (*Asociación Argentina de Sociología*), together with organizers from the University of Buenos Aires, particularly the Faculties of Social Sciences and Economic Sciences, for their work in making this a very successful event. Near the end of the Forum we were told that over 4000 people had registered, from 90 countries.

Closer to home for RC05, I particularly want to thank **Anahi Gonzalez** and **Lucila Rotger** from the University of Buenos Aires (both graduate students in sociology), who were the liaison people whom ISA's organizing committee had asked to work with us. We were very fortunate in this choice. Prior to the Forum Anahi and I had exchanged several emails about logistics for RC05, and she found us the off- campus venue for the RC05 reception/get together when we learned, late in the day, that we couldn't hold the event on the university campus as we had planned. I'm sure that all of you who attended will agree that her suggestion was a very successful one. In addition Anahi or Lucila (and often both of them) attended all our RC05 sessions and we could count on them to deal with any technical challenges that arose and help us, when needed, with interpretation. Thank you Lucila and Anahi! We were extremely fortunate to have been working with you! As a gesture of our appreciation RC05 gave both Anahi and Lucila 4 year memberships in our Research Committee and the ISA – so we look forward to remaining in touch, and hopefully to seeing them at the next World Congress in Yokohama.

Additional thanks to our RC05 members who contributed to our successful mid-term meeting: many of our board members (and some other RC05 members) were session organizers and/or session chairs and we thank them for taking on these responsibilities. Of course I also want to thank all those who presented papers and who participated in our sessions. Elsewhere in the Newsletter is a more complete report on the RC05 meeting.

Your board is reflecting on a possible theme for the RC05 sessions within the ISA theme of 'Facing an Unequal World' for the World Congress in Yokohama, Japan, July 13-19, 2014. Clearly the 'inequality' of the ISA theme is very salient for our RC, and will be reflected in our own focus at the World Congress.

In January 2013, there will be an invitation to RC05 members to propose sessions. Once we have identified the sessions RC05 is proposing (and the number we can offer is limited by the size of our membership, there will be a call for papers, later in 2013 – and then we will await the abstracts you will propose for papers. Subsequently there will be an opportunity to apply for our unfortunately very limited travel funds.

Within RC05 we clearly have diverging views about 'race' and 'ethnicity', a divergence that also exists more generally among sociologists. In the October 2011 issue of this newsletter the editors launched a theme for dialogue on 'the significance of interrogating Whiteness' which they are encouraging our members to take up.

On the other hand, in this issue of the newsletter, one of RC05's past presidents, Michael Banton, presents excerpts from a seminar paper he recently delivered, in which he challenges the retention, in scientific (as against popular) language, of the terms 'race' and 'ethnie'/'ethnicity': by extension I assume he is challenging the concepts (or at least some of

the concepts) to which these expressions refer (no doubt including 'Whiteness', although he doesn't refer to it explicitly. I hope that in this and future newsletters RC05 members from all parts of the world will participate in discussion around these issues.

I look forward to our continuing dialogues – I am myself reflecting on my own reactions both to these questions and to others that were raised in the papers presented in Buenos Aires.

And I hope to see many of you in Yokohama, which will be one opportunity for continuing our discussions.

Ann Denis,
President

Report of the RC05 mid-term meeting and the business meeting at the

*The Second ISA Forum of Sociology Social Justice and
Democratization, Buenos Aires, Argentina August 1-4 2012*

Report on the RC05 mid-term meeting on ‘Constructions of Contemporary Racisms, Social Inclusion and Democratization’ at Buenos Aires, Argentina, August 1-4, 2012.

RC05 held its mid-term meeting as part of the 2nd ISA Forum on ‘Social Justice and Democratization’: we had a very full program, thanks to the enthusiastic proposals of papers coupled with the size of our membership, our fruitful experiences in the co-organizing of sessions and ISA’s willingness to allow large RCs to increase slightly the number of sessions they were allocated. We ran sessions non-stop from August 1 at 9:00, when RC sessions within the Forum could begin to August 4 at 17:45, when we had to end the final RC05 session at the end of the RC slots at the Forum – and we had an off-site reception/get together starting at 21h30 on August 2, with some people arriving after the last Open Forum session ended at 21h45 that evening.

In addition to our business meeting we had 13 RC05 sessions and 7 sessions jointly with other RCs or WGs. Although we tried to schedule only one session in each time slot, there were only 18 slots available so in three cases unfortunately there were concurrently a session and a joint session. The last morning coincided with the unavailability of the subway, which reduced attendance at the 9:00 session that day, since some people had to make alternative transportation arrangements. I am very pleased to report, however, that attendance was otherwise very good at our sessions, and almost all the presenters listed in the printed program (and on the ISA Forum Web site) were able to attend. Furthermore, about half of our sessions were bilingual (English and Spanish) or exclusively in Spanish: in two all the presentations were in Spanish, while the others included one or more presentations in Spanish. Where requested the chair or members of the audience provided informal interpretation. Rather than only have unilingual sessions we had decided, as the abstract proposals came in, to incorporate Spanish proposals within the sessions to which they were submitted (or where they fitted well), regardless of the language of the session description.

Full details of the program (including a list of all the scheduled presentations) is available at: <http://www.isa-sociology.org/buenos-aires-2012/> Videos of the Plenary Sessions and the plenary Open Forum sessions, which included presentations by Latin American scholars about aspects of social justice and democratization in Latin America – and the ensuing discussions - are available at the same site. For those who did not attend, this material can give you a taste of the richness of the Forum.

Inevitably there were some disappointments and frustrations. While it was wonderful to have all the sessions of the Forum in a central location in Buenos Aires and in close proximity to each other, there was literally, for a large and active RC such as ours, only half an hour for lunch and no time, until 21h45, for dinner, if one wanted to take advantage of all the RC and plenary sessions which were available – in short it was an intellectual (and physical) endurance test! I had hoped there would be fewer plenary (and Open Forum) sessions and thus more time for informal chatting (and perhaps eating). Additionally the meeting rooms were unfortunately not available for continuing discussions after the RC sessions officially ended. And, while on the one hand it was very pleasant to go to a nearby part of the city for our RC05 get together (thank you very much Anahi!), it would also have been pleasant to be able to hold it immediately after our business meeting, and in conjunction with lunch that day. Also a number of us found the party at the end of the Forum was a disappointment – between the noise and the lack of light another opportunity for informal chatting was thwarted.

Overall I learned a great deal at the Forum, especially in the RC05 sessions. I was struck by the quality of the presentations, by the self restraint of our presenters (who respected their

time allocations – thank you very much!) and by the diversity of the topics addressed: in many cases I was challenged to reflect on topics to which I had not necessarily given much thought previously. In some cases there was lots of time for thoughtful discussion, while in others the number of papers being presented precluded much discussion, unfortunately. Hopefully, especially in those cases, exchanges occurred outside the formal sessions.

Although I know I did not understand all the nuances of the presentations in Spanish, I was pleased to discover that I could follow the main arguments – often thanks to the clarity of the presentation and the use of Power Point (and helped, I trust, by the Spanish classes I had taken as preparation for attending the Forum). I hope that the English language presentations were as accessible to those for whom English is a second language. I was particularly pleased by the number of presentations about Latin America that were submitted, even though RC05 remains sadly lacking in Latin American (especially Argentinian) members: probably the themes of some of our sessions (thanks to session organizers for suggesting them), coupled with the joint sponsorship of the Forum by ALAS and AAS contributed to the number of proposals we received. I think that our practices in Argentina constitute baby steps towards RC05 being more sensitive to linguistic diversity, and I hope we can build on this.

Suggestions about how we can improve our next RC05 conference are always welcome – please do not hesitate to share them with me – adenis@uottawa.ca

Ann Denis
RC05 Programme Coordinator

Report on the Business Meeting held by RC05 in Buenos Aires at the ISA Forum, at 12:30 on August 2, 2012

Unfortunately the flight of our recording secretary, Sirma Bilge, was badly delayed due to bad weather, so she was unable to attend the meeting and take minutes. What follows is a summary, prepared from memory.

An estimated number of 20 RC05 members attended this information meeting.

There was a brief report on the mid-term meeting (which is discussed elsewhere in this newsletter), on membership (now updated in a report in this newsletter- which includes the country breakdown of membership requested at the Business meeting), and, informally on finance. Those responsible for the organization of the Forum were warmly thanked, particularly our two liaison designates at the Forum from the University of Buenos Aires - Anahi Gonzalez and Lucila Rotger. In recognition of their contributions, each is given a 4 year membership in ISA and RC05.

Members were invited (either individually or in collaboration) to take up *Sociopedia's* invitation to write an entry about 'Racism, Nationalism and Ethnic Relations'. Peter Ratcliffe, who has already prepared an article for *Sociopedia*, shared with us the process he had experienced in writing for this refereed publication.

Mohammed Bamyeh, the new editor, *International Sociology Review of Books* had also invited RC05 members to make proposals for themes, debates, or materials of particular interest that they would like ISRB to highlight. His message reminded our members that *ISRB* reviews books, but also regional or local debates, as well as non-book materials (audio-visual materials, blogs, zines, etc.) that could be of interest to an international community of sociologists, and is *especially* interested in reviews of materials available in languages other than English.

Despite the fact that RC05 invested as much of its own funds in travel grants as the amount allocated to us by ISA for travel grants, we were only able to fund a small proportion of the requests received from RC05 members. As reported in the last newsletter, for the Forum we gave priority to requests from Latin American students and junior colleagues – and only for travel (not accommodation or subsistence) and, in some cases, registration. By limiting ourselves to Latin America the costs of travel were lower, so more people could be funded. Nevertheless many deserving applicants could unfortunately not be funded. Assuming the same rationale is used in the future, the region to which priority is given would shift with the venue of the conference.

The other main cost for the Buenos Aires meetings was the cost of our reception/get together, which is an important occasion for our members to chat and get to know each other better. Although some funding of translations from /to Spanish had been a possibility (if abstracts were submitted in advance) and this might have entailed costs (which had been budgeted), there were no such requests. Similarly, due to the electronic submission process for abstracts, in the end I did not need to pay for administrative assistance for organizing the program (which had also been budgeted).

At the moment RC05 is in a healthy financial situation, due to modest expenditures during the past 6 years. It was suggested at the business meeting that the Board therefore explore future expenditures that could enhance our activities – possibilities discussed included: paying for some translation from/to Japanese for the next World Congress, modestly funding a RC05 prize, funding the costs of a publication preparation, and of course also funding travel, organizational and other costs related to our meeting in Yokohama, and perhaps for a small mid-term meeting in 2013.

RC05 has agreed to co-sponsor (at no cost) a conference or workshop in Suriname in 2013 on multiculturalism, interethnic relations and migration. The event is being planned to mark the tenth anniversary of a partnership between the International Institute of Social Sciences at Erasmus University in the Netherlands with the F.H.R. Lim A Po Institute for Social Studies in Suriname and will focus on a topic that is relevant to Surinamese society (which is highly multicultural) as well as an important governance issue. We will provide more information as this becomes available.

The possibility of RC05 holding a small mid-term conference in 2013 on the European continent, in conjunction with another sociological association, is being explored. RC05 has been revising its statutes in order to ensure conformity with current ISA regulations and norms. Although the changes required are not major, the work is somewhat exacting. The Board has discussed a draft, and once the resulting document has been approved by the Board, it will be circulated for approval by RC05 members. Throughout the process we are in consultation with the ISA in order to ensure that, in making any changes, we remain in conformity.

Members were invited to attend the RC05 get together which was being held away from the University that evening, and were given directions, should they wish to go there independently. Ahani and Lucila would take RC05 members by subway near the end of the last evening session of the Forum (a meeting place and time were identified). The meeting was adjourned.

Ann Denis, President of RC05

Report from the Membership Secretary

At 6 November 2012, we had 191 members ‘in good standing’, in ISA’s terminology. That is 7 members more than October 2011: roughly a 4% increase over the year, and 13 members more than at July 2010, or a 7% increase since then.

Approximately 58% of our members are women, and 42% men as best I can work out; the ISA does not record members’ gender on its database.

We have members from 44 different countries. These are distributed as follows:

USA	31
Australia	23
Canada	18
UK	16

Japan	12
India	8
South Africa	8
Mexico	7
Sweden	6
Germany	5
Turkey	5
Brazil	4
Cyprus	4
Netherlands	4
Russia	4
Spain	4
Czech Republic	3
Finland	3
Israel	3
Norway	3
Singapore	3
Argentina	2
Austria	2
Belgium	2
Colombia	2
France	2
Italy	2
Malaysia	2
Poland	2
Portugal	2
Taiwan	2
Afghanistan	1
Bangladesh	1
Bosnia	1
Ecuador	1
Ireland	1
Korea	1
Lebanon	1
Namibia	1
New Zealand	1
Nigeria	1
Paraguay	1
Philippines	1
Ukraine	1

Those of you who bother to add this up will see that it comes to 207 members. The count by country includes some unfinancial members, and a couple of associate members (RC05 members who are not ISA members).

Scott Poynting

Membership secretary

**Natividad Gutiérrez Chong y Claudia Villagrán Muñoz reporting on
Spanish and bi-lingual sessions**

¿CUÁL SERÍA EL ROL DIGNIFICADOR ACTUAL DE LA SOCIOLOGÍA CON LOS PUEBLOS INDÍGENAS EMPODERADOS DE LATINOAMERICA?

Cuestionamiento surgido al alero de la Mesa G del RC05: Memoria Indígena ¿otra dimensión de las luchas políticas actuales de los pueblos originarios de Latinoamérica? La cual contó con ponentes de Argentina, Chile, México y Alemania.

Natividad Gutiérrez Chong y Claudia Villagrán Muñoz

“Si las ciencias sociales y humanidades no sirven para dignificar a las personas salen sobrando”. Una frase potente e inquisitiva, que fue formulada por Dora Barrancos (CONICET, Argentina), en la plenaria sobre Derechos Humanos y Género del Forum ISA de Buenos Aires, desarrollado en agosto último en la capital argentina.

Una afirmación que, además, puede resumir el ánimo que imperó en las discusiones de este encuentro del ISA, el primero efectuado en Latinoamérica desde 1982, cruzado por la situación de crisis económica global, de movilización social mundial y de búsqueda de alternativas al modelo sociocultural, político y económico neoliberal imperante. Todo, tomando en consideración el análisis de la justicia social y la democratización en América Latina.

La mesa G del RC05: *Memoria Indígena ¿otra dimensión de las luchas políticas actuales de los pueblos originarios de Latinoamérica?* resultó el escenario propicio para revisar las estrategias de resistencia sociocultural que los pueblos originarios están implementando en la actualidad, mirando sus tradiciones, oralidades, danzas y memorias para resignificarlas en el presente.

Pero también fue el contexto donde se dio cuenta del análisis sobre alternativas al modelo socioeconómico, educativo y académico imperantes, tales como: el “buen vivir”, la “resignificación de los cuerpos como territorios de disputa”, hasta llegar a experiencias de trabajo en co-investigación, entre actores sociales indígenas (expertos en sus saberes ancestrales o intelectuales) y los académicos universitarios.

De ahí que la pregunta sobre el papel dignificador de las ciencias sociales se haga extrapolable a la labor que debería cumplir la sociología respecto a la situación y luchas actuales de los pueblos indígenas en Latinoamérica.

BREVE PARÉNTESIS: RELACIÓN ENTRE LAS CIENCIAS SOCIALES Y LOS PUEBLOS INDÍGENAS LATINOAMERICANOS

Recordemos que la conformación del estado nacional en América Latina se pensó sobre la base de un modelo de nacionalismo homogéneo, cimentado en una hegemonía monoétnica (Roitman, 1996)¹ compuesta por criollos y/o mestizos, que le daría estabilidad y gobernabilidad a los nacientes países de la región.

¹ Roitman, M. (1996). “Formas de Estado y Democracia Multiétnica en América Latina”. En *Democracia y Estado Multiétnico en América Latina*. González Casanova, P. y Roitman, M. Coordinadores. México: La Jornada Ediciones, Ceiiich-UNAM. Pp. 37-62.

Las poblaciones originarias fueron excluidas o, en el mejor de los casos, reificadas como indígenas históricos que aportaron al mestizaje. De seguir vivos, seguían siendo obstáculo para el desarrollo de las naciones en consolidación. En este contexto, “*desde 1840 hasta las primeras décadas del siglo XX, el enfoque racista dominaría el pensamiento social latinoamericano*” (Marini, 1994:29)².

Es durante la primera mitad del siglo XX donde se produce un movimiento disímil, según el país, respecto al papel y el valor que los pueblos originarios aportaron al ámbito sociocultural e identitario de las sociedades nacionales. Proceso en el cuál las ciencias sociales tuvieron mucho que opinar, validar y escribir.

Por un lado, se puso de relieve el mestizaje sobre la base del componente indio (México, Perú, Guatemala, principalmente). El mismo que permitió el surgimiento de un movimiento cultural indigenista y la creación de políticas públicas indigenistas, con el objetivo de incorporar a los indios al desarrollo de los países, a través de la castellanización y la aculturación, prioritariamente.

Por otro lado, se exaltó la composición blanca y europeizante de la población (Uruguay, Argentina, Chile), extirpando el pasado indígena de la memoria histórica nacional, debido al genocidio y/o usurpación territorial que se perpetró contra las poblaciones originarias.

Luego, entre 1950 y 1970, el pensamiento social latinoamericano se volcará a la sociología del desarrollo y las teorías de la modernización. Lo cual “*desplazó del centro de las discusiones en Latinoamérica, desde lo cultural identitario al problema del desarrollo económico y el combate de la pobreza, consolidándose de algún modo una ‘identidad desarrollista’*” (Larraín, 2001: 112-123)³.

A propósito de la irrupción del movimiento indianista, entre las décadas del 70 y 80 del siglo pasado, con sus demandas por autonomía y descolonización de sus conocimientos, es que la antropología viró en sus cometidos, creándose un movimiento de antropología para la liberación del indio, entre cuyos principales exponentes se cuentan a Guillermo Bonfil Batalla (México) y Darcy Ribeiro (Brasil).

Cuando en 1992 se realiza una movilización continental indígena mancomunada en contra de la celebración del V centenario por el Descubrimiento de América, que ellos reivindicaron como “el genocidio del Abya Yala”⁴, la llamada reemergencia indígena latinoamericana había alcanzado altos grados de madurez organizativa, política y de estrategias de acción colectiva. A tal punto que el análisis de sus demandas y movilizaciones se abrió masivamente a disciplinas como la teoría política y la sociología, que los bautizaron como los “nuevos sujetos políticos relevantes” en la región.

El empoderamiento de los actores sociales indígenas, ahora como expertos en sus conocimientos ancestrales o como intelectuales y académicos, comenzaron a escribir

² Marini, Ruy Mauro (1994) “Las raíces del pensamiento latinoamericano”. En *La Teoría Social Latinoamericana. Los Orígenes*. Tomo I. Marini, R.M. y Millán, M. Coordinadores. Ediciones El Caballito. México.

³ Larraín, Jorge (2001) *Identidad Chilena*. Lom ediciones, Santiago, Chile.

⁴ Abya Yala es un vocablo del pueblo kuna (Panamá) para designar al continente desde la perspectiva indígena.

contundentemente sus propios análisis y resultados de investigación. Sobre tal proceso de creación y construcción de pensamiento indígena independiente profundiza el trabajo de Gutiérrez Chong (1999)⁵.

En el transcurso de los últimos veinte años, los indígenas en Latinoamérica se han transformado de *sujetos sociales objeto de investigación* a ser los *sujetos que investigan sobre su propia realidad* sociocultural, política y económica, donde el concepto de autonomía aparece como central.

De ahí nos parece pertinente preguntarnos por el papel que las ciencias sociales y la sociología poseen respecto a la dignificación de las poblaciones originarias, en momentos que los indígenas ya no son entrevistados, sino que colegas. Lo cuál fue expuesto en la Mesa G.

DIVERSAS VISIONES SOBRE LA LUCHA INDÍGENA EN LATINOAMÉRICA

El propósito de la mesa G: *Memoria Indígena ¿otra dimensión de las luchas políticas actuales de los pueblos originarios de Latinoamérica?*, convocada por Natividad Gutiérrez Chong y Claudia Villagrán Muñoz, era poner de relieve, no sólo la lucha memorial indígena, sino que también la deuda de nuestras sociedades con las poblaciones originarias.

Recordemos que la subalternidad de la existencia, luchas, acciones colectivas, organización y líderes indígena es de tal magnitud, debido a la exclusión, invisibilización, negación y olvido impuestos por parte de las sociedades nacionales latinoamericanas. Procesos que se han forjado sobre la base de la deshumanización racista, que ha impedido constante e históricamente que las demandas indígenas sean contadas, rememoradas y/o reparadas.

La convocatoria de la mesa sobre pueblos indígenas en Latinoamérica, la única del RC05 dedicada exclusivamente al tema, nos mostró una serie de expresiones de estrategias de lucha e historias de resistencia, asentadas en el pasado para mejorar su presente.

Allí, Francisca Fernández (Universidad de Santiago de Chile) nos llevó a un recorrido sobre el significado ancestral y resignificación actual de estrategias de resistencia en torno al cuerpo (que es el mensaje) y la borrachera (que era aprovechado como momento de organización) en el mundo andino.

Ella nos contó: *“el Taki Onqoy del siglo XVI, que era el canto y la danza de la enfermedad, de la región de Huamanga, Ayacucho, Perú ha sido reelaborado actualmente en como la danza de tijeras. Mientras que el rito del tinku de la zona de Macha, Potosí, Bolivia, en tanto lucha entre las dos mitades de una comunidad para restablecer el equilibrio, ha sido reconvertido en una danza que hoy ocupa un lugar central en Chile en marchas que poseen como eje diversas demandas sociales (indígenas, ambientales, educativas)”*.

Luego de su análisis, aseguró que: *“la lógica documental sigue primando a la hora de analizar al mundo indígena, dejando de lado expresiones que reflejan sus propios marcos de referencia, como la danza, la música, la oralidad, y los propios cuerpos”*.

Por su parte, Omar Castillo (Universidad de Munich), en *¿Tradiciones Modernas, modernidades tradicionales? Contrastes de la modernidad latinoamericana poscolonial*, nos

⁵ Gutiérrez Chong, Natividad (1999) *Nationalist Myths and Ethnic Identities: Indigenous Intellectuals and the Mexican State*. Nebraska University Press.

introdujo a los cuestionamientos de la modernidad reflexiva, que pone en tela de juicio, no sólo el progreso material, sino que también la violencia, la exclusión y la destrucción. Es decir, reprueba el “lado oscuro de la modernidad”, lo cual nos permite “entender y justificar las luchas indígenas en Latinoamérica”, según comentó.

Mientras tanto, Leticia Gavernet (Universidad Nacional de Córdoba) nos ofreció un análisis sobre “*Reformas constitucionales y reconocimientos de derechos de las comunidades indígenas*” en un análisis comparativos de las constituciones de Perú (1993), Argentina (1994), Ecuador (2008) y Bolivia (2009). Las dos últimas inscritas en el denominado “nuevo constitucionalismo en América Latina” y que ponen de relieve el establecimiento de un nuevo pacto político en ambas naciones sudamericanas, sobre la base del reconocimiento de la conformación plurinacional de sus sociedades. Asimismo, destacó cómo en los casos de Ecuador y Bolivia se rescata desde el mundo indígena la propuesta de Buen Vivir o Sumak Kausay (quechua) y de Vivir Bien o Suma Qamaña (aymara), respectivamente.

Un asunto que también resaltó Patricia Viera (Universidad Nacional Autónoma de México) en su trabajo: “*Küme Mongen: la Reivindicación de la lógica ancestral del Buen Vivir mapuche para habitar territorios recuperados*”. En dicho paper discutió “*la necesidad de construir y proponer nuevos proyectos de vida colectiva, dentro de otros marcos epistemológicos, aportados desde los pueblos indígenas de América del Sur*”. Ello, centrado en el análisis de cómo una comunidad mapuche, en el sur de Chile, se ha negado a establecer un modelo de plantación forestal y ha optado por construir su propio camino.

Advirtió la ponente que: “*El modelo de acumulación capitalista no garantiza, y más bien, amenaza las bases de sustentabilidad de la vida humana, con el apoyo de las políticas estatales. Por lo tanto, las propuestas alternativas que surgen desde los pueblos indígenas son, en sí, una crítica a las categorías de desarrollo impuestas desde las instituciones hegemónicas y desde sus discursos de poder*”.

En un tenor similar, Adriana Zaffaroni (Universidad Nacional de Salta) al finalizar su ponencia, recordó la voracidad que muestra el actual modelo que, por lo demás, está en decadencia. Por lo mismo, opinó, se hace preciso buscar nuevos valores, pero desde una lógica de-colonizadora de los saberes indígenas, que es como se está reconstruyendo el pasado y la memoria del pueblo Quilmes.

De hecho, en su exposición “*Diáspora y resistencia del pueblo Quilmes*” resaltó la historia no contada de este pueblo originario respecto a los atropellos sufridos y de cómo, en un trabajo desarrollado bajo la postura epistemológica de la co-investigación, tanto la comunidad Quilmes como la comunidad de académicos de la Universidad Nacional de Salta están abordando el tema del registro de la memoria oral.

REFLEXIONES FINALES: LA DEUDA DE RECIPROCIDAD

Y es aquí donde volvemos a nuestra pregunta inicial: Cuál es el papel de la sociología –y de las ciencias sociales en general- en el empoderamiento actual de los actores sociales pertenecientes a algún pueblo indígena de la región. Puesto que –a nuestro juicio- ya no hay ni puede haber cabida para los indigenismos oficiales. Al respecto la afirmación de Dora Barrancos es contundente: la dignificación de las personas debe ser central en el trabajo universitario.

Lo dijo también Michael Burawoy, presidente de ISA, en entrevista al periódico Página 12 de Buenos Aires “*Tenemos que repensar el significado de la universidad pública. El asunto no es sólo quién tiene acceso a la universidad (...) sino más bien qué responsabilidad asume (la universidad) ante la sociedad, qué diálogo puede construir con los distintos actores públicos*”⁶.

Si hubo coincidencia en el ánimo del Forum ISA Buenos Aires respecto a la crisis del modelo imperante y la necesidad de buscar nuevas alternativas, sensibilidad que como acabamos de ver se repitió en la Mesa G del RC05, deberíamos cuestionarnos -a modo de alternativa factible- la reciprocidad, que es uno de los valores más recurrentes y socialmente más valorados en las sociedades indígenas.

Es decir: ¿Cómo trabajar en reciprocidad entre iguales -entre actores sociales indígenas y académicos- que pueden orientar nuevos horizontes de trabajo en la dignificación de las luchas de los pueblos originarios de la región? ¿Es esto una relación intercultural? ¿Cómo avanzar en el trabajo entre pares, cuando los intelectuales y académicos indígenas ya no son objetos, sino que son sujetos de las investigaciones? ¿Cómo hacer -en este ejercicio que Adriana Zafarrelí llama de co-investigación- un ensayo en las aulas de lo que debería extenderse a las sociedades nacionales completas? Es decir, ¿Cómo hacer de la co-investigación un ejercicio de interculturalidad en las prácticas sociales, de la interacción entre iguales?

Por último, si hablamos de justicia social y democratización en América Latina, eje central del Forum ISA Buenos Aires, éstas son deudas pendientes en nuestras sociedades y las ciencias sociales deberían no sólo pensar, sino que también actuar la inclusión. En este caso, de los sujetos sociales indígenas.

O cómo dice el cometido del RC05, evaluar políticas y explorar estrategias llamadas a erradicar la discriminación racial y la desigualdad en el trato sobre la base de la etnicidad. Podríamos concluir con la siguiente interrogante para la reflexión: ¿queda pendiente una discusión sobre las tareas de la sociología respecto a la deuda de reciprocidad académica que tenemos para con los pueblos indígenas de Latinoamérica y otras regiones del mundo?

Michael Banton on 'Superseding *Race* and *Ethnicity* in Sociology'

⁶ Entrevista a Michael Burawoy, presidente de la Asociación Internacional de Sociología: “Tenemos que repensar la universidad”. Periódico Página 12 de Buenos Aires (7.08.2012, pág.14).

Superseding *Race* and *Ethnicity* in Sociology

At the suggestion of the President, the *Newsletter* copies the first four pages of an article that is being drafted by Michael Banton. Any RC05 members interested in discussing this issue can email michael@banton.demon.co.uk.

In 2002 the American Sociological Association (ASA) formally noted that 'Some scholarly and civic leaders believe that the very idea of "race" has the effect of promoting social division and they have proposed that the government stop collecting these data altogether. Respected voices from the fields of human molecular biology and physical anthropology (supported by research from the Human Genome Project) assert that the concept of race has no validity in their respective fields.' (The ASA may have had in mind the statement issued by the American Association of Physical Anthropologists (1996: point 10) that 'there is no national, religious, linguistic or cultural group or economic class that constitutes a race'.

The ASA continued: 'Growing numbers of humanist scholars, social anthropologists, and political commentators have joined the chorus in urging the nation to rid itself of the concept of race.' It thereby recognized an intellectual challenge. The Association was asked to help supersede an obsolete concept earlier advanced for the identification of certain kinds of difference within the human species.

The ASA failed to respond to this challenge. It did not recognise that superseding a concept, and a proposal to stop using it in the collection of demographic data, were separate matters. All it did was issue an official statement, on the 'Importance of Collecting Data on Race', that maintained that such data should be collected because they were needed for the monitoring of social policies in the United States. There was neither reference to any other country, nor to any 'racial divide' other than that between blacks and whites. The Association did not seize the opportunity to remind interested persons that, as a party to the International Convention on the Elimination of Racial Discrimination (ICERD), the USA had, since 1994, been under a treaty obligation to monitor and report upon any inequalities of this character within its population¹.

The intellectual challenge was, and remains, the more difficult because states have obligations under international law that require them to employ the word *race*. The perception of a conflict between scientific knowledge and public practice has arisen because scientists and legislators have different objectives and use different languages in order to attain them. The scientists say, in effect, that 'once some of our predecessors thought that *race* might be a useful concept in biology; now we know that there is no place for such a word in our language'. The legislators say, in effect, that 'we know that the word *race* has misleading associations that we hope to dispel by educational measures, but at the present time its use is necessary to the discharge of our international and domestic obligations'.

This article discusses some of the wider issues involved in the claim that *race* is an obsolete concept in the social as well as the biological sciences. It elaborates upon the distinction between the languages of the practical world and of scientific inquiry in their international context. It acknowledges the influence of scientific concepts upon popular conceptualisations. It notes some of the problems associated with different research perspectives within sociology. It advances a particular thesis about the source of new concepts and contends that these issues bear upon use of the word *ethnicity* as well as the word *race*.

The law's requirements

The Universal Declaration of Human Rights in 1948 proclaimed entitlement to rights 'without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status'. These rights have since been given a legal form, and amplified, in human rights treaties. Some of these are international, like the Covenants on Economic, Social and Cultural Rights, and on Civil and Political Rights. Some are regional, like the European Convention on Human Rights, the American Convention on Human Rights, and the African Charter of Human and People's Rights.

In 1965 the UN General Assembly voted unanimously to endorse the International Convention on the Elimination of All Forms of Racial Discrimination as the first of a series of inter-state treaties. By 2012, 176 of the UN's 193 member states had become parties to this Convention. For the purposes of the Convention, 'racial discrimination' is defined as less favourable treatment 'based on race, colour, descent, or national or ethnic origin'. So all these 176 states are obliged to fashion their laws to counter certain popular conceptions of racial difference.

Parties to the ICERD have accepted many obligations. One is to make incitement to racial hatred a punishable offence. Others are to protect the right of all persons within their jurisdiction to equal treatment in the enjoyment of their civil, political, economic, social and cultural rights; and to ensure effective remedies to anyone whose rights have been violated. To implement their obligations, states have to enact and enforce domestic laws. So they have to employ the word *race*. They may include a prohibition in their constitution, specify in their criminal law a penalty for incitement to hatred, and provide provisions in civil law for settling disputes between employees and their employers. None of this means that states have to use *race* when they collect demographic data if sections of the population can be identified in some other way, such as by reference to a proper name (e.g. African-American) or by any other expression with which members of the public are familiar.

Whether mention of *race* should feature in the national constitution is disputed in France. The present constitution declares in Article 2 that *La France est une République indivisible, laïque, démocratique et sociale. Elle assure l'égalité devant la loi de tous les citoyens sans distinction d'origine, de race ou de religion.* On 10 March 2012, François Hollande, socialist candidate for the French presidency, said that he wished the legislature to delete mention of *race*, stating that 'Il n'y a pas de place dans la République pour la race'. LICRA (La Ligue internationale contre le racisme et l'antisemitisme) expressed its support, as did some other political figures. The underlying objection is that the notion of *race* does not have the same legitimacy as those of origin and religion. It is not necessary to make reference in the constitution to measures to combat forms of unequal treatment.

The use of international law to protect persons from racial discrimination might have been strengthened by the UN's Third World Conference Against Racism, Racial Discrimination and Related Intolerance, convened in Durban in September 2001, had not the legal dimension been submerged under political disputes. In preparation for the conference, the fifteen states of the European Union stated their shared objection to any wording that might appear to endorse belief in the existence of different human races, but there was little support from other world regions for their point of view (Banton 2002: 3-4, 7, 166). Despairing over the prospective condemnation of Israel, the USA withdrew its delegation from the conference.

Canada, and some Middle Eastern states, for opposite reasons, condemned its conclusions. It was evident that *race*, and associated words, like *racism*, constituted an ideological resource that less developed countries wished to be able to invoke in their criticisms of Western states.

There is only one way to reconcile the rejection of *race* in scientific contexts and its use in legal and political contexts. That is to distinguish between two kinds of knowledge, practical knowledge and theoretical knowledge, with their associated vocabularies. *Race* is currently an established concept in the practical language of international relations and within the ordinary language of people in some, primarily English-speaking, countries.

Practical and theoretical languages

The word *race* has origins in both the practical language of everyday life (stretching back to the sixteenth century) and (from the end of the eighteenth century) in a failed attempt to fashion a place for it within the theoretical language used to account for human variation, both physical and cultural. Quasi-scientific speculations were regarded as conferring authority upon popular conceptions. With the ending of slavery in the USA, more use was made of racial vocabulary in the practical language. It is therefore important to note that in that language it is used with different shades of meaning. To discover which usage is considered correct or appropriate in a particular setting, the inquirer consults a dictionary.

The search for sociological knowledge, however, requires the development of a theoretical language. In this language the meanings of words are also decided by their use, but that use is more strictly controlled. In experimental research the attempt to check someone else's findings depends upon replicating a procedure previously used, and upon employing standard definitions. The best definition of a concept is the one that proves to have the greatest explanatory power. Language in the world of theory, whether experimental or not, strives to be context-free, to be addressed to-whom-it-may-concern. This aspiration to new knowledge was noted by Durkheim (1897/1962:310) when he wrote that 'If there is such a science as sociology, it can only be the study of a world hitherto unknown', i.e., knowledge of a world of culture-free constructs distinct from those of popular consciousness.

In the contemporary social sciences, notably economics, psychology and sociology, scholars sometimes address policy issues and employ the ordinary language of politicians, administrators and voters. At other times they seek to develop a technical vocabulary that will help them to identify underlying causes. Ways are then needed of identifying which words or concepts belong in which kinds of language. They have been contrasted as folk and analytical concepts, but a simpler distinction is that drawn by American anthropologists between *emic* and *etic* constructs. An everyday example of the difference is that when a patient goes to a doctor for treatment, he or she reports his or her symptoms in ordinary language using *emic* constructs. The doctor makes a diagnosis, drawing upon technical knowledge expressed in *etic* constructs. In one formulation, *emic* constructs are accounts expressed in categories meaningful to members of the community under study, whereas *etic* constructs are accounts expressed in categories meaningful to the community of scientific observers (Lett 1996).

The *emic/etic* distinction identifies two kinds of vocabulary. In sociology, some concepts are candidates for inclusion in an *etic* vocabulary, like *reciprocity*, *relative deprivation*, *social mobility*, *socio-economic status*, and so on, for their users strive to make them culture-free. As yet scholars have not settled on corresponding concepts for the study of ethnicity and nationalism. Many might agree that ordinary language words like *anti-Semitism*,

Islamophobia, multiculturalism, race, racism, and so on, are useful in designating the kinds of social relations people wish to promote and the attitudes they wish to oppose. Such words are used with many different meanings; their significance changes over time².

Some words have places in both languages. A word that has a single meaning in a theoretical language may also be used much less precisely in popular speech. This makes it more difficult to draw the distinction between the two languages but it does not invalidate the argument that there is a distinction that resolves some confusions.

Members' Publications

Banton, M. 'A Theory of Social Categories' *Sociology* 2011 45(2): 187-201.

Banton, M. 'The Colour Line and the Colour Scale in the Twentieth Century', *Ethnic and Racial Studies* 2012 35(7): 1109-1131, plus 'Rejoinder' 35(7): 1177-1180.

Banton, M. 'States and Civil Society in the Campaign against Racial Discrimination'. *Nationalism and Ethnic Politics* 2012 18(4): 385-405.

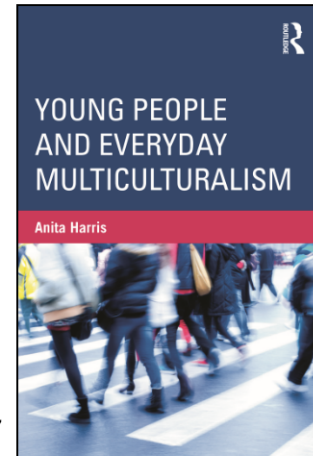
The Wrong Kind of Different: Challenging the Meaning of Diversity in American Classrooms

By Antonia Randolph

Unlike as with previous generations, diversity and multiculturalism are engrained in the lives of today's urban youth. Within their culturally diverse urban environments, young people from different backgrounds now routinely encounter one another in their everyday lives and negotiate and contest ways of living together and sharing civic space.

What are their strategies for producing, disrupting and living well with difference, how do they create inclusive forms of belonging, and what are the conditions that militate against social cohesion amongst youth?

This unique ethnography from education and cultural studies expert Anita Harris explores the ways young people manage conditions of cultural diversity in multicultural cities and suburbs, focusing particularly on how young people in the multicultural cities of Australia experience, define and produce mix, conflict, community and citizenship. This book illuminates rich, local approaches to living with difference from the perspective of a generation uniquely positioned to address this global challenge.



Anita Harris is Associate Professor and an Australian Research Council Future Fellow in the School of Political and Social Inquiry at Monash University, Australia.

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Antonia Randolph raises a gamut of issues that sorely need to be confronted. I commend her for having the insight and courage to bring these unsettling truths to light, based as they are on assiduous research.” —Stephen Steinberg, Distinguished Professor of Urban Studies, Queens College & Graduate Center, City University of New York

How can multiculturalism go wrong? Through extensive interviews conducted in a large Midwestern district, Antonia Randolph explores how teachers perceive students from diverse racial and ethnic backgrounds and the unintended consequences of a kind of “colorblind multiculturalism.” She unearths a hierarchy of acceptance and legitimacy that excludes most poor Black students and favors certain immigrant minorities. In addition, Randolph discovers how some teachers distinguish their support for certain forms of student diversity from curriculum diversity, such as accommodating bilingual education, which they find burdensome.

This provocative book challenges readers to look beyond the surface benefits of diversity and raises issues about American schools that need to be addressed, including:

- How school diversity policy has become detached from concerns about equity and social justice.
- How teachers see diversity as a “good” thing as long as it doesn’t inconvenience them or lower their schools’ scores on standardized tests.
- How some immigrant children receive favorable treatment sanctioned by multicultural ideology and practice.
- How many Black students and schools suffer racial penalties for being “the wrong kind of different.”

Antonia Randolph is an assistant professor in the Department of Sociology and Criminal Justice at the University of Delaware.

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Young American Muslims: Dynamics of Identity

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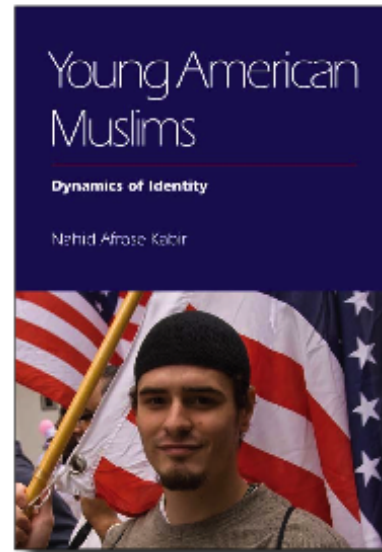
An examination of the identity of young Muslims in America

This book presents a journey into the ideas, outlooks and identity of young Muslims in America today. Based on around 400 in-depth interviews with young Muslims from Florida, Maryland, Massachusetts, Michigan, New York and Virginia, all the richness and nuance of these minority voices can be heard.

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Nahid Afrose Kabir is a Senior Research Fellow at the International Centre for Muslim and non-Muslim Understanding, University of South Australia. She was a visiting fellow (2009 – 2011) at the Center for Middle Eastern Studies at Harvard University, USA. Dr Kabir is the author of Muslims in Australia: Immigration, Race Relations and Cultural History (London: Routledge 2005), and Young British Muslims: Identity, Culture, Politics and the Media (Edinburgh: Edinburgh University Press 2010).



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