

COMPARATIVE POLITICS

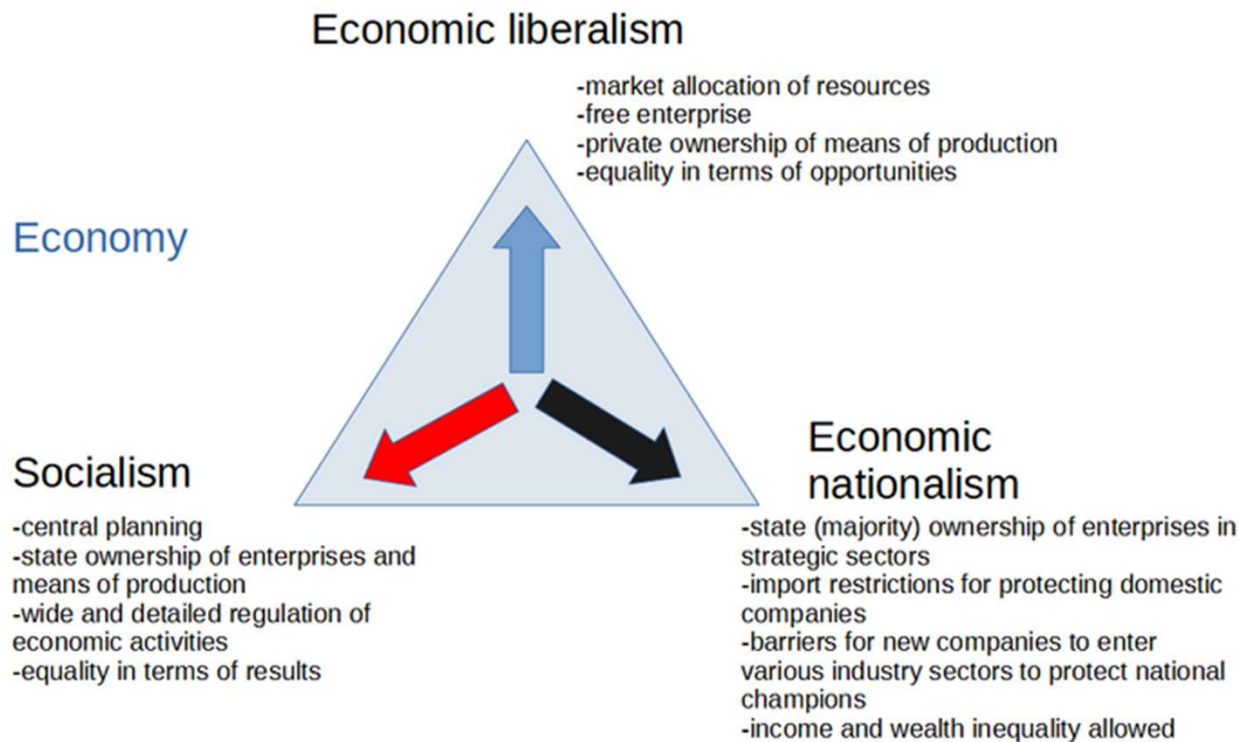
States and Identity

DEPARTMENT OF
POLITICAL SCIENCE

INTRODUCTORY COMMENTS AND KEY QUESTIONS

Orvis and Drogan note that,

“The great political battle of the second half of the twentieth century was between liberalism and communism, but nationalism won.”



Interesting quote!

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They continue: “Nationalist, ethnic, and religious movements seemed to be the main beneficiaries of the fall of communism, and they emerged as the greatest challenges to democracy.”

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Internationally,
the state is
seen as the
representative
and voice of
the nation.



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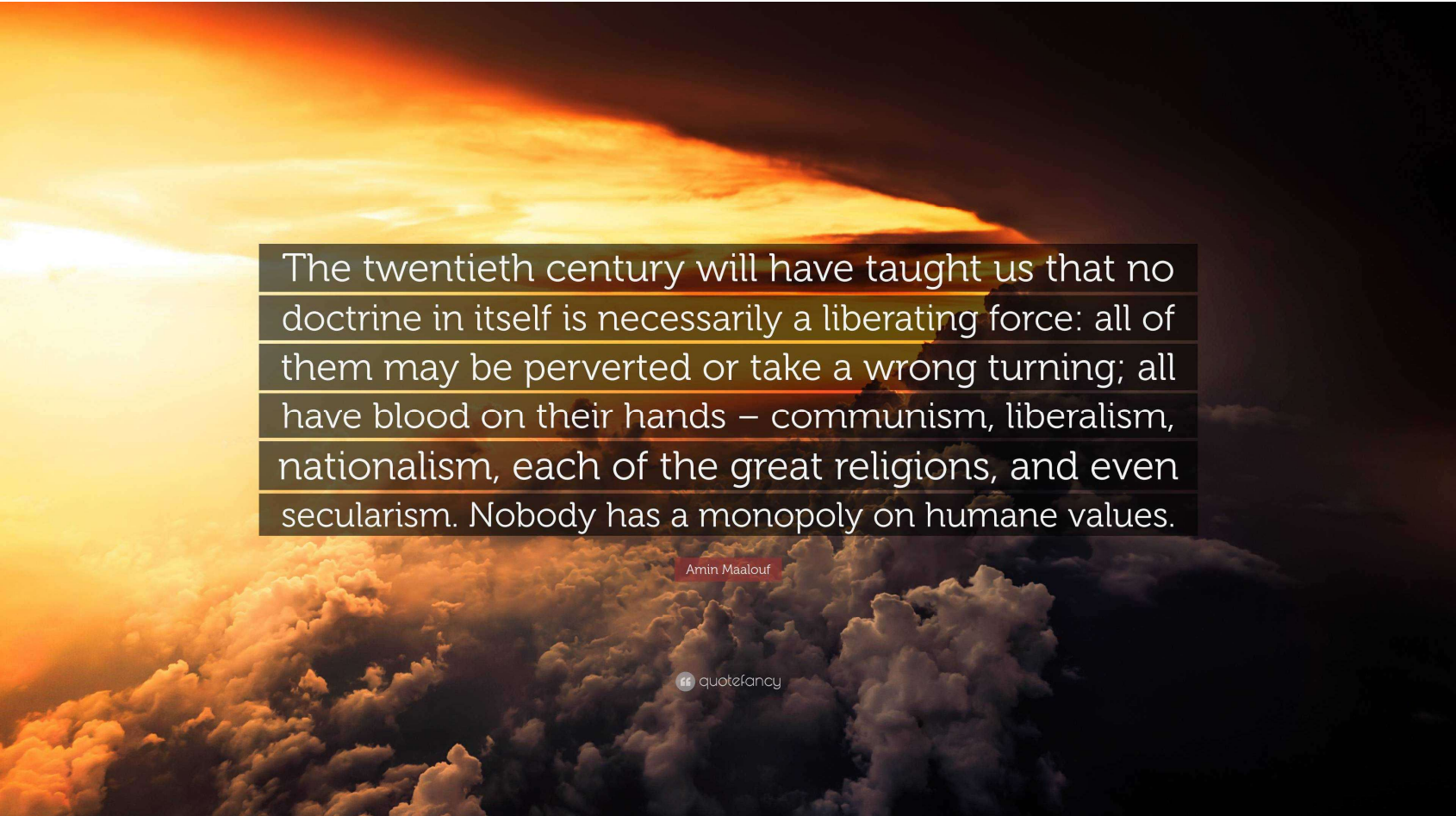
**WHY ISN'T THERE ANY KNOCK
KNOCK JOKES ABOUT AMERICA?**



Domestically,
political leaders
can gain
legitimacy and
power by
proclaiming their
nationalism and
castigating their
opponents as
“traitors” to the
nation.

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Would anyone risk their lives for the Sierra Club or the Chamber of Commerce? Probably not. But they would do so for the nation.



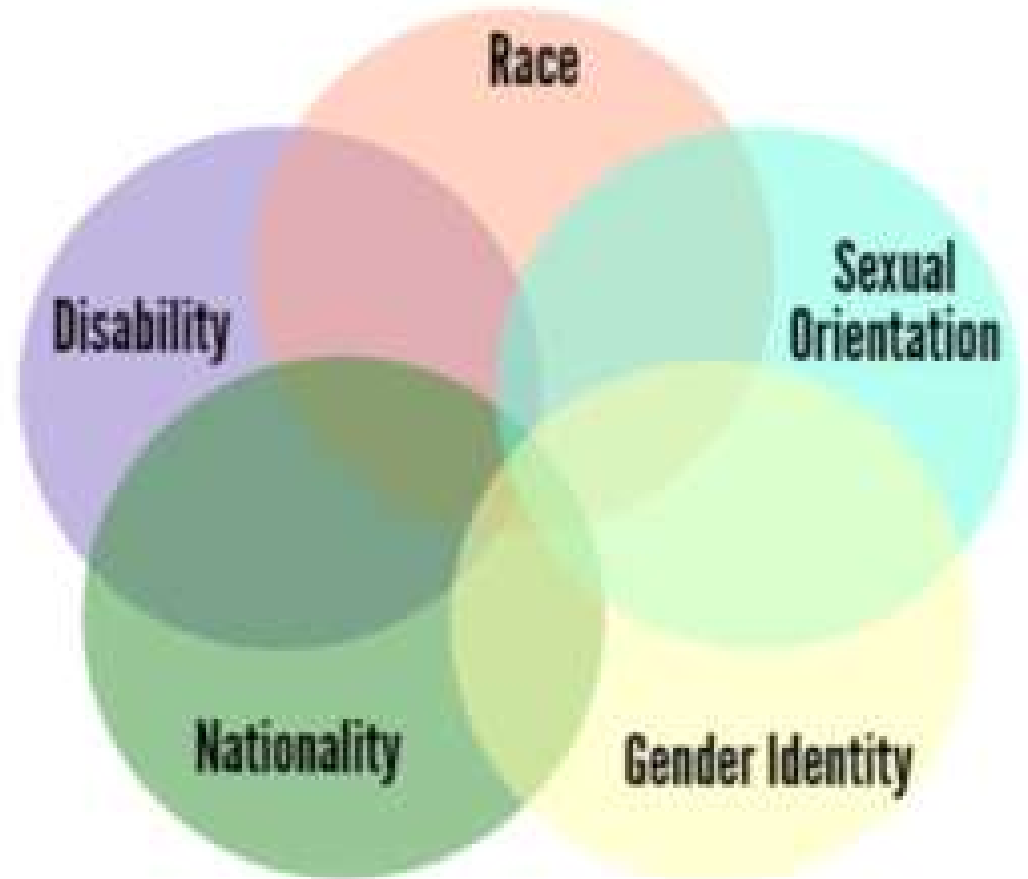
The twentieth century will have taught us that no doctrine in itself is necessarily a liberating force: all of them may be perverted or take a wrong turning; all have blood on their hands – communism, liberalism, nationalism, each of the great religions, and even secularism. Nobody has a monopoly on humane values.

Amin Maalouf

quote fancy

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Because of this ultimate political commitment, states must and do care deeply about identity politics.



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Important questions for comparative politics:

1. Why do identities emerge and become politically important in the first place?
2. What can the policy outcomes of debates over the place of identity groups tell us about who rules?
3. Why do particular groups make the demands they do, and why do governments respond as they do to those demands?



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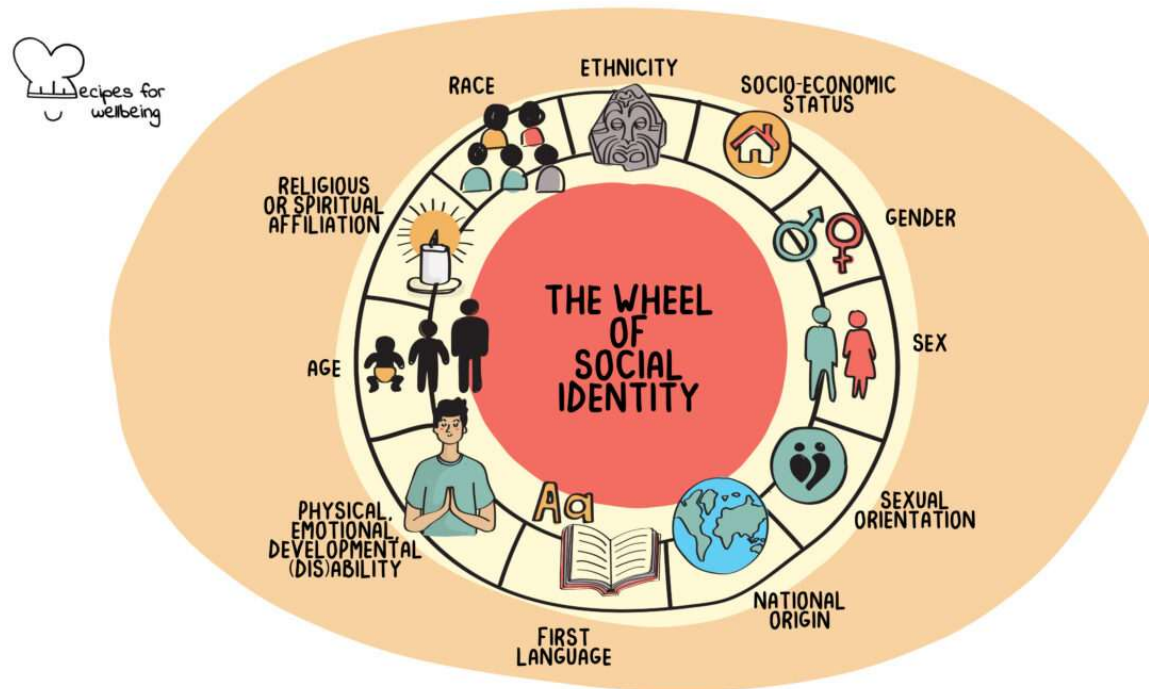
Understanding Identity

Political Saliency – The degree to which something is of political importance.



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Primordialism – A theory of identity that sees identity groups as being in some sense “natural” or God given; as having existed since “time immemorial”; and as defined unambiguously by such clear criteria as kinship, language, culture, or phenotype.



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Constructivism –

A theory of identity group formation that argues that identities are created through a complex process usually referred to as social construction.

Primordialism vs. Instrumentalism

Ethnicity as primordial

- Ethnicity is 'deeply ingrained in human history and experience' (Wolff 2006, p. 33). Ethnic bonds are primordial and unlike other bonds: have an overpowering non-rational, emotional quality; are largely inexplicable; are ancient, enduring and recurrent; given, natural and immutable.

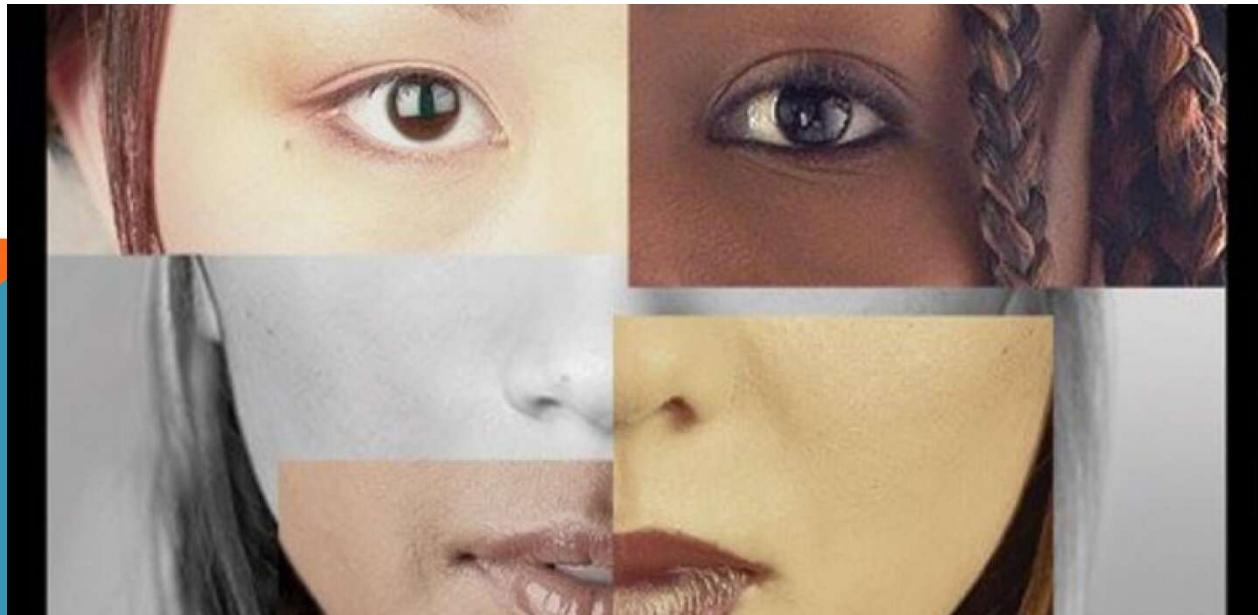
Ethnicity as instrumental

- Ethnicity is socially and politically constructed over time. Ethnicity is 'foremost a resource in the hands of leaders to mobilize followers in the pursuit of other interests' (Wolff 2006, p. 33). Ethnic bonds are related to political and social projects; instrumentally mobilized as a means to gain material goals.

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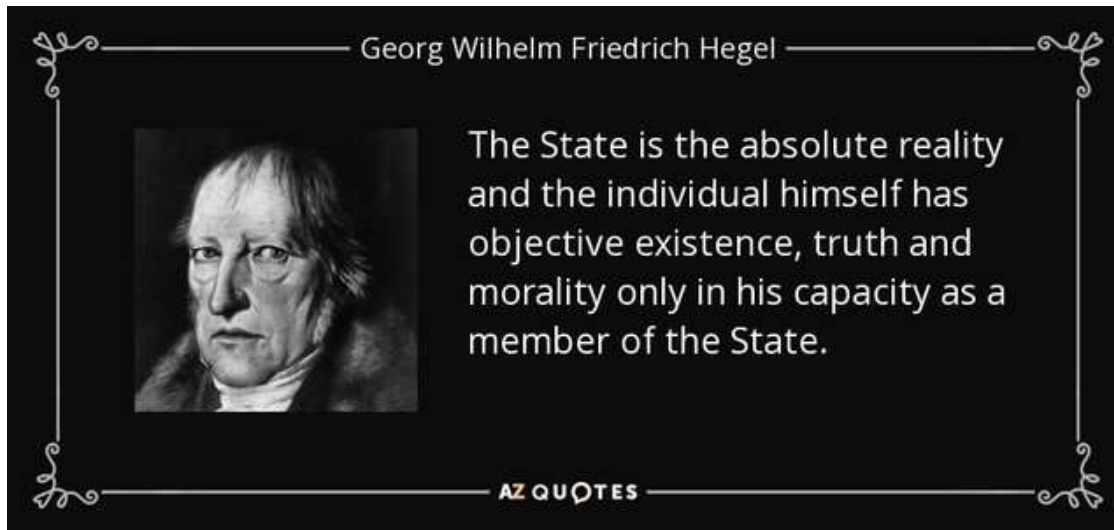
Social Construction

Part of the constructivist approach to identity, the process through which societies collectively “construct” identities as a wide array of actors continually discuss the question of who “we” are.



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The Policy Debate



Autonomy

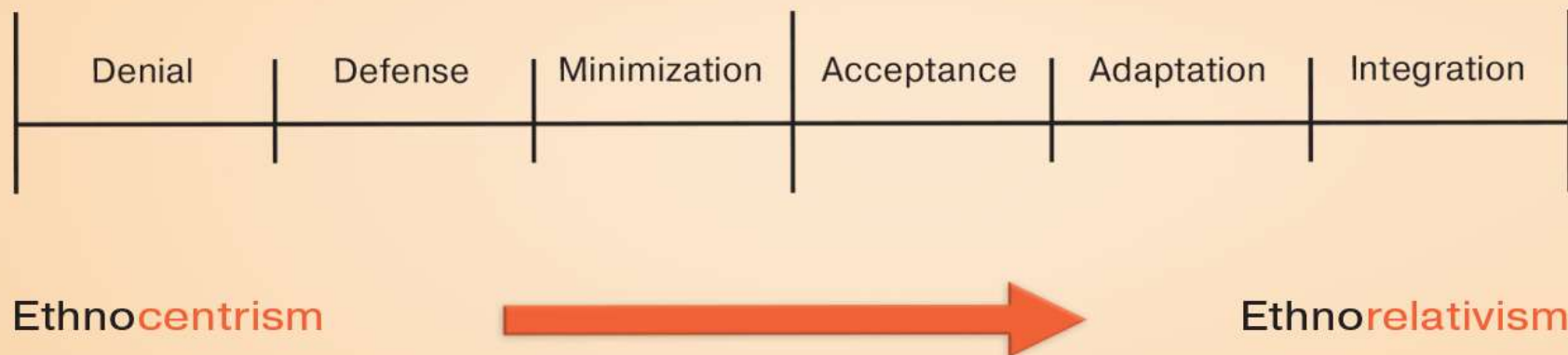
The ability and right of a group to partially govern itself within a larger state

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Multicultural Integration

Accepts that ethnocultural identities matter to citizens, will endure over time, and must be recognized and accommodated within political institutions; in contrast with assimilation.

Experience of Difference



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Assimilation

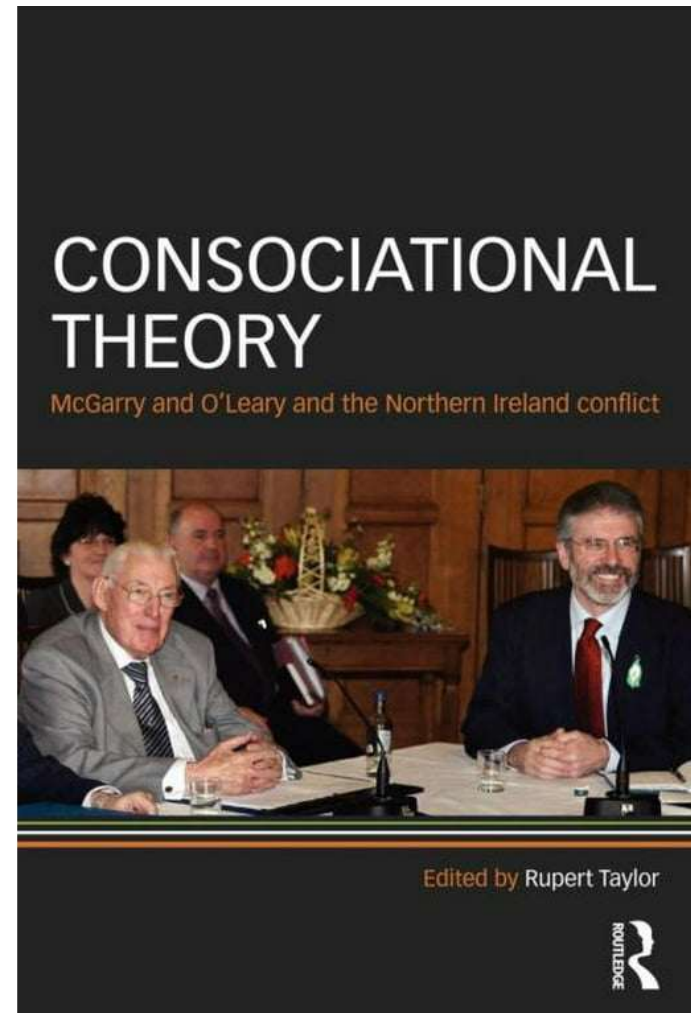
A belief that immigrants or other members of minority cultural communities ought to adopt the culture of the majority population



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Consociationalism

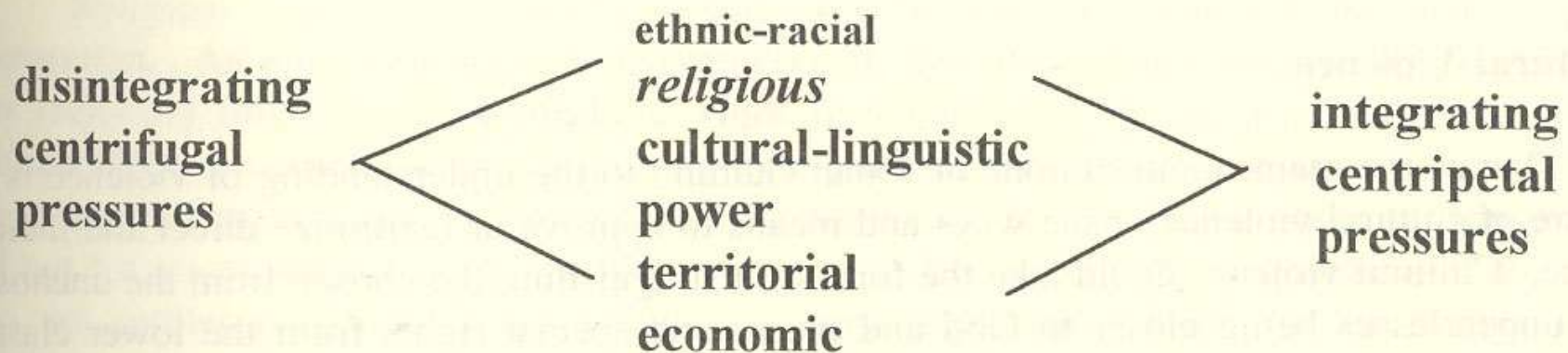
A democratic system designed to ease ethnic tensions via recognizing the existence of specific groups and granting some share of power in the central government to each, usually codified in specific legal or constitutional guarantees to each group.



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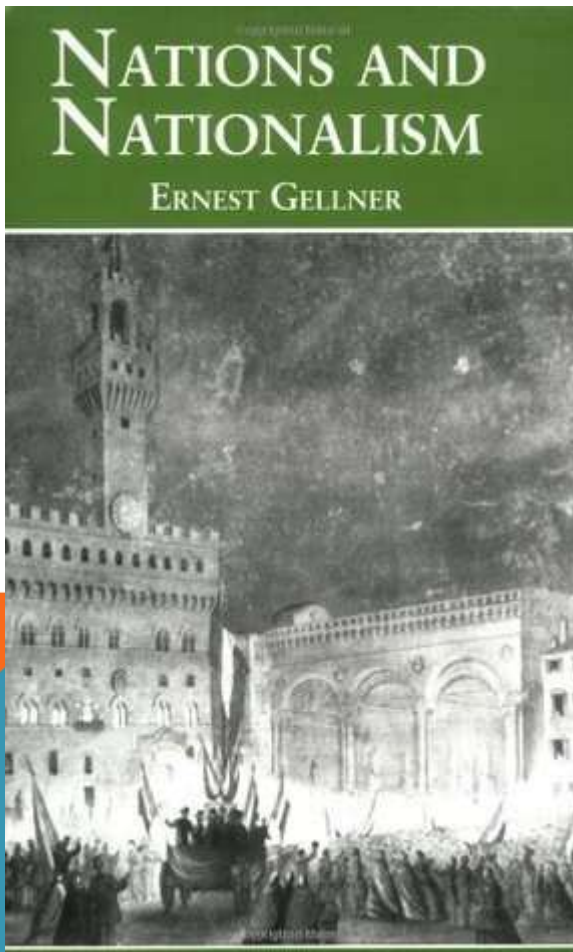
Centripetal Approach

A means used by democracies to resolve ethnic conflict by giving political leaders and parties incentives to moderate their demands.



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Nations and Nationalism



Nation

A group that proclaims itself a nation and has or seeks control of a state.

Nationalism

The desire to be a nation and thus to control a national state.

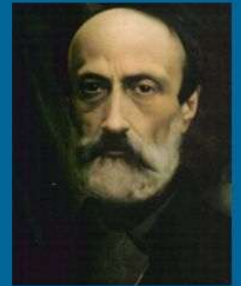
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Cultural Nationalism

National unity based on a common cultural characteristic wherein only those people who share that characteristic can be included in the Nation.

Types of Nationalism

- Cultural nationalism
 - Johann Gottfried von Herder (1744-1803) praises the *Volk* (“people”)
 - Literature, folklore, music as expressions of *Volksgeist*: “spirit of the people”
- Political nationalism
 - Movement for political independence of nation from other authorities
 - Unification of national lands
 - Giuseppe Mazzini (1805-1872), “Young Italy”



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Jus sanguinis

Citizenship based
on “blood” ties

Jus Sanguinis

A legal system in which our citizenship is determined by our parents' nationalities rather than where we were born.

Jus Sanguinis



**Parents citizens
of Country B.
Baby born in
Country A**

***The baby becomes a
citizen of Country B.***

Jus Solis



**Parents citizens
of Country B.
Baby born in
Country A**

***The baby becomes a
citizen of Country A.***

Jus soli

Citizenship
dependent on
“soil” or
residence within
the national
territory

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Civic Nationalism

A sense of national unity and purpose based on a set of commonly held political beliefs

SUMMACHAR

UNDERSTANDING NATIONALISM

Experts have pointed to the **increase of nationalism** across the world in recent years with leaders like Donald Trump, Narendra Modi, Boris Johnson, Shinzo Abe, etc.

TYPES OF NATIONALISM

Ethnic

- Defines nation on basis of ethnicity
- Belief in shared culture and ethnicity

Civic

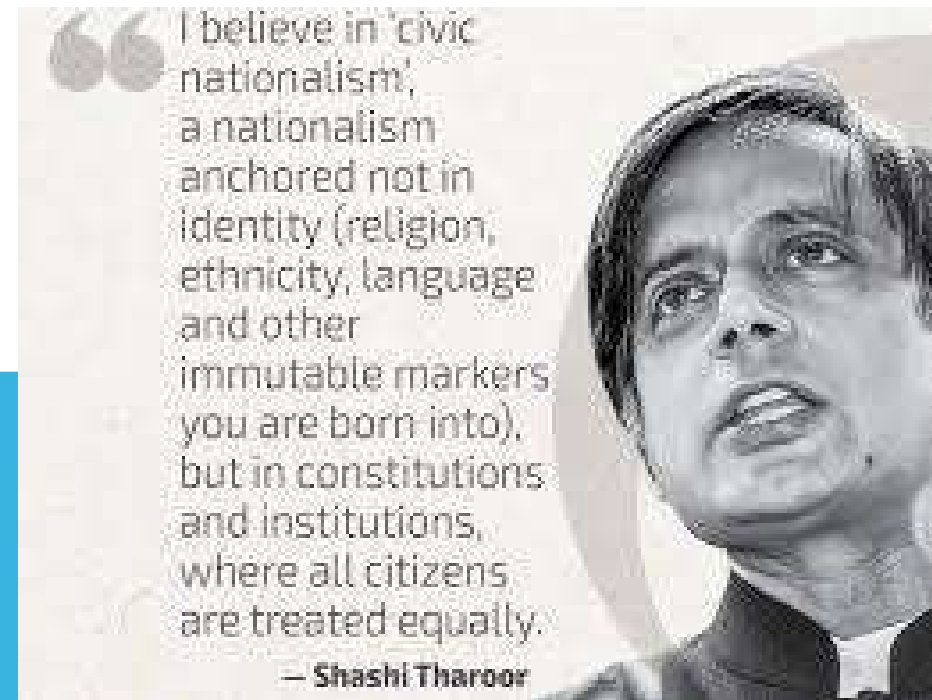
- Nationalism with emphasis on values of freedom and co-existence under constitutional principles

Expansionist

- Aggressive form, with belief in re-gaining formerly lost territories

Cultural

- Intermediate between Ethnic and Civic
- Belief in national identity while recognizing impact of different cultures
- Rejects shared "ancestry or race"



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Ethnicity

Ethnic Group – a group of people who see themselves as united by one or more cultural attributes or a sense of common history but do not see themselves as a nation seeking its own state.



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Race

Race – a group of people socially defined primarily on the basis of one or more perceived common physical characteristics.

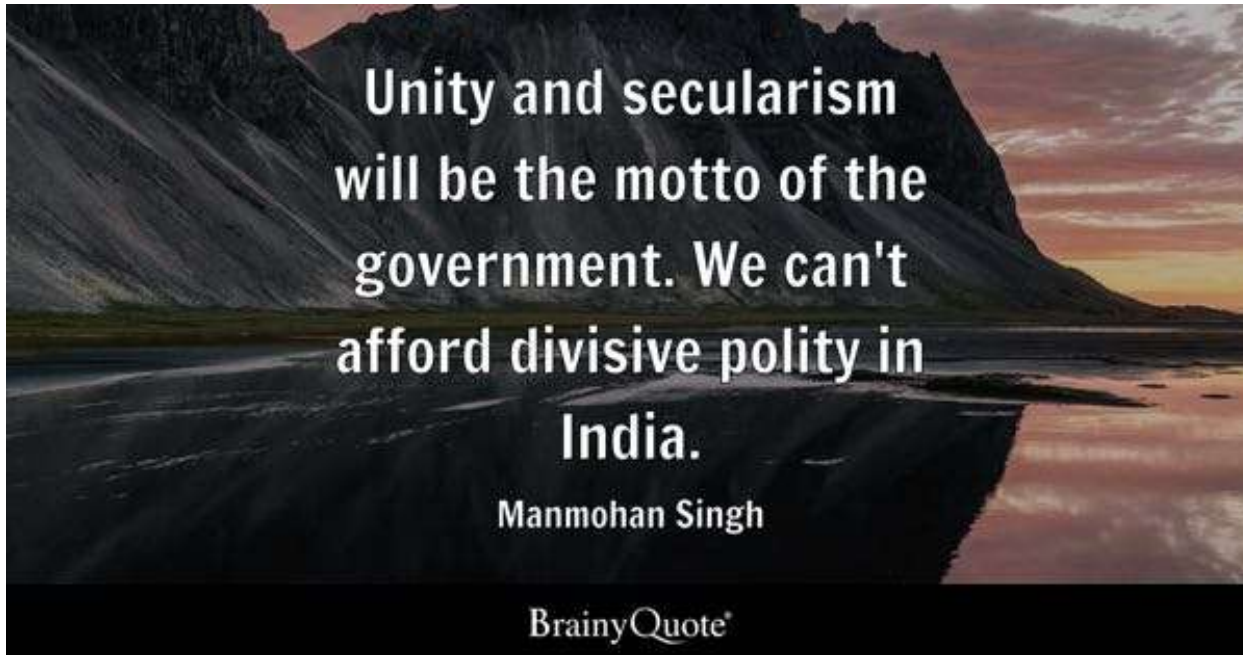


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Religion: Recognition, Autonomy, and the Secular State



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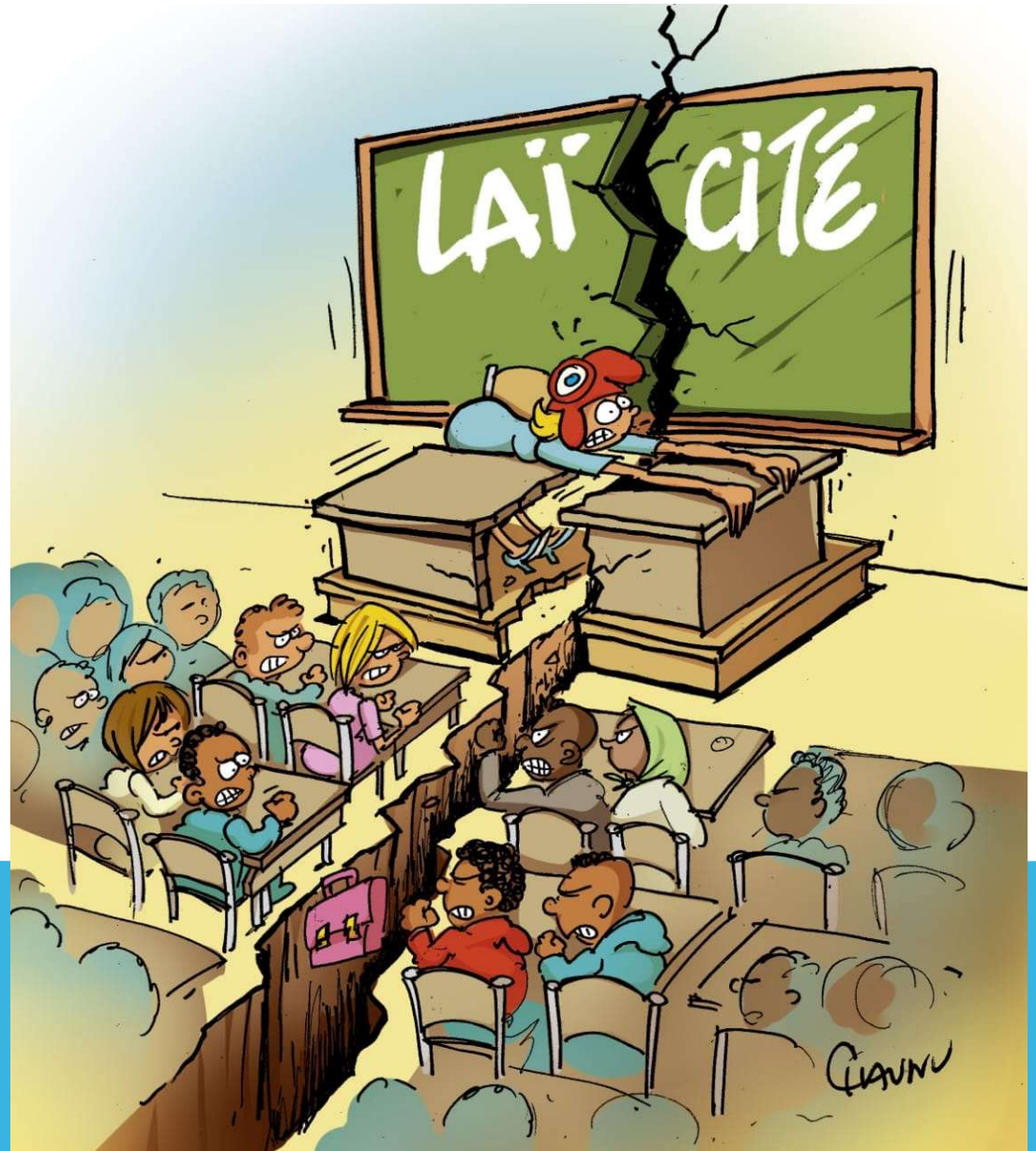
Neutral State Model

A model of
secularism
wherein the state
is neutral about,
but not opposed
to religion

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Laïcité

A model of secularism advocating that religion should play no part in the public realm



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Positive Accommodation

A model of secularism wherein the state is neutral among but willing to support religions that it recognizes as important elements in civil society.

Moderate Secularism

1. Mutual autonomy, not mutual exclusion or one-sided control
2. Religion is a public good and not just a private good
3. The Church (ie. the organiser of this public good) belongs to the people/country, not just to its individual members

Moderate Secularism (cont)

4. It is legitimate for the state to be involved in bringing out the public good element of organised religion (and not just protecting the public good from the dangers that organised religion can pose)
5. This must be done within liberal democratic constitutionalism.

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Gender and Sexual Orientation: The Continuing Struggle for Recognition, Social Status, and Representation



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Liberationist

Member of the LGBT movement who seeks to transform sexual and gender norms so that all may gain social acceptance and respect regardless of their conformity to preexisting norms or institutions.



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Identity politics is so common and explosive in part because the very construction of the groups often creates and reflects differences in political power.



Concluding Thoughts

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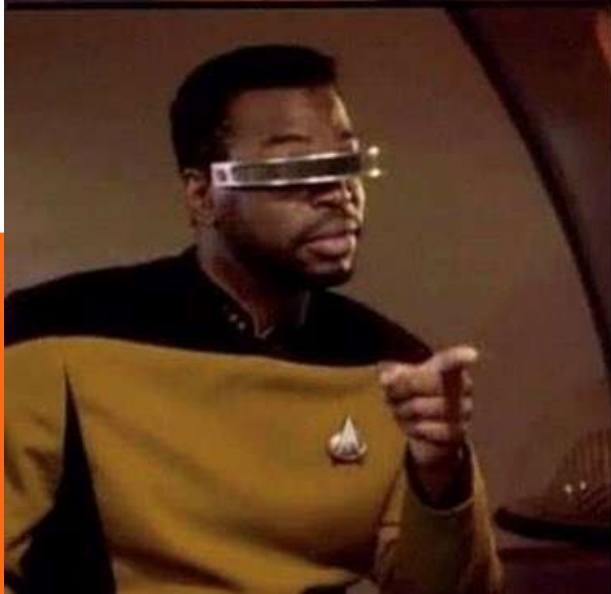
Concluding thoughts and questions...



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"Race and gender dont matter, class is the real enemy, class is the real divider."

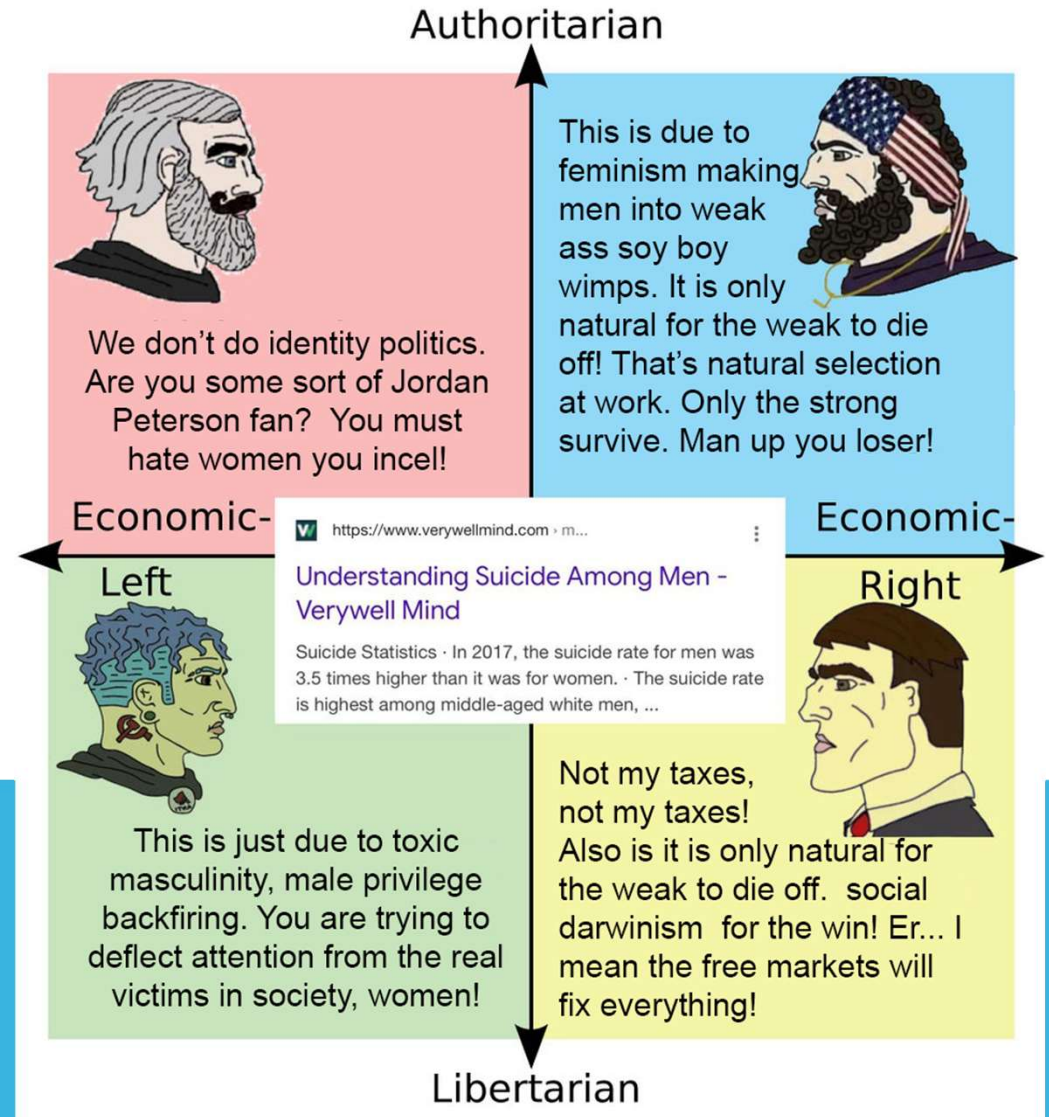


"Race, sexuality, and gender matter because they're expressions of class society via colonialism and patriarchy, and identity/oppression regarding each and all are 100% important and must be analyzed, respected, and understood."

As identity categories are created, a sense of superior and inferior status is often embedded within them.

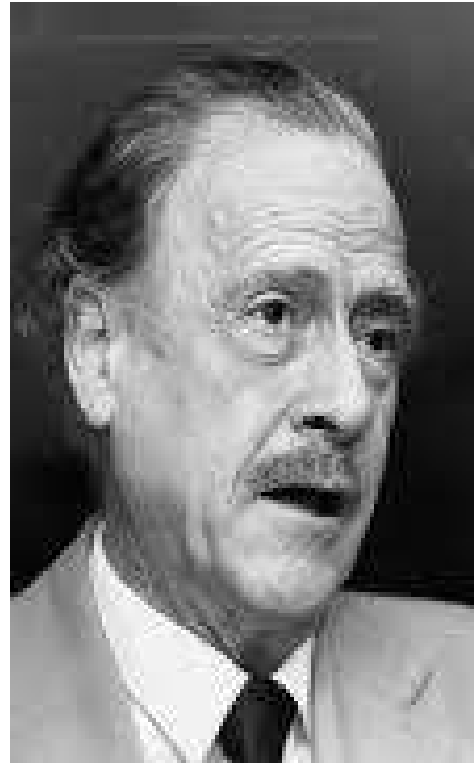
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Identity groups always pose challenges to the modern state. Under some circumstances, nationality, ethnicity, race, or religion can challenge the very existence of a state.



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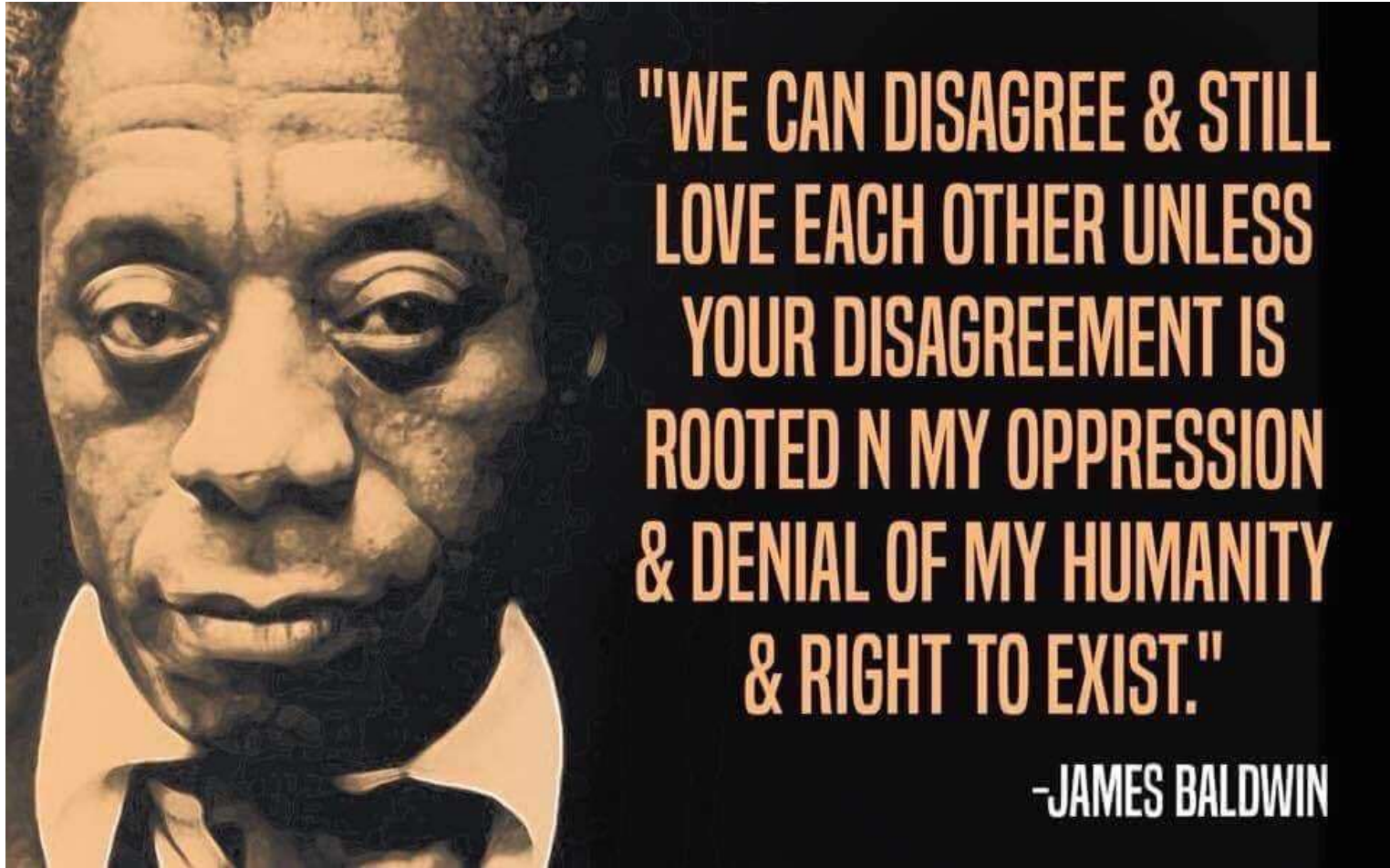
Even when this is not the case, all identity groups raise questions of inclusiveness and equal citizenship.



**A point of view
can be a
dangerous
luxury when
substituted for
insight and
understanding.**

Marshall McLuhan

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Where questions about the inclusion of minority or marginalized identity groups have become politically salient, those groups have at least gained enough power to raise their demands.

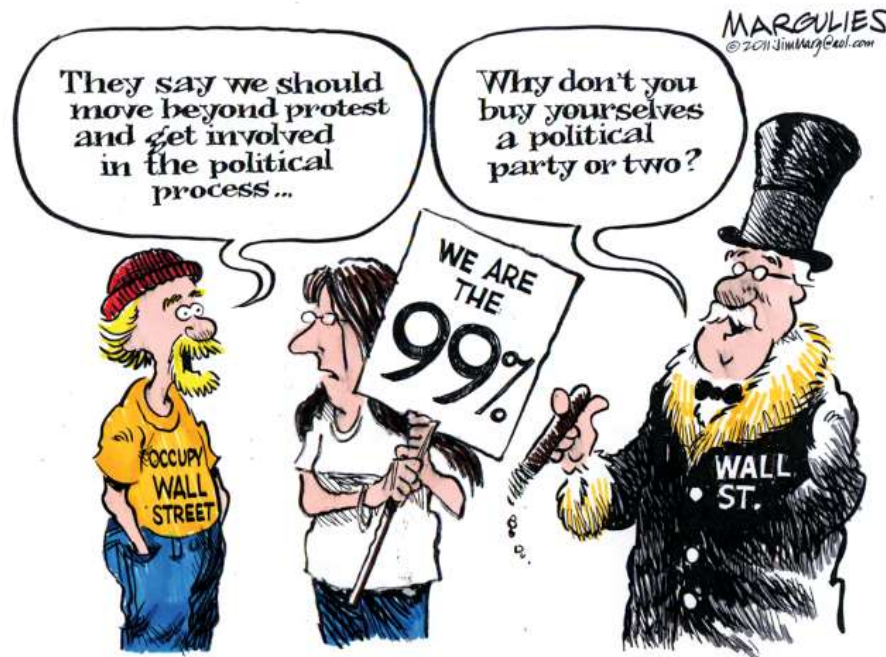
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Their success demonstrates growing power; continuing limitations on their demands equally demonstrate limits on their power.

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The trend toward greater mobilization around issues of identity is strong right now, but as always in comparative politics, one should not assume that what is true today will be true tomorrow.



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