

Chapter 18

Indigenous peoples and ethnic minorities: marginalization is the norm

Key messages

- States that indigenous peoples and members of many other minorities often work in informal employment and most of them have a weaker access to social and/or financial resources and services, which is less provided to them by the state than to members of their groups.
- Constitutional legal provisions will not help to improve the well-being of minorities unless the ethnic groups' traditional activities or services are of local quality.
- Special regulations, discrimination and/or lack of legal identification hampers economic social access that by indigenous peoples and ethnic minorities.
- Institutional dialogue and participation in decision-making by indigenous peoples and ethnic minority communities are essential that ethnic issues should serve as the foundation for the design and implementation of social protection programmes.
- Social protection under diverse ethnicities groups and disadvantaged among indigenous groups and ethnic minorities. Addressing the structural causes of disadvantage requires targeted interventions, a broader set of measures and institutions, including reforms within the government.

Key findings

There is no internationally agreed definition of what constitutes indigenous peoples or ethnic minorities. An ethnic group generally shares a common sense of identity and common characteristics such as language, religion, culture, nationality, that is a commonness shared. The term "ethnic minority" generally refers to either an ethnic group that gives priority to itself; that is, has a clear distinctive position vis-à-vis the dominant ethnic population.¹⁰⁰ In this regard, the term refers to a group of people in a nation that does not have an access to the following criteria: is internationally visible; that the rest of the population is to see the a distinctive position; it has a culture, language, religion or even that is distinct from that of the majority; and its members have a well-defined ethnic characteristics (Diaz, 2013).¹⁰¹ These minorities are made up of the descendants of migrants or of groups brought in a country by force. In other words, indigenous peoples become minorities as a result of the settlement and colonization of their native territories by other groups.

Indigenous groups possess different social, economic, and political systems. For groups, culture (and beliefs) and are committed to economic and social development. Thus, indigenous peoples may claim customary rights under international law, but specific

¹⁰⁰ An ethnicity is either a nation or a group of people belonging to them, regardless of their actual descent from common ancestries, or based on their common culture, values, and language.

¹⁰¹ <http://www.unhcr.org/refugees/2013/08/ethnicity.html>

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Sanomaro Esa



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Gender, Democracy and Institutional Development in Africa Njoki Nathani Wane, 2019-04-25 This book analyses African foundations of gender education politics democracy and institutional development by stimulating theoretical discourses It offers a discursive framework on ways to examine the conceptualizations of African social development and a critical discourse on debunking the misconceptions that are attached to African location in the global arena The volume challenges the danger of minimizing and oversimplifying the role of Africa in the international space This will be ideal for researchers students and scholars in the areas of African and gender studies development politics and education

Non-Violence and Ecological Imperatives Ramin Jahanbegloo, Pooja Sharma, 2025-08-05 Violence impregnates human life in many ways We do violence to individuals or groups We do violence to plants and animals We do violence to the planet Earth However Nature will not survive our arrogance and patterns of exploiting and destroying the biosphere if we do not break the cycle of violence As such any moral effort to stop barbaric consumerism and chaotic nihilism is simultaneously the possibility of making life and biodiversity flourish on Earth The moral imperative is thus also an ecological imperative Therefore the question is how can we talk about non violence in the current ecological crisis Put differently we can also ask how can non violence be brought to our ecological concerns Martin Luther King Jr once said Injustice anywhere is a threat to justice everywhere The notion of injustice becomes all the more crucial when applied to excluding animals and plants from the history of our planet This eco moral crisis must become more public as the ecological trajectory of the Earth foreshadows a very troublesome future Non violence and Ecological Imperative is a contribution to the relevance and potential of the philosophy of non violence in showing clearly that our viable ecological future depends on attitudes and strategies that are rooted in the Gandhian moment of civilising humanity as an antidote to the violent modern techno industrial way of life The interdependence and cooperation between humans and nature are inevitable Non exploitative and non violent prerequisites of Gandhian ideology entail that interdependence and cooperation must be based on altruistic values and not on self interest and materialistic values This signifies immeasurable love not only among humans but also with nature Thus absolute love substitutes greed Non possession from an absolute love revolutionises the socio ecological paradigm of human civilisation Various ecological scientists and economists have asserted the need for revisiting the harmony between human activities and nature Stern et al 1998 concluded that economic growth would never result in improvement in environmental quality Arrow et al 1995 concluded that economic growth is not a panacea for environmental quality Meadows et al 1972 in his book The Limits to Growth claimed that environmental limits would cause the collapse of the world economic system Against this backdrop Gandhi advocated the process of recycling and minimising waste so that humans adopt a lifestyle that integrates with the ecosystem Humans must dwell in a life that converges with the law of nature and maintains ecological harmony This notion of continuity of life is inspired by the Gandhian philosophy of non violence and absolute love The moment there is a

break in continuity it results in violence leading to unrest or conflict dismantling the process of continuity

Forests People and Power Oliver Springate-Baginski, Piers Blaikie, 2013-06-17 With tens of millions of hectares and hundreds of millions of lives in the balance the debate over who should control South Asia's forests is of tremendous political significance. This book provides an insightful and thorough assessment of important forest management transitions currently underway.

MARK POFFENBERGER EXECUTIVE DIRECTOR OF COMMUNITY FORESTRY INTERNATIONAL The contributions in this volume not only breathe life into the field of writing and analysis related to forests they do so on the strength of extraordinarily insightful research. Kudos to Springate Baginski and Blaikie for providing us with a set of thoroughly researched provocative studies that should be required reading not only for those interested in community forestry in South Asia but in resource governance anywhere.

ARUN AGRAWAL ASSOCIATE PROFESSOR OF NATURAL RESOURCES It challenges our assumptions of the benefits of participatory forest management and the role of forestry in poverty reduction. It should be of interest to policy makers and to all those who have been involved with the struggle of transforming forestry over the decades.

DR MARY HOBLEY HOBLEY SHIELDS ASSOCIATES NATURAL RESOURCE MANAGEMENT AND PLANNING CONSULTANCY A rare combination of extensive field study, social science insights and policy studies will be of immense value.

DR N C SAXENA MEMBER OF NATIONAL ADVISORY COUNCIL GOVERNMENT OF INDIA In recent decades participatory approaches to forest management have been introduced around the world. This book assesses their implementation in the highly politicized environments of India and Nepal. The authors critically examine the policy implementation processes and causal factors affecting livelihood impacts. Considering narratives and field practice with data from over 60 study villages and over 1000 household interviews the book demonstrates why particular field outcomes have occurred and why policy reform often proves so difficult. Research findings on which the book is based are already influencing policy in India and Nepal and the research and analysis have great relevance to forestry management in a wide range of countries.

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Decolonised and Developmental Social Work Raj Yadav, 2019-04-01 This is the first book to cover existing debates on decolonising and developmental social work whilst equipping readers with the understanding of how to translate the idea of decolonisation of social work into practice. Using new empirical data and an extensive detail of social, cultural and political dimensions of Nepal the author proposes a new model of decolonised and developmental social work that can be applicable to a wide range of countries and cultures. By using interviews with Nepali social workers this text goes beyond mere theoretical approaches and uniquely positions itself in a way that embraces rigorous bottom up grounded theory method. It will also further ongoing debates on globalisation, localisation, universalisation, contextualisation, outsider/insider perspectives, neoliberal rights and justice oriented social work and above all colonisation, decolonisation of social work, knowledge and practice. It also promotes solidarity of and the struggle for progress for those in the margins of Western social work and development narrative through an emerging theory/praxis of decolonised and

developmental social work Decolonised and Developmental Social Work is essential reading for students academics and researchers of social work and development studies as well as those striving for a decolonial worldview **A New Paradigm for Global School Systems** Joel Spring,2007-02-22 This volume is a major new contribution to Joel Spring reportage and analysis of the intersection of global forces and education offers a new paradigm for global school systems Education for global economic competition is the prevailing goal of most national school systems Spring argues that recent international studies by economists social psychologists and others on the social factors that support subjective well being and longevity should serve as a call to arms to change education policy the current industrial consumer paradigm is not supportive of either happiness or long life Building his argument through an original documentation synthesis and critique of prevailing global economic goals for schools and research on social conditions that support happiness and long life Spring develops guidelines for a global core curriculum methods of instruction and school organizations translates these guidelines into a new paradigm for global school systems based on progressive human rights and environmental educational traditions contrasts differing ways of seeing and knowing among indigenous Western and Confucian based societies concluding that global teaching and learning involve a particular form of holistic knowing and seeing and proposes a prototype for a global school an eco school that functions to protect the biosphere and human rights and to support the happiness and well being of the school staff students and immediate community and for a global core curriculum based on holistic models for lessons and instruction The book concludes with Spring s retelling of Plato s parable of the cave in which educators break the chains that bind them to the industrial consumer paradigm and rethink their commitment to humanity s welfare **The Anthropology of Latin America and the Caribbean** Harry Sanabria,2015-09-16 The first single authored comprehensive introduction to major contemporary research trends issues and debates on the anthropology of Latin America and the Caribbean The text provides wide and historically informed coverage of key facets of Latin American and Caribbean societies and their cultural and historical development as well as the roles of power and inequality Cymeme Howe Visiting Assistant Professor of Cornell University writes The text moves well and builds over time paying close attention to balancing both the Caribbean and Latin America as geographic regions Spanish and non Spanish speaking countries and historical and contemporary issues in the field I found the geographic breadth to be especially impressive Jeffrey W Mantz of California State University Stanislaus notes that the contents reflect the insights of an anthropologist who knows Latin America intimately and extensively **Economic Development and Mental Illness** Alf H. Walle,2019-11-25 Social economic and technological changes disrupt many Indigenous ethnic and rural communities even when offering progress Under these conditions social and psychological dysfunctions are likely to emerge This book provides insights regarding how to anticipate prevent and when necessary provide mitigation strategies to communities and individuals who suffer as a result This book the first of its kind provides an overview of strategic and policy issues involving the relationship between change and dysfunction enabling the

reader to more effectively deal with potentially hurtful influences in proactive equitable and culturally sensitive ways After providing a theoretical overview methods for anticipating the hurtful impacts of change are discussed along with techniques for mitigating its negative effects upon communities and individuals Learning objectives and discussion questions are included with each chapter and the book can serve as a text for courses on indigenous economic development Native studies culturally appropriate business and culturally competent therapy It can also be used as a professional handbook for practitioners working with communities affected by these issues

Migration, Land Alienation, and Ethnic Conflict

Shapan Adnan,2004 This is a study of the causes of poverty among the indigenous peoples of the Chittagong Hill Tracts CHT of Bangladesh variously known as the Jumma people the Paharis or the Hill peoples The work is based on research activities undertaken over 1998 2004 including several rounds of fieldwork in the CHT The varied sites of fieldwork include Pahari village settlements habitations of Bengali settlers towns and urban centres bazaars and market places the reserve forests and the Kaptai lake and river networks book cover

Ethnic Minorities in the Inner City Crispin P. Cross,1978

Biodiversity,

Local Knowledge and Sustainable Development Yot Santasombat,2003 *Indigenous Knowledge & Development*

Monitor ,2000

Census of India, 1921: Burma India. Census Commissioner,1923

[Ecosystems and Human](#)

[Well-Being](#) Kanchan Ratna Chopra,2005-12-14 With the knowledge of possible outcomes what kind of actions should we take

The Millennium Ecosystem Assessment scored 74 response options for dealing with declines in ecosystem services and biodiversity and managing drivers such as climate change and nutrient loading This third volume in the MA series analyzes the track record of past policies and the potential of new ones The challenge of reversing the degradation of ecosystems while meeting increasing demands for their services can be met only with significant policy and institutional changes

However a difficult set of obstacles stand in the way Policy makers must keep in mind that there are both trade offs and synergies between human well being ecosystems and ecosystem services and that decisions regarding these tradeoffs are difficult and often contentious The Responses volume ultimately establishes which policy options have the greatest chance to overcome the obstacles and generate positive outcomes It will serve as an invaluable guide to the creation of stronger policy frameworks for the future

Sustainable Management of Common Forest Resources Madhav Bahadur Karki,1994

The Globalization of Anthropology Carole E. Hill,2006-05-08 NAPA Bulletin is a peer reviewed occasional publication of the National Association for the Practice of Anthropology dedicated to the practical problem solving and policy applications of anthropological knowledge and methods peer reviewed publication of the National Association for the Practice of Anthropology dedicated to the practical problem solving and policy applications of anthropological knowledge and methods most editions available for course adoption

Rural Development Abstracts ,2010

Market Power, Vertical

Linkages, and Government Policy Ishak Haji Omar,1994 Problems of agricultural marketing have long been of concern to policy makers especially in determining the relative roles to be played by the private and public sectors in improving market

performance This book is a comprehensive evaluation of the fish trade in Peninsular Malaysia a business fraught with risks and uncertainties It draws upon various economic theories and statistical tools to establish the market characteristics of the trade of a highly heterogeneous commodity in a multi market distribution system Intriguing features of the fish trade are identified some of which are at divergence with the conventional wisdom In the study attention is first focused on the industrial structure framework with special emphasis on and modifications to concepts that are of importance to fish marketing Then the structural features of the fish trade and its market conduct are established and government and co operative intervention schemes evaluated The final chapter synthesizes the findings across the board to gauge the overall competitiveness of the fish industry and makes policy suggestions for improving market performance

Indigenous Rights, Women and Empowerment in Suriname Sanomaro Esa,1999 *Culture & Agriculture* ,2001 *The Future for Fisheries: Livelihoods, social development, and environment* James F. Muir,2003

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