

INTERNATIONAL SOCIOLOGICAL ASSOCIATION

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

Research Committee on Racism, Nationalism and Ethnic Relations

(RC05) NEWSLETTER

5<sup>th</sup> Newsletter-May 2013

*Editorial*

After a very long and hard winter in Europe, e.g. England, it is said that we might only see 2 seasons in future. Winter and Winter?

Austerity politics is the major annoying issue; as the permanent crisis of the EURO is, though magically any news about rioting Greece, or counter-greedy-bank actions in municipal Spain disappeared in mainstream media. With the recent rise of UKIP (UK party, who wants the UK to leave the EU) as the populist winner of local elections we are going to see more of far right policy and pressure on the Tories (e.g. PM Cameron). As Cameron promised to hold an EU Referendum in 2017 we'll see whether postcolonial Britain really will quit Europe. By the way, someone told me how the EU might resolve its crisis if the UK would pay all her debts, and simply leave. But well, do we really want *Merkelmania*, and the Continent left on its own?

In this newsletter you will find our president, Ann DENIS' address as well as the call for RC05 papers to be presented at the forthcoming 2014 ISA world congress in Yokohama, Japan.

The yet assembled sessions look great and span a wider range of geographical regions (Asia, Australia, Africa, Americas and Europe) in terms of session organizers and themes. We are happy that Natividad GUTIERREZ CHONG will facilitate and organise a bilingual session in Spanish and English, and some colleagues (e.g. Georgina TSOLIDIS; Kikuko NAGAYOSHI and Shunsuke TANABE; Milos DEBNAR and Ann DENIS) also offering sessions explicitly with a focus on Japan. In this newsletter, Ann is also commemorating Roxana Ng, who died in January this year.

Natividad volunteered to write about our RC05 work and the program in Spanish; and a larger part of the newsletter is devoted to Michael BANTON, who is initiating a WIKIPEDIA entry on racism; preferably in cooperation with RC05 colleagues and also including different entries in other-than-English languages.

Finally, please don't send PDF material as we can't insert them into the body of the newsletter; thanks!

Wishing you all the best;

Ulrike M. Vieten

[U.Vieten@sheffield.ac.uk](mailto:U.Vieten@sheffield.ac.uk)

Georgina Tsolidis

[g.tsolidis@ballarat.edu.au](mailto:g.tsolidis@ballarat.edu.au)

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**The President's address May 2013**  
**Ann Denis – President RC05**

Dear Friends,

Plans for the next World Congress of the ISA, in Yokohama, Japan in July 2014, and the program for RC05 within it have been a major focus of my attention during the recent past. The RC05 call for papers is now on the Web, and appears elsewhere in this newsletter. Thanks to the initiatives and creative ideas of our members who have volunteered to be session organizers, we are offering a wide-ranging and exciting program of sessions. I'd also like to thank colleagues from the other Research Committees (RCs), Working Groups (WGs) and Thematic Groups (TGs) with whom we are co-organizing some sessions. Some of the joint sessions represent continuing relations that we have established with the other groups, and in other cases a new association is developing. While on the one hand I'm interested in the stimulation that such joint sessions can offer, on the other, I think it is important for us – especially since we are quite a large and diversified RC – to have a good proportion of our sessions just within RC05, so that we have the opportunity of getting to know each other better – and of debating, from a number of perspectives, issues which are of particular interest to us - about racism, nationalism and ethnic relations.

As I read about current issues on these topics, both in the Canadian press and - for me – internationally, I have been struck by the relevance of the themes of many of our sessions – often a relevancy that crosses national borders and invites international comparisons. It is an unfortunate commentary on the world that in so many cases inequalities and the marginalization (if not the exclusion) of diversity prevails.

Perhaps an outcome of the conference might be the development of cross-national project(s) on one or more of these topics. Although developing joint, comparative research projects has not been a priority of RC05 (and I'm not convinced it should be our goal to envisage having a 'RC05' project), I do think the RC can offer the opportunity to develop the communications and networks that might lead individuals to choose to work together toward a shared research goal.

Now that we have proposed a variety of sessions for the RC05, it is up to you how these sessions take shape: we count on your attending the ISA next year in Yokohama and proposing papers within the sessions which RC05 has announced. Depending on what you propose, we may re-organize the sessions somewhat (although we can't increase their total number). I know it seems to be a long time away, but you **must submit your proposals for papers on-line between June 3 and September 30 2013**: you will be able to submit them in any of the three official languages of ISA (English, French or Spanish) and present in any one of these languages.

In addition, to facilitate the participation of our Japanese members, RC05 plans to use some of its funds to help, if needed, with the preparation of summaries or outlines in English of Japanese papers. For further information, please contact the session organizer and myself – and you may write in Japanese to do so: I'm fortunate in having assistance with Japanese among my colleagues at University of Ottawa as well as among members of RC05.

In our next newsletter, and perhaps earlier in an email message to our members, we will provide information about applying for travel and registration grants. Unfortunately the

available funds are limited so please do not count on this source of funding – although we will be pleased to be able to help a few of you.

Other upcoming activities in RC05:

Elections: we will shortly be inviting nominations for the RC05 board for 2014-18: are you interested in becoming a member of the RC05 board – or in nominating another member to it?

Revision of the RC05 statutes: we will be circulating the proposed revisions shortly, and, in accordance with our current statutes, will vote on the revisions at the Business meeting in Yokohama.

Upcoming RC05 conferences: would you be interesting in helping to organize – and perhaps host – an upcoming RC05 conference (with support from the RC05 board)? We welcome proposals. If we decide to have a conference in 2015, for instance (either free-standing or in association with a national, regional or other related conference), planning for it should begin very soon – so we'd like to hear from (possible) volunteers who could co-lead this activity.

I look forward to seeing many of you in Japan next year.

Best wishes,

*Ann Denis*

President and Coordinator of the RC05 program at the World Congress in Yokohama

***RC05 Call for Papers for the ISA World Congress, Yokohama, Japan 2014***

**Here is the 'call for papers' for RC05, which was recently circulated to our members. You may not immediately recognize it as essentially the same document because the order of the sessions is now the same as the order on the ISA web site – alphabetical order by session title. In addition, not only can any proposal be made in one of the 3 official languages of ISA (and we assume that you would like to present in the language of your abstract title and text), but there is also one session whose description is in Spanish as well as English, in order to clearly encourage presentations in either of these languages. We have also spelled out more explicitly how RC05 will try to support proposals in Japanese, for which some English-language assistance might be helpful. Finally we remind you, at the beginning of the 'call', of the ideas which informed our development of the RC05 theme for the upcoming World Congress.**

**RC05 Theme: Transformations in an Age of Austerity: Challenging Racism, Ethnocentrism and Xenophobia**

In the face of the widespread (relative – and sometimes absolute) austerity in our globalized world, economic, social and political inequalities are increasing, and concomitantly tendencies to exclude, marginalize and racialize those who are "different" in one or more ways – culturally, religiously, racially, ethnically and nationally. At the same time there is also growing use of human rights discourse in various local and transnational attempts to resist and delegitimize these hierarchies of belonging.

These processes are constructed in differential ways in different localities but are also all influenced by contemporary (and in some cases new) technologies of transport and communication as well as by the multilayered belongings of growing sections of the populations. At the same time the powers of "nation-states" to contain and mediate these processes have also been weakened and they are affected by the relationships of states to supra state organizations as well as transnational private corporations.

These changing local and global realities pose new conceptual and analytical challenges to sociology, both centrally and in areas that are under the remit of RC05. How are contemporary transformations challenging these dimensions of racialization and inequality (including consideration of their complex intersectionality)? What is a “global sociology” within the remit of RC05 and how can it contribute to these challenges?

These considerations, all related to the RC05 theme, are examples inviting reflections on the Forum’s overall theme, and leave ample room to embrace the diverse interests of RC05 members, in particular interests of colleagues from Japan, other parts of Asia and the Asian diaspora. Proposals with a comparative focus are welcome.

### **Program Coordinator**

- Ann B. DENIS, University of Ottawa, Canada, [adenis@uottawa.ca](mailto:adenis@uottawa.ca)

### **Number of allocated sessions including Business Meeting: 22.**

### **Deadlines and participation**

- **On-line abstract submission will be open from June 3, 2013 - September 30, 2013.**
- **All participants MUST register for the World Congress by the early registration deadline of April 1, 2014** in order for their names to appear in the Program Book or in the Abstracts Book. Failure to do so will automatically result in being deleted from the program.

**NOTE:** In accordance with ISA World Congress regulations, a person may not present in a session of which s/he is chair, and no one may be in the World Congress program more than twice - as author, co-author, discussant, plenary speaker, session (co-)chair, critic, roundtable presenter, and/or poster presenter.

### **Languages**

Papers may be presented in English, French or Spanish (the official languages of the ISA for academic matters), and the title and abstract of the paper should be in the intended official language of presentation. One session below is announced in both English and Spanish, but in any session papers may be proposed (and presented) in French or Spanish as well as in English. Due to budget constraints, however, we will unfortunately be unable to provide formal simultaneous or sequential interpretation. The RC05 organizers may be able to assist with more informal measures to facilitate communication across language lines for the three official languages (such as by the provision of translated outlines).

In addition, RC05 can accept a limited number of paper proposals in Japanese, and assist with some form of interpretation/ translation (normally into English) – for example by the translation to English of the outline. However, to be considered, the title and abstract of all papers must be submitted through on-line abstract submission platform in English. For further information about translation possibilities (and preliminary inquiries), please contact the (co)-organiser(s) of the session to which you would like to submit and Ann Denis, Program Coordinator, [adenis@uottawa.ca](mailto:adenis@uottawa.ca). You may make these inquiries in Japanese, if you prefer.

### **On-line abstracts submission**

#### **June 3, 2013 - September 30, 2013 24:00 GMT.**

A direct submission link will be provided in due course. ISA will circulate this information, and we will also circulate it to RC05 members.

If you have questions about any specific session, please feel free to contact the Session Organizer for more information.

**Proposed sessions** are listed below in **alphabetical order by session title**, with all jointly sponsored sessions all being listed at the end:

*Articulations of Ethnicity, Race and Nationhood*

**Session Organizer:** Sirma BILGE, Montreal University, Canada, [sirma.bilge@umontreal.ca](mailto:sirma.bilge@umontreal.ca)

This session welcomes theoretically informed and empirically grounded papers on an array of issues pertaining to the articulations of ethnic and racialised difference across different national and supranational spaces and combining ideally in their analyses representational/discursive and structural/institutional elements.

*Challenges of Ethnicity and Nationalism in the Asia Pacific Region*

**Session Organizer:** Christine INGLIS, University of Sydney, Australia, [Christine.inglis@sydney.edu.au](mailto:Christine.inglis@sydney.edu.au)

Historically the societies of the Asia Pacific region have been characterized by extreme diversity in their patterns of ethnic relations. Decolonization, economic change and international migration have been associated with major changes in these patterns which continue in flux as the societies in the region confront new challenges associated with political conflict and responses to the global economic crisis.

Papers in this session will examine the emerging patterns of inter-ethnic relations and ask whether or not they suggest the need for a major reformulation of our understandings of global approaches to diversity.

*Challenges of Research on Belonging and Identity: Critical Engagements with Theory and Methods*

**Session Co-Organizers:** Helma LUTZ, Frankfurt University, Germany, [lutz@soz.uni-frankfurt.de](mailto:lutz@soz.uni-frankfurt.de) and Karim MURJI, Open University, United Kingdom, [karim.murji@open.ac.uk](mailto:karim.murji@open.ac.uk)

This session aims to build on the well-received panels on belonging at the Social Forum in 2012.

We invite papers that engage critically with the methodological and theoretical challenges of undertaking research on belonging and identity, including but not limited to questions such as the positionality of the researcher, and the challenges of avoiding 'othering' and non-orientalist perspectives, as well as of representing the complexity of intersectional identities.

*Comparative Xenophobia: State Responses in Different Countries*

**Session Co-Organizers:** Kogila MOODLEY, University of British Columbia, Canada, [kmoodley@interchange.ubc.ca](mailto:kmoodley@interchange.ubc.ca) and Heribert ADAM, Simon Fraser University, Canada, [adam@sfu.ca](mailto:adam@sfu.ca)

Xenophobia, racism and nationalism, like misogyny or homophobia, are part of a common syndrome, but are not identical. Directed against different collectivities, with different rationalizations, state responses also vary widely. They range from denial and repatriation (South Africa), exclusion (Europe), opportunistic tolerance (US) to a relative welcoming of immigrants (Canada). Under which social conditions does xenophobia thrive? Are these responses solely determined by economic exigencies? Should mainstream political parties accommodate the problematic sentiment or attempt to marginalize it in fringe right-wing parties? Can Western welfare states sustain their benefits with porous borders?

We invite papers that compare xenophobia in at least two societies empirically as well as theoretically.

*Contemporary Right-Wing Racist Populism*

**Session Co-Organizers:** Scott POYNTING, University of Auckland, New Zealand, [scott.poynting@auckland.ac.nz](mailto:scott.poynting@auckland.ac.nz)

and Ulrike M. VIETEN, University of Sheffield, United Kingdom, [u.vieten@sheffield.ac.uk](mailto:u.vieten@sheffield.ac.uk)

Right-wing populist movements are burgeoning globally, exacerbated by the insecurities of the global financial crisis and the associated ideological scapegoating. Neo-conservatism has for several decades fostered attacks on multiculturalism and appealed to the fantasy of assimilation and reinforcement of national culture. To what extent has this been associated with the current rise of popular xenophobia and racist movements? From the 1990s there has been virulent racism against asylum seekers in many countries, with populist campaigning for securing of borders and expulsion of so-called 'illegals'. Since 9/11, the 'War on Terror' and associated Islamophobia have prompted racist reactions involving international connections, often through the Internet. The global economic crisis and the social and political instability in the Euro-zone/EU engender the rise of neo-fascist and populist movements such as 'Golden Dawn' in Greece. Meanwhile, in Western Europe for instance, coalition agreements move to normalise extreme right-wing, parochial and anti-foreigner populism and attendant policies.

There are interesting international connections in such movements, facilitated by the Internet sharing of ideologies but with perhaps indicative organisational links. A Florida pastor, infamous for publicly burning the Quran, has exchanged visits with the anti-Muslim and anti-immigration English Defence League, who for their part elicited written admiration from racist mass murderer Anders Breivik in Norway. The Netherlands parliamentarian Geert Wilders had taken his Islamophobic and anti-foreigner roadshow to the U.K. and to Australia at the invitation of populist right-wing Islamophobes. What is the significance of such connections?

This session aims to bring together case studies of movements of new right-wing racist populism, and particularly encourages international comparative studies.

*Cosmopolitanism versus Post-nationalism*

**Session Organizer:** Farida FOZDAR, The University of Western Australia, Australia, [Farida.fozdar@uwa.edu.au](mailto:Farida.fozdar@uwa.edu.au)

Cosmopolitanism has become something of a dirty word, due to criticisms in some quarters that it is too broad and unspecific, too value laden, and limited to those in elite privileged positions.

This session asks whether it is time for a new, less invested word – would post-nationalism do the trick? Papers are invited that address the question of how cosmopolitanism and post-nationalism differ; whether, and in what contexts, nations still matter; whether nationalism and post-national (or cosmopolitan) sensibilities can and do co-exist; how post-nationalism at the structural level of transnational companies and political institutions is related to vernacular, everyday instances of cosmopolitanism; whether post-nationalism or cosmopolitanism is the more useful concept for consideration of human rights and issues of social justice; and how apparently growing xenophobia and the multiculturalism backlash are related to post-nationalism and cosmopolitanism. What might post-nationalism look like at a structural and individual level, and how might it differ from cosmopolitanism?

*Critical Public Engagements with Race and Racism*

**Session Organizer:** Karim MURJI, Open University, United Kingdom, [karim.murji@open.ac.uk](mailto:karim.murji@open.ac.uk)

Questions about the purpose and impact of sociological and race related scholarship are of long standing. But what now are the issues and challenges of critical race research in different contexts and changing academic environments? In what ways have and can sociologists of race contest racism in academia but also beyond the university?

This session invites proposals of work that engage with these questions. In particular, examples and studies of the use of social media and other forms of public engagement, as well as of working with social movements, are sought with the aim of illustrating and analysing scholarly activism within and beyond the academy.

*Facing an Unequal World: Challenges for Muslim Minorities*

**Session Organizer:** Nahid KABIR, University of South Australia, Australia, [nahid.kabir@unisa.edu.au](mailto:nahid.kabir@unisa.edu.au)

Many countries, both developed and developing, take pride in their democratic and secular ethos. But the democratic ethos is problematic when Muslim minorities are racially, ethnically and religiously marked as the “other”. Structural inequality can be revealed through political rhetoric, media representation, unequal labour market status, racial profiling, and anti-Muslim and Islamophobic acts.

Abstracts are welcome on three themes:

- Does structural inequality have any impact on the formation of Muslim identity?
- How are Muslims coping within the framework of integration and social cohesion?
- What is the position of Muslim women in the dynamics of inequality in contemporary societies?

*Japanese Identification: in Japan, in Diasporas and Transnationally*

**Session Organizer:** Georgina TSOLIDIS, University of Ballarat, Australia, [g.tsolidis@ballarat.edu.au](mailto:g.tsolidis@ballarat.edu.au)

This session concerns Japanese identity issues and how these are framed in Japan, in diaspora(s) and/or transnationally. Diasporic identification is understood here in the sense developed by Hall: a process that reflects an interdependency between at least two cultural formations and, in so doing, both invokes an historical past and evokes new representations of what it is possible to become. Diasporic experience may vary depending on the location of the diaspora. Reflections on how transnationality may affect Japanese identity are also invited.

Family, particularly the role of women, is understood as pivotal in diasporic identification. The micro dynamics of the everyday offer an evocative ‘bottom up’ means of understanding the tensions implicit in new ways of becoming. Through this framework it is possible to shed light on lived experiences of racism, dislocation and alienation on the one hand, and, on the other, to consider how the complex power relations within everyday life can mediate a sense of resistance and hope. Papers may also examine the utility of such a framework (or of alternatives) in understanding ways of belonging within Japanese society.

The session will bring together papers that offer insights into the lived experience of being Japanese – in Japan or in diaspora(s). Framed in relation to everyday life, these will explore the above questions in terms of family, youth, schooling and/or old age.

*Local, National, and International Policies, and the Promotion of Ethnic and Racial Inclusion: Problematising Systemic and Persistent Social and Economic Inequalities*

**Session Co-Organizers:** Lori WILKINSON, University of Manitoba, Canada,

[Lori.Wilkinson@ad.umanitoba.ca](mailto:Lori.Wilkinson@ad.umanitoba.ca) and

Evangelia TASTSOGLOU, Saint Mary’s University, Canada, [evie.tastsoglou@gmail.com](mailto:evie.tastsoglou@gmail.com)

Racial, ethnic, religious, and citizenship-based forms of discrimination are all products of social organization throughout the world. Various United Nations Conventions concerning inequality and discrimination are intended to address the inequalities perpetuated by the organization of our societies. Moreover, many local jurisdictions, states and supra-national entities have introduced their own policies and legislation in an attempt to balance the opportunities of those marginalized by virtue of their membership in one or more of these collectivities. An active human rights discourse has questioned, resisted and delegitimized existing hierarchies of belonging and consequent marginalization, but with limited success. Citizens continue to be marginalized by virtue of their

membership in a particular social group. Economic, social and political inequalities are inevitable and in more dire conditions, social unrest and civil war result. Various explanations have been offered, including the proliferation of neoliberal agendas and global capitalism.

There are, however, grounds for hope, emerging examples of ‘best practices’ that can be shared and analysed to allow us to dismantle political systems that perpetuate these inequalities. How can sociology help us to create more inclusive spaces for belonging? What has sociology contributed to our understanding and implementation of social justice? This session invites papers which examine social inequalities based on race, ethnicity, religion, citizenship, or other identification with a particular group, or a combination of these in a national context. Why are social, economic and political inequalities increasing despite the growing and vocal international human rights discourse? Why are cultural, religious, racial, national and ethnic labels increasingly relevant in the 21st century? Why do human rights discourses have little impact on international discourse on inequality? What practices can help societies address the inconsistencies between formal discourses on equality and inclusion and inequalities and marginalization on the ground? What practices can help societies recognize and resolve inequalities related to race, ethnicity, citizenship, belonging and nationality?

Papers may be primarily theoretical, individual case studies, or comparative (e.g. cross national) comparisons.

#### *Migration, Racialization and Autochthonous Far-Right Movements*

**Session Co-Organizers:** Umut EREL, The Open University, United Kingdom,

[Umut.erel@open.ac.uk](mailto:Umut.erel@open.ac.uk) and

Nira YUVAL-DAVIS, University of East London, United Kingdom, [n.yuval-davis@uel.ac.uk](mailto:n.yuval-davis@uel.ac.uk)

This session addresses the relationship between migration and racialization and how autochthonous far-right movements are increasingly shaping public debate about this. Increasing mobility, alongside more and more strenuous border controls, the stratification of mobility, residence and social rights of migrants are factors leading to the racialization of the figure of the ‘migrant’ and those who are constructed as ‘not belonging’. Those migrants who are seen to especially embody undesirable forms of mobility or as threatening those ‘who belong’: refugees, undocumented migrants and ‘terrorists’ are especially targeted. Economic and legal factors as well as media and cultural representations contribute to the specific forms of racialized subordination of these ‘undesirable migrants’. Yet, the discourse on uncontrolled, undesirable migration also often revives racist imaginations and mobilizes these against the settled ethnic minority populations, even where these may hold formal citizenship. Migration has a potential of both disrupting and reinforcing existing dynamics of racialization in particular states and societies.

These issues are experienced differentially in different parts of the world, where notions of legitimate belonging are justified with recourse to a variety of themes, such as autochthonic belonging, long-term settlement, culture, language, ‘race’, religion etc. We encourage papers that take account of this diversity of experiences while seeking to articulate wider theoretical insights into the relationship between racialization, migration and the rise of the autochthonous far-right.

Papers might address but are not limited to the following questions:

- How does the arrival of new migrants from the same geography influence the racialization of settled ethnic minorities from the same group?
- How does the arrival of migrants from other parts of the world, who might be differentially racialized, influence the positioning of settled ethnic minorities?
- How do transnational circuits of mobility and migration contribute to racialized imaginations and practices both in the ‘new’ countries and in the ‘homeland’?
- How are themes and experience of migration racialized to justify exclusionary and racist notions of legitimate belonging, both by mainstream and autochthonous far-right movements?
- How far do gender, sexuality and other social divisions cross-cut these discourses of legitimate mobility and belonging?

For example, is this done through justifying Othering and exclusion on the basis that minorities and migrants supposedly do not respect women's and gay rights? Or are gender and sexual identities used as bases of solidarity that are opposed to racialized exclusions?

*Politics of Excluded Peoples in the Nation-State of the 21st Century. Las políticas de los excluidos en el estado-nación del siglo veintiuno*

**Session Organizer:** Natividad GUTIERREZ CHONG, Universidad Nacional Autónoma de México, México, [nati.gutierrez.chong@gmail.com](mailto:nati.gutierrez.chong@gmail.com)

Session in English/Spanish

Worldwide, the nation-state is facing internal dynamics aiming at changing its homogeneous cultural composition. The most visible and challenging internal forces are those of organized political groups, who seek accommodation in the nation-state on their own terms as they demand power, decision making and political representation. This session invites papers that discuss proposals of governability, autonomy and free determination within the nation state. Papers that address political inclusion in the democratic state are particularly welcome, especially ones authored by or from the perspective of excluded groups (as defined by ethnicity, race, gender, class).

Por todo el mundo, el estado-nación, enfrenta dinámicas internas que están cambiando su composición culturalmente homogénea. Las fuerzas internas más visibles y desafiantes provienen de organizaciones políticas que buscan acomodarse en el estado-nación bajo sus propios términos en la medida que demandan acceso al poder, poder de decisión y representación política. Esta sesión invita a presentar ponencias que incluyan propuestas de gobernabilidad, autonomía y libre terminación en co-existencia con el estado-nación. Aquellas ponencias que propongan la inclusión política dentro del estado de tendencia democrática son particularmente bienvenidas, especialmente las que provengan desde la perspectiva de grupos excluidos en razón a su diferencia de etnicidad, raza, género o clase.

*Politics of Masculinities Racialised as Deviant and Dangerous*

**Session Co-Organizers:** Sirma BILGE, Montreal University, Canada, [sirma.bilge@umontreal.ca](mailto:sirma.bilge@umontreal.ca) and Scott POYNTING, University of Auckland, New Zealand, [scott.poynting@auckland.ac.nz](mailto:scott.poynting@auckland.ac.nz)

Many forms of contemporary racism involve the construction of the male immigrant from the Global South as deviant and dangerous, misogynistic and homophobic. Arguably, these types of sexualized and gendered representational practices have been at all times part and parcel of racialising processes. The legacy of slavery has entailed hypersexualisation and animalisation in racist modes of constructing the Black Other, both men and women. Colonialism in general, and Orientalism in particular, has relied on similarly racialised repertoires wherein the perceived gender and sexual inferiority of the non-European 'Other' provided the civilizational index legitimating the colonisation.

At our historical juncture, public and political debates over immigration and integration tend increasingly to cluster around an array of hot topics, ranging from 'ethnic gangs' to 'honour crimes', to 'bogus asylum seekers', to 'forced marriages', all operating through threatening male figures: the oppressive family patriarch, the uneducated juvenile delinquent, the religious fanatic, the terrorist, the criminal refugee claimant, the polygamist, the rapist, the homophobic youth, etc. In the context of post 9/11 globalised Islamophobia, Muslim masculinities are particularly demonised, regularly depicted as degenerate, primitive or backward, uncivilised, unreliable, sexually predatory, hyperpatriarchal, authoritarian and inimical to enlightened western values.

This session broadly tackles the increased role that pathologised masculinities from the Global South has come to play in the drawing of symbolic boundaries of the nationhood across the Global North. Topics might range from gang cultures to 'honour crimes', to polygamy, to sexual violence such as gang rape and sexual exploitation such as 'grooming' rings, to domestic or family violence, to 'radicalisation' implicated in the 'war on terrorism'. We especially welcome analyses that attend to the workings of these racialised discursive formations in the cultural circuit, while also addressing the political economy of which they are part and parcel.

*RC05 Business Meeting*

**Session Organizer:** Ann DENIS, University of Ottawa, Canada, [adenis@uottawa.ca](mailto:adenis@uottawa.ca)

RC05 Business Meeting session will be followed by RC05 reception/party. Provisionally evening of Tuesday, July 15.

*Social Structure and Identities: National and/or Transnational Analyses of Racism or Ethnic Relations*

**Session Co-Organizers:** Vilma Bashi TREITLER, City University of New York, USA,

[vtreitler@gc.cuny.edu](mailto:vtreitler@gc.cuny.edu) and

Ann DENIS, University of Ottawa, Canada, [adenis@uottawa.ca](mailto:adenis@uottawa.ca)

This session invites papers that interrogate the ways social structures impinge on the construction, retention, and ability to transform or entrench identities; and conversely, on the ways identity formation and identity politics reshape, contort, shore up or tear down social structures.

Together the papers will offer the potential for discussion in the session about comparative analyses of the relationship(s) between social structures and (ethnic/racial/national) identity groups, in that the individual analyses will be explicitly embedded in national, international, or transnational socioeconomic and political contexts.

Papers which themselves present comparative analyses are also welcomed.

*Upsurge of Xenophobia in Contemporary Japan: Its Causes and Uniqueness*

**Session Co-Organizers:** Kikuko NAGAYOSHI, Tohoku University, Japan,

[nagayosh@sal.tohoku.ac.jp](mailto:nagayosh@sal.tohoku.ac.jp) and

Shunsuke TANABE, Waseda University, Japan, [tanabe.sh@waseda.jp](mailto:tanabe.sh@waseda.jp)

From the late 1990s, Japanese society has witnessed an upsurge of xenophobia along with the increase of foreign residents. On changing their target from ‘masochistic’ history education to foreign residents, the grassroots right-wing movements have spread and radicalized. This session tries to examine the causes of the upsurge of xenophobia in Japan and its similarities and dissimilarities with the xenophobia in other countries. This session might include following themes:

- Who participates in radical right movements in Japan, and why do they participate?
- How do economic, cultural, and geopolitical conditions relate to the upsurge of this xenophobia?
- Does ‘race’ or ethnicity matter in xenophobia in contemporary Japan?
- What kinds of roles do the government, political parties, and media play in the upsurge of xenophobia?

*Who Lives with Whom: Ethnic Relations, Community and Integration in Japan*

**Session Co-Organizers:** Milos DEBNAR, Kyoto University, Japan, [milos.debnar@gmail.com](mailto:milos.debnar@gmail.com) and

Ann DENIS, University of Ottawa, Canada, [adenis@uottawa.ca](mailto:adenis@uottawa.ca)

Scholars focusing on increasing, multidimensional diversification of migration and its consequences, such as Steven Vertovec and his ‘super-diversity’ (2007), those questioning presumptions of ‘natural’ inclination to ethnic solidarity and group formation (Wimmer 2004, 2009), or the growing scholarship discussing cosmopolitanism among migrants in various forms all point to the need of scrutinizing the role of ethnic relations and communities in the process of integration. Although much of this work has studied countries with a longer immigration history, Japan has experienced unprecedented growth and diversification of its foreign populations in recent decades. Not only is the national and/or ethnic make-up of this population changing rapidly, growing scholarship on migration to Japan unveils patterns of migration which are also increasingly diversified along such dimensions such as class, region of origin or gender. Yet, the ethnic communities are often conceived, rather uncritically, as the sole units of organization and/or integration of migrants in Japan.

The purpose of this session is thus to critically assess how the increasing diversity does (or does not) affect the issue of 'who lives with whom' in Japan. We would particularly welcome papers addressing one or more of the following issues:

- What is the role of ethnic relations and ethnic communities in the integration process in Japan?
- Changing relations with the majority population in Japan
- How these issues are/should be reflected in (ethnic) integration policy-making in Japan?

**Joint Sessions** – titles of the sessions are listed in alphabetical order:

***Becoming a Racial Subject, Negotiating Power: Comparative Historical Contexts***

Joint session of RC05 Racism, Nationalism and Ethnic Relations [host committee] and WG02 Historical and Comparative Sociology

**Session Co-Organizers:** Vilma Bashi TREITLER, City University of New York, USA, [vtreitler@gc.cuny.edu](mailto:vtreitler@gc.cuny.edu) and

Manuela BOATCA, Freie University Berlin, Germany, [manuela.boatca@fu-berlin.de](mailto:manuela.boatca@fu-berlin.de)

**Not open for submission of abstracts.**

This **invited** session brings together recent pieces of research on the creation of racial subjects in different historical settings and geopolitical contexts - from imperial and colonial rule in the Americas and Africa to the post-colonial present in Asia and Europe. Strategies employed in order to counteract, subvert and resist to processes of racialization and the resulting structural exclusions are discussed alongside shifts in the patterns and discourses of ethno-racial incorporation.

***Contested Citizenship: Transnationalism, Ethnicity, Gender and Sexuality***

Joint session of RC05 Racism, Nationalism and Ethnic Relations and RC32 Women in Society [host committee]

**Session Co-Organizers:** Patricia TOMIC, University of British Columbia Okanagan, Canada, [patricia.tomic@ubc.ca](mailto:patricia.tomic@ubc.ca)

and Lloyd L. WONG, University of Calgary, Canada, [llwong@ucalgary.ca](mailto:llwong@ucalgary.ca)

Session in English

Mobility is one of the most significant features of the present. Not only people, but ideas, discourses, human relations, commodities of every kind, capital, concepts, knowledge, and values, transfer from place to place, sometimes instantly, sometimes with great difficulty and under tremendous stress. However, in the global context, mobility comes together with borders and power. Indeed, while borders have become more flexible for goods, capital, and data, if people are involved, they open easily only for some; for others, borders have become increasingly rigid. Hence, both, mobilities and immobilities characterize contemporary societies. Gender is one of the key elements that decide mobilities and immobilities affecting women in particular and in significant ways. But gender cannot be considered independently from its intersection with class, race, sexuality and ability.

This session invites papers that deal with the ways in which societies of flow (Castells, 1996) intersect with gender; in particular, how societies of flow are being impacted by the diversity of women's agency. Topics may cover (but are not limited) to the following:

- Societies of flows, feminism and transnational solidarities.
- South-North women's migration, critical human rights theory, and contested citizenships.
- Global inequalities, women, technologies and the transnational.
- Transnational economies, labour, gender and human rights.
- Race, ethnicity, gender, sexuality and migration.
- Discourses of family, human rights and transnational economies.
- Global Capitalism, transnational flows of ideas, communications and women in the global South.
- Gender, sexuality, the global South and cultural mobility.
- Methodological and theoretical contributions to study gender, sexuality, ethnicity and citizenship in the context of mobility and global inequalities.

### ***Intersectionality and Intellectual Biographies***

Joint session of RC05 Racism, Nationalism and Ethnic Relations [host committee] and RC38 Biography and Society

**Session Co-Organizers:** Kathy DAVIS, Vrije Universiteit (VU) Amsterdam, The Netherlands, [k.e.davis@vu.nl](mailto:k.e.davis@vu.nl) and Helma LUTZ, Frankfurt University, Germany, [lutz@soz.uni-frankfurt.de](mailto:lutz@soz.uni-frankfurt.de)

This joint session explores the ways social location shapes, limits, and enables the development of critical social theory. This will be done by means of intellectual biographies of theorists, social histories of schools of thought and their travels, and transnational ethnographies of theoretical and methodological perspectives challenging racism, sexism, ethnocentrism and nationalism.

We invite contributions that focus specifically on the relationships between intersections of gender, class, race/ethnicity and national belonging and the development of critical sociological theory and practice.

### ***Temporary and Precarious Migration and the Securitized State, Human Rights, Culture and Belonging in an Age of Economic and Moral Austerity***

Joint session of RC05 Racism, Nationalism and Ethnic Relations [host committee] and TG03 Human Rights and Global Justice

**Session Co-Organizers:** Claudia TAZREITER, University of New South Wales, Australia, [c.tazreiter@unsw.edu.au](mailto:c.tazreiter@unsw.edu.au) and Immanuel NESS, City University of New York, USA, [iness@brooklyn.cuny.edu](mailto:iness@brooklyn.cuny.edu)

Human mobility is a desired aspect of globalization and indeed a particularly desired phenomenon by the neoliberal marketization and financialization of everyday life. Yet growing global inequalities result in some individuals having a greater need to migrate than others while the state is increasingly preoccupied with border control, securitization and criminalization of the most vulnerable migrants.

Migrant workers, especially low-skilled workers and those with irregular migration status are vulnerable to various forms of abuse and exploitation in this context. The UN estimates that more than 214 million migrants, including migrant workers, refugees, asylum seekers as well as immigrants without residency rights, live and work in a country other than that of their birth or citizenship. Many of these individuals find themselves without adequate protections and subject to forms of exploitation, abuse and discrimination, including racialization.

Irregular status often renders migrants 'invisible' to the services of the state as non-citizens, yet at the same time these groups are subject to increasingly harsh forms of securitization through state mechanisms of control and violence, both tangible and symbolic. A resurgence of nationalism and xenophobia has in many cases accompanied economic austerity after the 'crisis' of markets and money. Irregular and temporary migrants are readily implicated in a politics of exclusion that the state wages in many parts of the world against the same individuals that transnational corporations readily exploit through precarious, casualized and often unregulated work.

This session seeks to address growing global inequalities and the effects of austerity, both economic and moral, through focusing on the experiences of temporary migrants.

We welcome papers that explore empirically or theoretically aspects of the dilemmas outlined above. We particularly welcome papers that address the global and local transformations that result in 'precarious migration' and further entrench inequalities within and between regions of the world. We welcome papers that focus on state responses to the developments outlined as well as papers that focus on strategies of resistance by migrants through local or transnational networks.

### ***Women, Transnationalism and Diaspora***

Joint session of RC05 Racism, Nationalism and Ethnic Relations [host committee] and RC32 Women in Society

**Session Co-Organizers:** Ann DENIS, University of Ottawa, Canada, [adenis@uottawa.ca](mailto:adenis@uottawa.ca) and Ulrike M. VIETEN, University of Sheffield, United Kingdom, [u.vieten@sheffield.ac.uk](mailto:u.vieten@sheffield.ac.uk)

The focus of this session is women who belong to a racialized or (other) ethnic minority in a diaspora and who are also transnationals. We consider women to be transnationals if they act in multiple spatial-social sites of belonging which cross one or more nation state borders.

Though ethnic minorities might be part of diasporic communities, they are not necessarily transnational (but this session focuses on ones where this is the case).

We welcome papers from different regions across the world and are open to analyses which examine, theoretically and/or empirically, the intersectional impact of being women and transnationals in conjunction with diasporic residence and ethnicity/ 'race'.

Analyses may focus on negotiating individual identities or on more macro approaches to the context of ethnic/racialized pluralism which exists to a greater or lesser degree in the society and/or its social institutions.

Comparative analyses are welcome, as are feminist ones.

### **El Comité RC05 (by Natividad)**

El Comité RC05 RACISMO, NACIONALISMO Y RELACIONES ETNICAS  
hace una invitación para la presentación de resúmenes en español.

Desde la Conferencia de ISA en Durban, Sudáfrica del año 2007, el Comité RC05 ha mantenido interés por incluir en el debate y en la conformación de nuestro comité, al sector hispanohablante, tanto de España como de los diversos países de América Latina. El Forum que tuvo lugar en agosto del 2012 en Buenos Aires, tuvo una gran afluencia de académicos de España y América Latina, es por eso, que en la preparación de la próxima conferencia de ISA en Yokohama, 2014, hemos querido abrir la posibilidad para que siga siendo constante la participación de la academia en lengua hispana en nuestro comité. El enfoque que éste comité ha venido desarrollando es el debate actualizado de temas que también son de gran relevancia en nuestras sociedades, como son: el racismo, el nacionalismo y las relaciones étnicas. En nuestra región observamos la transformación del estado pluri o multinacional, la interculturalidad, el resurgimiento étnico, el racismo, las identidades, la construcción de la nación, las diversas formas de la exclusión y la discriminación, entre muchos otros. Nuestra perspectivas teóricas, metodológicas y epistemológicas van de acuerdo a nuestras interpretaciones empíricas, sin embargo, estas también deben circular en los ámbitos más allá de nuestras fronteras y participar de un dialogo académico incluyente.

El Comité RCO5 hace una cordial invitación a presentar ponencias en idioma español, por ello a continuación se incluyen las indicaciones generales para la presentación de ponencias así como el listado de las sesiones que han sido aceptadas y su título en español.

Esperamos que esta información sea de utilidad, y a pesar de la austeridad que estamos viviendo, de ahí el tema principal de la conferencia, podamos reanudar y reavivar los múltiples ángulos que requiere la construcción de un amplio diálogo incluyente.

## RC05 – RACISMO, NACIONALISMO Y RELACIONES ÉTNICAS –

Presentación de ponencias – Congreso Internacional ISA, Julio 13-19 2014 en Yokohama, Japón

Tema general de RC05: Transformaciones en una era de austeridad: desafiando al racismo, al etnocentrismo y la xenofobia.

Tema del Congreso: Enfrentando a un mundo desigual: Desafíos de la sociología global

Coordinadora del programa: Ann Denis, University of Ottawa, Canada, [adenis@uottawa.ca](mailto:adenis@uottawa.ca)

Fechas límite:

- La apertura de resumen de ponencia en línea: abierto de Junio 3, 2013 - Septiembre 30, 2013.

- Todos los participantes DEBEN registrarse para el Congreso antes del 1 de Abril de 2014 para que sus nombres aparezcan en el programa de resúmenes. De no hacer el registro serán borrados del programa.

NOTA: De acuerdo a las regulaciones de ISA, una persona no podrá presentar en la sesión en la que es coordinador/a y no deberá estar en el programa más de dos veces: como autor, co-autor, panelista, conferencista, coordinador de sesión, crítico, moderador de mesa redonda, o presentador de poster.

### Idioma del RC05

Las ponencias serán presentadas en inglés, francés o español (lenguajes oficiales de ISA para asuntos académicos) el título y resumen deberá ser en el lenguaje de presentación. Debido a restricciones presupuestarias no habrá traducción simultánea o secuencial. Los organizadores del RC05 podrán asistir con medidas informales para facilitar la comunicación. El RC05 podrá aceptar un número limitado de propuestas en japonés y asistir con alguna forma de traducción. Las propuestas deben ir acompañadas de título y resumen en inglés. Para mayor información contactar a la coordinadora Ann Denis, [adenis@uottawa.ca](mailto:adenis@uottawa.ca)

Lista de sesiones aceptadas y coordinadores (hay traducción en español en **bold**)

1. Challenges of Research on Belonging and Identity: Critical Engagements with Theory and Methods – traditional paper session (**Desafíos de investigación sobre pertenencia e identidad: Compromisos críticos con la teoría y los métodos**)

Session co-organisers: Helma Lutz, Frankfurt University, Germany - [lutz@soz.uni-frankfurt.de](mailto:lutz@soz.uni-frankfurt.de) and Karim Murji, Open University, U.K. - [karim.murji@open.ac.uk](mailto:karim.murji@open.ac.uk)

2. Japanese Identification: in Japan, in Diasporas and Transnationally – traditional paper session (**Identificación Japonesa: Diásporas y transnacionalidad**)

Session organiser: Georgina Tsolidis, University of Ballarat, Australia – [g.tsolidis@ballarat.edu.au](mailto:g.tsolidis@ballarat.edu.au)

3. Intersectionality and Intellectual Biographies (Joint session of RC05 and RC38, hosted by RC05) – traditional paper session (**Interseccionalidad y biografías intelectuales**)

Session co-organisers: Kathy Davis, VU University, The Netherlands - [k.e.davis@vu.nl](mailto:k.e.davis@vu.nl) (RC38) and Helma Lutz, Frankfurt University, Germany - [lutz@soz.uni-frankfurt.de](mailto:lutz@soz.uni-frankfurt.de) (RC05)

4. Articulations of Ethnicity, Race and Nationhood– traditional paper session (**Articulaciones de etnicidad, raza y nacionalidad**)

Session organiser: Sirma Bilge, Université de Montréal, Canada - [sirma.bilge@umontreal.ca](mailto:sirma.bilge@umontreal.ca)

5. Facing an Unequal World: Challenges for Muslim Minorities – traditional paper session (**Enfrentando un mundo desigual: Desafíos para las minorías musulmanas**)

Session organiser: Nahid Afrose Kabir, University of South Australia, Australia - [nahid.kabir@unisa.edu.au](mailto:nahid.kabir@unisa.edu.au)

6. Critical Public Engagements with Race and Racism – traditional paper session (**Compromisos públicos críticos con la raza y el racismo**)

Session organiser: Karim Murji, Open University, U.K. - [karim.murji@open.ac.uk](mailto:karim.murji@open.ac.uk)

7. Becoming a Racial Subject, Negotiating Power: Comparative Historical Contexts (Joint session of RC05 and WG02, hosted by RC05) – invitational session – do not submit abstracts for it (**Llegar a ser un sujeto racial, la negociación del poder: Contextos históricos comparativos**) (Sólo por invitación, no presentar resúmenes)  
Session co-organisers: Vilna Bashi Treitler, Baruch College, City University of New York, U.S.A. – vtreitler@gc.cuny.edu (RC05) and Manuela Boatca, Freie Universität Berlin, Germany - manuela.boatca@fu-berlin.de (WG02)
8. Politics of Masculinities Racialised as Deviant and Dangerous – traditional paper session (**Políticas de masculinidades, racializadas como desviadas y peligrosas**)  
Session Co-organisers: Sirma Bilge, Université de Montréal, Canada - sirma.bilge@umontreal.ca and Scott Poynting, University of Auckland, New Zealand - scott.poynting@auckland.ac.nz
9. Business Meeting – followed by RC05 reception/party (provisionally evening of Tues, July 15) (**Reunión de trabajo, seguida de recepción**)  
Session organiser: Ann Denis, University of Ottawa, Canada – adenis@uottawa.ca
10. Cosmopolitanism versus Post-nationalism – traditional paper session (**Cosmopolitanismo versus post-nacionalismo**)  
Session organiser: Farida Fozdar, The University of Western Australia, Australia - Farida.fozdar@uwa.edu.au
11. Migration, Racialization and Autochthonous Far-Right Movements traditional paper session (**Migración, racialización y movimientos autóctonos de extrema derecha**)  
Session co-organisers: Umut Erel, The Open University, U.K. - Umut.eral@open.ac.uk and Nira Yuval-Davis, University of East London, Docklands Campus, U.K. - n.yuval-davis@uel.ac.uk
12. Contemporary Right-Wing Racist Populism – traditional paper session (**Populismo contemporáneo racista de derecha**)  
Session co-organisers: Scott Poynting, University of Auckland, New Zealand - scott.poynting@auckland.ac.nz and Ulrike M. Vieten, University of Sheffield, U.K. - u.vieten@sheffield.ac.uk
13. Temporary and Precarious Migration and the Secularized State. Human rights, Culture and Belonging in an Age of Economic and Moral Austerity. (joint session of RC05 and TG03, hosted by RC05) – traditional paper session (**Migración temporal y precaria y el estado secular. Derechos humanos, cultura y pertenencia en una era de austeridad moral y económica**)  
Co-organisers: Claudia Tazreiter, University of New South Wales, Australia - c.tazreiter@unsw.edu.au and Immanuel Ness, Brooklyn College, CUNY, U.S.A. - Iness@brooklyn.cuny.edu
14. Politics of Excluded Peoples in the Nation-State of the 21st Century – traditional paper session (**Políticas de los excluidos en el estado-nación del siglo veintiuno**)  
Session organiser: Natividad Gutierrez Chong, Universidad Nacional Autonoma de Mexico, Mexico - nati.gutierrez.chong@gmail.com
15. Local, National, and International Policies, and the Promotion of Ethnic and Racial Inclusion: Problematizing Systemic and Persistent Social and Economic Inequalities – traditional paper session (**Políticas locales, nacionales e internacionales y la promoción de inclusión étnica y racial**)  
Co-organizers: Lori Wilkinson, University of Manitoba, Canada - Lori.Wilkinson@ad.umanitoba.ca and Evangelia Tastsoglou, Saint Mary's University, Canada, evie.tastsoglou@gmail.com
16. Who Lives with Whom: Ethnic Relations, Community and Integration in Japan – traditional paper session (**¿Quién vive con quien? Relaciones étnicas. Comunidad e integración en Japón**)

Co-organisers: Miloš Debnár, Kyoto University, Japan - milos.debnar@gmail.com and Ann Denis, University of Ottawa, Canada – adenis@uottawa.ca

17. Upsurge of Xenophobia in Contemporary Japan: Its Causes and Uniqueness – traditional paper session (**Surgimiento de la xenofobia en el Japón contemporáneo: Causas y unicidad**)

Co-organisers: Kikuko Nagayoshi, Tohoku University, Japan - nagayosh@sal.tohoku.ac.jp and Shunsuke Tanabe, Waseda University, Japan - tanabe.sh@waseda.jp

18. Comparative Xenophobia: State Responses in Different Countries – traditional paper session (**Xenofobia comparativa: Respuestas del estado en diferentes países**)

Session co-organisers: Kogila Moodley, University of British Columbia, Canada - kmoodley@interchange.ubc.ca and Heribert Adam, Simon Fraser University, Canada - adam@sfu.ca

19. Challenges of Ethnicity and Nationalism in the Asia Pacific Region – traditional paper session (**Desafíos de la etnicidad y el nacionalismo en la Región Asia Pacífico**)

Session organiser: Christine Inglis, University of Sydney, Australia - Christine.inglis@sydney.edu.au

20. Social Structure and Identities: National and/or Transnational Analyses of Racism or Ethnic relations – traditional paper session (**Estructura social e identidades. Análisis nacional y/o transnacional del racismo y las relaciones étnicas**)

Co-organisers: Vilna Bashi Treitler, Baruch College, City University of New York, U.S.A. – vtreitler@gc.cuny.edu and Ann Denis, University of Ottawa, Canada – adenis@uottawa.ca

21. Women, Transnationalism and Diaspora (joint session RC05 and RC32, hosted by RC05) - traditional paper session (**Mujeres, transnacionalismo y diáspora**)

Co-organizers: Ann Denis, University of Ottawa, Canada – adenis@uottawa.ca (RC05 and RC32) and Ulrike M. Vieten, University of Sheffield, U.K. - u.vieten@sheffield.ac.uk (RC05)

22. Contested Citizenship: Transnationalism, Ethnicity, Gender and Sexuality (joint session RC05 and RC32, hosted by RC32) – traditional paper session (**Contestando a la ciudadanía: transnacionalismo, etnicidad, género y sexualidad**)

Session co-organisers: Patricia Tomic, University of British Columbia Okanagan, Canada - patricia.tomic@ubc.ca and Lloyd L. Wong, University of Calgary, Canada - llwong@ucalgary.ca

## Writing a WIKI (by Michael Banton)

### Wikipedia

The mission of RC05 is to contribute the advancement of knowledge within its sphere. As a division of the International Sociological Association, RC05 should try to ensure that the relevant body of sociological knowledge has an international character. Wikipedia, an online encyclopaedia that posts articles in 285 languages, is now one of the most important sources of information about that knowledge.

The Board of RC05 has accepted a proposal from me that it should encourage members to help improve relevant Wikipedia articles. Because of Wikipedia's rules, members have to submit editorial changes as individuals; nevertheless, within RC05, we can co-operate. To this end, the Newsletter is circulating draft revisions of mine to three English-language Wikipedia articles: 'The Sociology of Race and Ethnic Relations', 'Discrimination', and 'Racism'.

RC05 members are encouraged to send comments on these drafts to [Michael@banton.demon.co.uk](mailto:Michael@banton.demon.co.uk), and to submit drafts of their own to Wikipedia. If any colleagues have experience of the submission process, I hope they will share it with me.

The present article on 'The Sociology of Race and Ethnic Relations' neglects developments outside the USA and the UK. RC05 colleagues should be able to help correct this. The present article on 'Discrimination' pays insufficient attention to international, regional and national laws, and their bearing on its subject matter. The present article on 'Racism' is a medley of general observations followed by passages on the history of particular countries. I have drafted an article on 'Racism: the concept'. In it, I try to describe, in ways that I hope will be acceptable to their exponents, the different perspectives now current; readers may then understand why there is controversy.

RC05 should be concerned with Wikipedia articles in languages other than English. The English-language article 'Sociology of race and ethnic relations' has no French, German, Portuguese, Russian, Spanish or Swedish counterpart. This may reflect either a belief that the very idea of such a sociology is misconceived, or simply the absence of any sociologist in those countries wanting to draw attention to relevant work. RC05 members whose mother tongue is not English could use my drafts in preparing proposed articles in their own languages.

Three draft revisions of English-language Wikipedia articles are set out. At the end of this consultation RC05 colleagues who work in other languages may like to consider submitting articles to sections of Wikipedia that use other languages.

### **Sociology of race and ethnic relations**

The current article, after two brief introductory paragraphs, has sections on Classical Theorists (Marx, Weber, DuBois, Washington), Social Psychology, and Audit studies, before passing to Discipline Development By Country (USA, UK).

My proposed revision moves more quickly to a review by country or region. This is where I hope that RC05 colleagues will help me with new paragraphs of a length proportionate to the rest of the article. I would welcome comments on the whole of my draft, including views on 'Cross-disciplinary connections'. Is it helpful, in the case of countries like the USA and the UK to note the most recent census figures when these will be available elsewhere in Wikipedia?

### **Discrimination**

The current article offers a definition, plus a bit on related social and psychological processes. It begins:

'This article is about prejudicial treatment. Discrimination is the [prejudicial](#) or distinguishing treatment of an individual based on their actual or perceived membership in a certain group or category, such as their [race](#), [gender](#), [sexual orientation](#), [ethnicity](#), [national origin](#), or [religion](#). It involves the group's initial reaction or interaction,

influencing the individual's actual behavior towards the group or the group leader, restricting members of one group from opportunities or privileges that are available to another group, leading to the exclusion of the individual or entities based on logical or irrational decision making.'

It does not acknowledge the central importance of norms and laws in identifying how the 'distinguishing' comes about. If the article is to describe forms of discrimination, then, in my view, it needs to highlight the laws in question. The language of public international law is deceptively simple and there are hidden technicalities about which I may consult specialists. At the same time I would like to hear whether colleagues find my approach helpful and whether they think it would assist their students.

If Wikipedia accepts my proposal, there will, I believe, be need for further articles on particular countries, their legislation and the results of research into the incidence of discrimination, plus proposed explanations of that incidence.

## **Racism**

The current English-language article begins: begins 'Racism is usually defined as views, practices and actions reflecting the belief that humanity is divided into distinct biological groups called races... [but] the exact definition is controversial'. Any proposed revision should, I believe, offer readers more help in understating the character of that controversy.

The German-language article begins: 'Racism is an ideology that interprets human abilities and characteristics as basically determined by 'race' in its biological sense'.... 'the roots of racism stretch back into the early history of humanity... 'modern' racism rose in the 14<sup>th</sup> and 15<sup>th</sup> centuries...' In my view, metaphors like 'roots' imply an essentialist conception and are to be avoided.

At several points both the English-language and the German-language articles describe acts or practices of racial discrimination as acts or practices of racism. This is to lose a useful distinction.

My draft goes beyond the current practice in Wikipedia in so far as it advances views about the sources of some of the confusions and differences of opinion about the use of the word for which I cannot source references

RC05 members may be interested in some of the differences in the current articles about 'Racism'. The French article begins 'Le racisme est une idéologie ...' and the German likewise [and, uniquely, it is linked to an article on 'Racism without races'.] The Portuguese begins 'El racismo se entiende como la exacerbación o defense del sentido racial de un grupo étnico...', while the Spanish starts 'O racismo é a tendência do pensamento, ou o modo de pensar...' The Swedish article (my translation) has 'Racism is generally defined as measures, procedures or belief that reflects a conception of the world as divided into races...' There are no Danish, Norwegian or Italian articles. Sometimes, as in the Dutch article, racism is defined so as to include racial

discrimination; sometimes the two are distinguished. The Romanian-language article has clearly been written by a social psychologist.

If this project goes ahead, I may, at a later stage, have to tidy up the references in order to conform to the Wikipedia style, and to supply ISBNs.

## **Racism: the concept**

Racism is defined in the *Oxford English Dictionary* as the *theory* that distinctive human characteristics and abilities are determined by race [1]. The [Merriam-Webster's Dictionary](#) defines it as a *belief* that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority or inferiority of a particular racial group,... [2] In other authoritative sources it is defined so as to include more than a theory or a belief; for example, that it denotes 'views, practices and actions reflecting the belief... [3][4][5].

Within social science, the definition of racism is controversial, both because there is little scholarly agreement about the meaning of the concept of *race*, and because different scholars use the concept of *racism* for different purposes. To understand the divergence of opinion, it is important to trace the relatively short history of the concept.

## **Changes in meaning**

The word *raciste* was first used, in French, in 1894 [6]. Then, in 1933-34, the German sexologist Magnus Hirschfeld wrote articles about *Rassismus* that were later translated and published under the title *Racism* in 1938 [7]. The first university author to make extended use of the concept was Ruth Benedict, in a book that in its London edition was given the title *Race and Racism* [8]. She wrote that 'racism is the dogma that one ethnic group is condemned by nature to congenital inferiority and another group is destined to congenital superiority'. She was primarily concerned to correct misleading notions of the anthropology of race.

According to one academic commentator, there was an ambiguity in the meaning of *racism* from the beginning. If it was to be used in response to the Nazi belief that Jews were a race, did this assume that Jews were a race? [9] Was the concept of *racism* an aid to the analysis of nineteenth-century doctrines of racial inequality, or did it identify something more general?

In the period following World War II, and in reaction to Nazi ideas of racial differences, the academic study of 'race relations' came to be seen as combining three components. An approach from the study of ideology that used racism as its basic concept was combined with an approach focusing on attitudes that started from the concept of prejudice, together with an approach from the study of social relationships that relied on the concept of discrimination [10]. Beliefs about the nature of race, prejudicial attitudes, and discriminatory behaviour were represented as three interacting dimensions of thought and behaviour. The primary use of the word *racism* lay in explaining particular attitudes and behaviour as the outcome of an acceptance of certain obsolete doctrines of racial inequality. It was part of an *explanans*.

Supporters of the US Civil Rights movement of the 1960s brought concerns over black-white relations in that country to the centre of the public stage. In 1967, two proponents of 'Black Power', Stokely Carmichael and Charles Hamilton [11], described racism as

'the predication of decisions and policies on considerations of race for the purpose of subordinating a racial group and maintaining control over that group'.

Concerned with the contemporary situation in the USA, they used the word in a manner that combined ideology, attitude and social relationships.

In 1972, on a proposal from the Union of Soviet Socialist Republics, the United Nations initiated a Decade for Action to Combat Racism and Racial Discrimination without explaining how the two differed. In many quarters, the distinctions between racism and racial discrimination, ethnocentrism and xenophobia were disregarded. Perhaps in reaction to this shift, some writers have since revived use of the word *racialism*. This had been treated as a synonym for *racism*, but, with the expansion in the meaning of *racism* to include practices and actions, the word *racialism* may now be used to denote theories or doctrines of racial inequality [12]. In France, *racisme* may be used to denote behaviour, and *racialisme* to denote doctrines of biological difference; doctrines of cultural difference may be called differentialist [13] [14].

The word *racism* came to designate the contemporary attitudes, beliefs and practices that the Civil Rights movement sought to change. Carmichael and Hamilton's description was taken as a definition of racism. *Racist* was no longer simply an adjective used by scholars to identify an abstract doctrine; instead, it became a word in popular use employed as a moral accusation that could be thrown against political opponents. Its value as an epithet contributed to an inflation in its use, so that its meaning may no longer depend upon any belief about race [15] [16]. The nature of racism is often treated as self-evident. Its presence, persistence and effect are the things to be explained (the *explananda*).

## Definitions

Before choosing one definition in preference to another, it is important to decide for what purpose a definition is wanted. A favourite example is that someone who wants a definition of *Homo sapiens* that grasps the essence of the creature in question, may favour Aristotle's statement that *Homo sapiens* is a rational animal. Someone who wants a definition that distinguishes *Homo sapiens* from other primates, may define the creature as a featherless biped. The first kind of definition is called realist, the second nominalist. Realist definitions are sometimes said to be essentialist or to reify the thing they define [17]. The possibilities of such confusion are greater when *racism* is used as a noun than when *racist* is used as an adjective.

What is the nature of the thing that is to be defined? If the thing is not visible, how is it identified? Is it an abstraction, or can it be identified in social practices? Some of these questions arise because *racism* is a word in ordinary language with many possible meanings. As long as the word's meaning is of a theory or a belief, the inquirer can point to a passage, written or spoken, as evidence. If its meaning includes 'practices and actions reflecting the belief', it may be difficult to demonstrate a connection between cause and effect. This may be thought unimportant in discussions of policy, but the sociologist should be able to establish connections of this kind.

Many professions and crafts employ technical terms. In various areas of law and administration any important term must have an agreed meaning. The results of any scientific experiment have to be reported with the aid of a technical vocabulary in which each term has a single meaning. Otherwise it would not be possible for another researcher to replicate the experiment and check the findings. In science, and here the social sciences have to learn from the physical and biological sciences, the definition of a concept that has the greatest explanatory power has to be preferred over any alternative definitions.

The criteria of definition differ. For ordinary language usage, a dictionary lists whatever definitions are current. By contrast, a technical language seeks a single unambiguous definition, selected because it is more useful than any alternative definitions. Some scholars, both Marxists and non-Marxists, will agree with this differentiation, whereas other scholars may regard it as irrelevant because they consider that ordinary language suffices for the purposes of sociology. This is one of the prime sources of dispute about the definition of racism.

### **The Marxist challenge**

After the disturbances of the 1960s, Marxist interpretations attracted more support in the universities of Europe and North America. Within the Marxist tradition a distinctive body of knowledge, based on the presuppositions of historical materialism, has been built up. It holds that class interests structure and stratify the labour market, encouraging the development of ideologies supportive of the ruling class. Racism is such an ideology, one that moulds popular conceptions of *race*, *racism* and *racial relations*. In Marx's terms, these exemplify 'phenomenal form' and are not part of 'essential relations'. Since both *race* and *race relations* are ideological notions used in ordinary language, sociologists should focus instead on the study of *racism* [18].

Yet the definition of this technical concept proves far from simple [19]. One proposed solution drew upon the functionalist element in Marxist theory to hold that when biological differences are given social significance, this initiates a process of racialization. Since ideas about cultural difference can serve the same function as ideas of racial difference, there could be 'racism' even when no reference had been made to biological notions of 'race'. One of the pioneers of this mode of analysis has since qualified this argument, to hold that when cultural characteristics lead to group formation and reproduction, the process is one of ethnicization [20].

Marxist thought contains its own challenges, to which both the orthodox and the revisionists have responded [21]. Many of them quote with approval a warning

`against extrapolating a common and universal structure to racism, [as if it] remains essentially the same, outside of its specific historical location. It is only as the different racisms are historically specified – in their difference – that they can be properly understood as `a product of historical relations and possess... full validity only for and within those relations`"[22].

From this perspective there is no one racism but many racisms, and they are not necessarily dependent on any concept of race.

These arguments have continued, some under the rubric of Critical Theory and others within Cultural Studies. Critical Theory [23] assembles criticisms of writing about 'late modern social and political life' that pay insufficient attention to 'racial conditions and racist

expressions'. The Cultural Studies perspective is sceptical of claims to objective knowledge about social affairs, attempting to uncover, and criticise, any political assumptions underlying such claims. Thus it starts from the criticism of popular ideas rather than from the identification of sociological problems, which is why many of its exponents find ordinary language concepts sufficient for their purposes [24]. This approach prioritises the reporting and interpretation of personal experience and seeks understanding rather than explanation.

### Ordinary language definitions

Some sociologists start from ordinary language usage but attempt to sharpen it so that it fits into their interpretive schemes. Assuming that their readers share with them a post-1967 ordinary language conception of racism, they offer, not a definition, but a description of what it does. Thus one author who criticises 'common sense' conceptions, asserted:

'Because racism changes and develops, because it is simultaneously a vast phenomenon framed by epochal historical developments, and a moment-to-moment experiential reality, we can never expect fully to capture it theoretically. Nor can we expect that it will ever be fully overcome.' [25]

Another similarly stated

'I reserve the term *racism* (racial ideology) for the segment of the ideological structure of a social system that crystallizes racial notions and stereotypes' [26]

Both of these are conceptions of racism as defined by its political functions. They run the risk of reifying racism.

Some authors offer descriptions of particular forms of racism or perceive new forms. Thus it is said that

'The crucial criterion distinguishing racism from everyday racism is that the latter involves only systematic, recurrent, familiar practices' [28].

'Systemic racism' is said to be another such form, identified by six characteristics, the first two of which are:

'the patterns of unjust impoverishment and unjust enrichment and their transmission over time' and 'the resulting vested group interests and the alienating racist relations'.

It is systemic in that it analyses one particular social system; it focuses on one oppressed section of the population of one country [28].

If racism is based on beliefs about racial differences, and ethnocentrism on beliefs about ethnic differences, then an 'ism' based on beliefs about cultural differences should be identified as *culturism*. However, language usage has often taken a different course. References to 'cultural racism' appear to be attempts to borrow the negative associations of *racism*.

Originally, the word *racism* referred to both hostility towards Jews and to a theory of natural inequalities. A historian has referred to these as

'the two main forms of modern racism – the color-coded white supremacist variety and the essentialist version of anti-Semitism' [29]

adding that

the responsibility of the historian or sociologist who studies racism is not to moralize and condemn but to understand this malignancy so that it can be more effectively treated... [30].

Sociologists would agree more readily if they were satisfied with this diagnosis. Some have maintained that hostility towards Jews and the oppression of blacks serve different social

functions and therefore are not the same 'malignancy' [31]. Much has been changed by the creation of the state of Israel. For many people, anti-Semitism may no longer be part of what they understand by *racism*.

Reliance upon particular conceptions of racism has led to extravagances. In the view of one critic:

'Few concepts in social science have been as diluted in content through overuse, as contaminated by the political agenda of the users, and as befuddled by multiple, indeed, sometimes contradictory, meanings as the term 'racism'' [32].

Critics object, for example, to the assumption that racism is a majority characteristic, so that, by definition, a victim of racism can never be considered a racist.

### **The search for technical definitions**

The definition of racism as an ideology can be regarded as a technical definition, at least in embryo, because ideology has to be opposed to truth. If a statement about the effects of racism goes beyond the evidence in order to forward the author's political purposes, it, too, is ideological. So the injunction that the sociologist should study not race relations but racism does not solve the main difficulty. It only moves the student from one problem to another one.

Most of the sociological problems within the study of race and ethnic relations can be investigated without use of any concept of racism. Indeed there are writers, of many persuasions, who have concluded that use of any of the expressions within the idiom of race serves to keep alive discredited ideas that should be banished from contemporary thought. Some contend that the task is to supersede use of the words *race*, *racism* and *race relations*.

The dispute associated with these words has been the more persistent because many of those engaged in it have started from words instead of from the observations to be explained. A sociologist who set out to ascertain, by social survey methods, in what circumstances people identify with those who share their ethnic origin or racial classification, might pose a series of questions. Since variables like gender, social status, religion, and contact situation would be of prime interest, the survey questions would have to be permuted to measure the importance of the variables among samples taken from different sections of the population. The findings would be complex.

Analysis might point to the existence of common factors underlying surface differences (e.g., the expectation of reciprocity). New concepts would have to be invented to supersede old ones. They would be technical in character. Racism would not be among them unless a way had been found to give it a single, undisputed, meaning.

This is not to deny that it might be of sociological interest to learn more about how members of the public use the word *racism*, and what they believe about *race*. There may well be interesting studies yet to be carried out that would compare racism as an ideology with other ideologies. There may be circumstances in which a technical definition of *racism* would be useful.

## Conclusion

There is an important distinction to be drawn between definitions of racism as a theory or belief, and definitions that, in addition, incorporate practices and actions. Much depends upon the purpose for which a definition is wanted. In the discussion of policy issues, the more comprehensive ordinary language definition will often be preferred. While some sociological explanations might require a narrow technical definition of racism, most sociological research in this field will employ other concepts.

## See also

- [Discrimination](#)
- [Racialization](#)
- [Social interpretations of race](#)
- [Sociology of race and ethnic relations](#)

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Recent Events in Fiji (by Michael Banton)
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Sociologists make little use of the reports on racial and ethnic relations published by the United Nations. Most of them can be accessed via the treaty bodies database on the UN Human Rights website. A note on their coverage of recent events in Fiji may give some indications of the kind of information available and the processes from which it originates.

Fiji was a British colony from 1874 to 1970. In 1884, the population, composed almost entirely of ethnic Fijians, numbered about 200,000. The first governor, Sir Arthur Gordon, 'set himself, from his first arrival, to project the image of a man who was at one with the native customs' (France 1968: 8). Gordon was an enthusiast for the emergent science of anthropology as it could be followed from Sir Henry Maine's *Lectures on the Early History of Institutions* (1875) and Lewis Henry Morgan's *Ancient Society* (1877 – but prefigured by the questionnaires Morgan had sent to correspondents). In Gordon's view, the continued existence of the Fijian race was dependent upon the preservation of its traditions. For this reason he discouraged the employment of ethnic Fijians in the sugar cane plantations that boomed in the 1880s; instead, labourers were imported from India. Neither these immigrants

nor their descendants could buy land in Fiji because Gordon had devised a system of land tenure that made it inalienable.

By 1945, partly because measles and other epidemic diseases had hit the ethnic Fijians disproportionately hard, they were outnumbered by Indians. In 1966 the total population was recorded as 476,727, comprising 240,960 Indians, 202,176 Fijians, 9,687 part-Europeans, 6,590 Europeans, 6,095 other Pacific races, 5,797 Rotumans, 5,149 Chinese, and 273 others.

The perception that the government was dominated by Indo-Fijians inspired two military coups in 1987. In 1990 a new constitution institutionalized ethnic Fijian primacy. The new millennium brought a further coup that toppled the country's first Indo-Fijian prime minister, and then another in 2006. Many Indo-Fijians emigrated.

Because of its failure to hold democratic elections, in 2009 Fiji was suspended from participation in the Pacific Islands Forum and from the Commonwealth of Nations. Actions by the World Bank, the International Monetary Fund and other financial institutions inflicted greater damage. There was a dramatic fall in investment (Premdas 2004: 236).

Fiji has taken steps towards its redemption. In February 2012 it sent the Secretary-General of the UN a revised 'Core document forming part of the reports of States parties' (HRI/CORE/FIJI/2006/Add.1) and, as a party to the International Convention on the Elimination of All Forms of Racial Discrimination, its 'Eighteenth to twentieth periodic reports of States parties due in 2012' (CERD/C/FIJI/18-20).

The core document stated that the president had abrogated the 1997 constitution. It described the People's Charter for Change, Peace and Progress. The second of the eleven pillars recognized as critical for rebuilding Fiji was 'Developing a Common National Identity and Building Social Cohesion'. The 2007 census had recorded;

Fijian (indigenous – iTaukei)	475,739
Fijian (Indian origin)	313,798
Fijian (of ethnic origin other than the two above)	47,734

The periodic report responded to the Concluding Observations of the Committee on the Elimination of Racial Discrimination (CERD) on its previous report examined in 2007. It stated that data on ethnicity is no longer to be collected. All Fijians are to be named as Fijians. It is said that 'This has removed the racial label which had been in existence in Fiji for more than 100 years'. Proposed electoral reforms included 'the complete abolition of the communal representation system and the use of a common roll for all future elections'.

CERD examined the new periodic report on 14 August 2012. Prior to doing so it held an informal meeting with two non-governmental representatives, one from the Fiji Native Tribal Congress and one from the Fiji Human Rights Commission (CERD/C/SR.2178/Add.1).

Mr Tuiqamea, of the Fiji Native Tribal Congress, declared that the abrogation of the 1997 constitution 'had created a deep sense of loss among indigenous Fijians. The previous Constitution had stated, at their insistence, that it represented a covenant with their God which no one had any right to abrogate.'

'Articles 3, 4 and 5 of the United Nations Declaration on the Rights of Indigenous Peoples guaranteed the right to self-determination, the right to autonomy or self-government, and the right to maintain separate social and cultural institutions. The right of indigenous Fijians to

self-determination had been recognized by the Fijian Affairs Act which established the Great Council of Chiefs as a legal entity having semi-autonomous power to enact traditional and customary laws. The State party's intention to abolish or curtail that right had become evident immediately after the coup.'

Ms. Chand (Fiji Human Rights Commission) stated that the Commission was under-resourced, lacking any top-tier staff.

The Fijian government's report was presented by Mr Vocca (CERD/C/SR.2181 paragraphs 2-4). He said that the State party had made significant progress in implementing the Convention. The President had adopted the People's Charter for Change, Peace and Progress. The State party had also adopted a strategic framework for change, with the aim of implementing the People's Charter, as well as a 'road map for democracy and sustainable socio-economic development 2009-2014'. A draft constitution would be presented in January 2013.

Important legislative reforms adopted since the presentation of the last report were listed; several of them related to action against racial discrimination. Moreover, 'The State party was aware that ethnic minorities, in particular Fijians of Indian origin, were underrepresented in the army and the police; it should be pointed out, however, that those careers attracted few members of minorities'.

'The iTaukei should not be considered an indigenous people within the meaning of the United Nations Declaration on the Rights of Indigenous Peoples. The State party was determined to reform the systems that had contributed to a racial divide and served the interests of the iTaukei to the detriment of other ethnic communities. Indigenous rights were in no way superior to other human rights.'

Later, CERD adopted its concluding observations (CERD/C/FIJI/CO/18-20). It welcomed the progress reported and listed some concerns and detailed some recommendations.

At much the same time, *The Economist* (11 August 2012) expressed doubts. The Fijian government, 'led by a military commander, Frank Bainimarama, has taken some faltering steps towards elections scheduled for September 2014. A commission charged with drawing up a new constitution has begun public hearings, headed by a veteran Kenyan lawyer, Yash Ghai.' A recent report from Britain's Law Society Charity had argued that Fiji's courts are plagued by political interference, particularly at the behest of the attorney-general. 'Getting in behind Mr Ghai's constitutional review may, in the end, prove unsuccessful. But just now it is the only possible route through which military rule in Fiji might end.'

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## Obituary for Roxana Ng (By Ann Denis)

It was with great sadness that I learned of the sudden passing of Roxana Ng on January 12, 2013. Roxana was a long-time member of RC05, and will be sadly missed within the Canadian and international sociological and feminist scholarly associations, as well as within community networks related to anti-racism, immigration and feminism. Her forward-looking, community-based, feminist and anti-racist work has been an inspiration for many of us of how to combine critical community activism with scholarship.

Since her emigration from Hong Kong to Canada in 1970, Roxana was a tireless feminist and anti-racist researcher and activist. In the early 1970s, she was a co-founder of the Vancouver Women's Research Centre, one of the first research centres in Canada. After obtaining her BA and MA at the University of British Columbia, she completed her doctorate at the University of Toronto. She taught sociology for several years at the University of New Brunswick, and since 1988 worked as an educator and researcher at the Ontario Institute for Studies in Education (OISE), an early centre of Canadian feminist and critical anti-racist thinking, which is now part of the University of Toronto. Most recently her work at OISE included being Head of the Centre for Women's Studies in Education. Roxana remained active within her communities throughout her life, and was much sought-after to address both community and academic groups.

Many of us knew Roxana as an engaged member of several sociology, ethnic studies and feminist associations, among them the International Sociology Association (including RC05), the Canadian Sociology Association, the Atlantic Association of Sociologists and Anthropologists, the Canadian Ethnic Studies Association, and the Canadian Research Institute for the Advancement of Women (CRIAOW). To each of these – and others as well – she brought her feminist questioning and critical mind, her enthusiasm and her lively involvement. It was both pleasant and stimulating to have an opportunity to listen to and exchange with her at conferences and meetings and learn from her publications. Over the years she challenged the organizations and scholarship in which she participated to consider additional community-based questions and concerns – in particular social justice concerns related to women, immigration, racism, and social class. She will also, I am sure, be remembered as a demanding yet supportive and encouraging supervisor and colleague, frequently collaborating with her students and co-workers.

She was ahead of her times in her engagement in both the academy and the community, particularly in her attention to diverse women's and ethnic/immigration communities' understandings and attempts to change systemic cultural and institutional barriers in their relations of ruling. An anti-racist and a holistic feminist approach were integral to her analysis, and her work reflected what is now called intersectionality long before the concept had been given this name.

[A memorial of Roxana's life and work will take place on May 28, 2013 from 5 to 8pm, at the OISE Library, main floor, 252 Bloor St W., Toronto, Canada. Further details will be announced – see <http://www.oise.utoronto.ca/cwse/Events/>.](#)

Photographs, stories, and words of tribute are requested for a website that will be constructed in honour of Roxana and her work. If you wish to contribute, please email your photos and stories to [jamie.ryckman@utoronto.ca](mailto:jamie.ryckman@utoronto.ca) or [angelasabrina.lytle@utoronto.ca](mailto:angelasabrina.lytle@utoronto.ca).

**Ann Denis**



**ISA Forum Buenos Aires, 2012**

**Do you have pictures/ images of the FORUM in Argentina, or meetings elsewhere, you might want to share? Please, send them to**

**[U.Vieten@sheffield.ac.uk](mailto:U.Vieten@sheffield.ac.uk) and we could insert some to the next newsletters.**