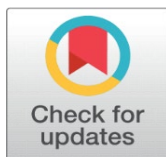
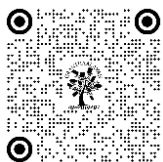


UNDERSTANDING AND EMBRACING ETHNIC DIVERSITY: EXPLORING THE CONCEPT

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ABSTRACT

Today's societies are overwhelmingly multicultural and multiethnic. Ethnic conflicts, claims of ethno-religious identity, rights to self-determination, movements for recognition, etc., are problems faced by many of these states. One of the main problems facing humanity at a time when global interdependence is becoming more profound is community identities. Although historical continuity is implied by ethnicity, it is best understood as a strategic decision made by individuals who, in other circumstances, might choose to belong to a different group in order to gain some power and privilege, rather than just as a primordial phenomenon in which deeply held identities must reemerge. Thus, ethnicity may be used by its leadership to mobilize groups through ethnic symbols for sociocultural along with political-economic goals. Ethnic movements have emerged due to this selective selection of identities and symbols. As a result, both violent and non-violent conflicts frequently stem from ethnic tensions and movements. The current study tries to comprehend the reasons behind these movements and suggests tenable strategies and procedures for resolving disputes.

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DOI

[10.29121/shodhkosh.v5.i3.2024.2017](https://doi.org/10.29121/shodhkosh.v5.i3.2024.2017)

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

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Keywords: Ethnicity, Ethnonationalism, Ethno National Accommodation



1. INTRODUCTION

Ethnic diversity posed few challenges for empires before the 20th century. This issue is historically associated with the nation-state, a structure that prioritizes political unity over social unity. While in theory, nation-states and ethnocentrism are in conflict, in practice, this has often resulted in nation-states addressing ethnic diversity by eliminating or expelling specific ethnic groups, as exemplified by the Spanish Expulsion or Nazi policy towards Jews during WW II. In the contemporary global context, multiethnic states have become prevalent. This overarching reality yields a diverse array of political ramifications, with certain states manifesting peaceful and collaborative interethnic dynamics, while others deteriorate into volatile and tumultuous environments marked by intergroup conflict. Ethnic politics are institutionally restrained in some states and manifested through language rights struggles, the constitutional recognition of ethnic symbols and status, economic equality, immigrant rights, and educational opportunities, among other issues. Among the more well-known conflict zones of the 20th and early 21st centuries are the Rwanda, Balkans, Iraq, Chechnya, Sri Lanka, Indonesia, Darfur, and India, in addition to Israel and the occupied territories of the West Bank

and Gaza Strip. Provinces, states, and regions often collapse due to ethnic violence. Ethnic conflicts often lead to crimes against humanity, genocide, economic decline, state collapse, environmental degradation, and refugee movements. For decades, if not longer, severe ethnic conflict has resulted in immense human suffering as well as a setback to social and economic advancement. Societies and academics have given the need for policies to address the phenomenon of ethnicity serious consideration, given the rise of militant ethnic movements and the potential dissolution of some states. Given the previously mentioned information, this article aims to thoroughly investigate the origins and characteristics of ethnic movements. Additionally, it makes an effort to present a framework for handling the complexity of multiethnic states. There are four sections in the paper. The fundamental idea of ethnicity is explained in the first section. The definition of ethnonationalism and the reasons behind ethnic conflicts are covered in the second unit. The third section outlines the state-adopted strategies aimed at reducing ethnic violence.

SECTION I

ETHNICITY: MEANING

The concepts of race, ethnicity, and cultural identity are intricate and rooted in social, historical, and contextual factors. There is movement in these social relationships. When a group of people is referred to as ethnic, it usually refers to their shared or distinct language or dialect, their occupation and way of life, their historical residence in a particular region, and their social and cultural traditions, customs, and folklore. It is also utilized to identify cultural and social groups within society, as well as social class, racial, and national minority groups.

Different scholars have defined ethnicity in different ways. According to Paul Brassⁱ, ethnic groups can be classified according to three different criteria: behavior, subjective emotions, and objective characteristics. An understanding of the process of ethnic group evolution, which is marked by continuity, adoption, or change, is made easier by the close relationships between objective and subjective criteria that characterize an ideal definition of an ethnic group. "Urmila Phadnis defines an ethnic group as a historically formed group of people with a real or imagined relationship with a specific territory, a shared cluster of beliefs and values" that distinguish it from similar groups, and recognition as such by othersⁱⁱ. The self-defined and other-recognized status is the main contention in Phadnis' definition. "Ethnic group is like a social union with their boundaries," claims Fredrik Barth. Furthermore, he contends that an ethnic group is a population that constitutes the domain of communication and interaction, is biologically self-sustaining, has a membership that is recognized by both itself and others and shares a set of essential cultural valuesⁱⁱⁱ.

Max Weber combined the political and cultural underpinnings of ethnic groups with their subjective and objective characteristics. Accordingly, Max Weber also defined ethnic group as "Those human groups that entertain a subjective belief in their common descent because of similarities in the physical type of custom or of both, or because of colonization and migration in such a way that this belief is important for the continuation of non-kinship communal relations"^{iv}. As per Smith, an ethnic group is defined as having a shared language, culture, and ancestry with the region^v.

An analysis of the aforementioned definitions leads one to conclude that an ethnic group is any collection of individuals who focus on one or more symbolic aspects of their race, nationality, language, religion, or dialect as the pinnacle of their people-hood and who have a common sociocultural experience or shared historical memory, whether based on actual or presumed common ancestry. Furthermore, it can be argued that ethnic group formation depends on a mobilizational process, during which various symbols become significant, even though historical continuity is important. However, no single ethnicity-related characteristic can become a stable factor. The different elements that have historically played a role have not all been consistently involved over time. Furthermore, ethnic groups aren't always homogeneous. These could be differentiated vertically or horizontally based on social class, occupational, and occupational categories.

Politically, ethnicity is identity. De Vos^{vi} defines ethnicity as a "group's subjective, symbolic, or emblematic use of any aspect of culture" to distinguish themselves from erstwhile factions or, as Paul Brass suggests, foster internal cohesion^{vii}. Both objective and subjective factors shape ethnic identity. Physical characteristics including a common culture or some common physiological features, contribute positively to a group's sense of identity, togetherness, and distinctiveness. The group views perceived and real attacks on its objective features as identity threats. When the group tries to address the perceived threats, its ethnicity becomes a political issue in which politics becomes an essential trait of their shared identity. Inversely, ethnicity is equally an orienting element where one can place perhaps fictive ideologies, real or otherwise, about attaining cohesion amongst a specific group and excluding others.

The construction of ethnicity is the subject of three primary schools of thought i.e. Primordialists, Instrumentalists, and Constructivists. While the Primordialists' school of thought considers ethnicity as an ascribed status, fixed and cannot be changed, the Instrumentalists argue that ethnicity is not given, but rather can be made and remade through time for

the achievement of the material goal and as per the constructivists ethnicity is a fluid identity construct as people impose preferences on social conditions and choose identities that conform with society's social, economic and political structure^{viii}.

In short, ethnicity implies historical continuity. It's best understood as a strategic decision made by people who might join a different group to gain power and privilege, rather than as a primordial phenomenon in which deeply held identities must reemerge. Therefore, through the deliberate use of ethnic symbols for socio-cultural and political-economic goals, ethnicity may be seen by its leadership as both a tool and a focal point for group mobilization. Ethno-nationalism is one way that ethnic identity formation within state borders has shown itself.

SECTION II

ETHNONATIONALISM AND ETHNIC CONFLICTS: REASONS

There is a connection between nation and ethnicity. In its purest form, a nation, according to Walker Connor, is a group of people who think they are related by blood. It is the group that appeals to shared ancestors and blood can arouse and inspire action. The allegiance to the state is not socio-political but is primarily motivated by reasonable self-interest. A feeling of shared ancestry serves as the foundation for national loyalty, which is more instinctive than intellectual^{ix}. Movements carried out in the name of ethnic groups that identify as national groups are known as ethno-national movements.

In most states, ethnic groups fall into one of three categories and are regarded as minorities. Ethnic immigrant groups, refugee groups, and national minorities. The state's original residents make up the National Minorities. During a specific period in history, they may have been integrated into a larger state from their previous status as autonomous groups due to empire building, colonial power creating new states, or the process of integration through agreements or treaties. National minorities can also be groups that formed new religions or converted to an outside religion and developed a distinct identity. Immigrant ethnic groups are made up of people who migrated to another state as individuals or families in quest of employment, education, or other opportunities, and eventually came together to form associations with other immigrants who share the same culture or religion. The only distinction between immigrant ethnic groups and refugee groups is that the former fled from their home countries due to fear for their safety^x.

In essence, it is the first category of ethnic groupings to engage in ethnonationalism. This is especially true for the populations that are concentrated in areas of the state that they regard as their native lands. Not only are most states in the world multiethnic, but they are also multi-homelands. Apart from a few immigrant societies like Australia, Argentina, and the US, the world's land masses are divided into ethnic homelands, which are regions named after specific people. The homelands of various ethnic groups include Croatia, Catalonia, Ireland, Finland, Mizoland, Kurdistan, Nagaland, Mongolia, Scotland, Poland, Uzbekistan, Tibet, and so on. Commonly used terms like "fatherland," "native land," "ancestral land," "holy soil," "holy place," "motherland," and, last but not least, "homeland" all convey an emotional connection. Perceptions of the homeland as the cultural earth and, occasionally, as the geographic cradle of the ethnonational group are the source of the emotional attachment to it. Therefore, ethnonational groups demand more autonomy or complete independence for their homeland, and these demands frequently spark ethnic movements.

2. CAUSES OF ETHNO NATIONAL MOVEMENTS/CONFLICTS

Globally, ethnic consciousness and conflicts are ubiquitous. All across the world, ethnic groups are organizing and taking part "in political action—sometimes through violent conflict and confrontation—to establish their identities, defend their rights and privileges, voice their grievances, and ensure their survival"^{xi}. Examples of these groups include the Welsh, the Ainu, the Armenians, and the Australian aboriginals. The paradigm that ethnicity, religion, and culture would eventually disappear from politics due to modernization forces like economic development, urbanization, rising literacy and education rates, and scientific and technological advancements has changed. The causes of migrations among ethnic groups:

3. MODERNISATION AND ETHNICITY

Both in developed and developing countries, modernization contributes to the exacerbation of social inequality and alienation of both the individual and the group. In advanced industrial societies, modernization has led to the impersonalization of a bureaucratized, formalized, and urbanized "existence within the framework of an overly centralized state power structure, a phenomenon known as alienation or rootlessness that emerged from the work

environment. However, in post-colonial societies, the early nationalist leadership” disguised the ethnic divisions that resulted from colonial rule due to their fervor for modernization and nation-building^{xii}.

The advancement of the media, transportation, social enrollment, and urbanization processes did not help in creating a harmonized society. These components, which are believed to objectively unite lifestyles, have given ethnic groups the ability to subjectively identify as conscious beings. The evidence about ethnic dissonance around the world suggests that social communication and mobilization increase cultural awareness and inter-ethnic conflict at different levels of modernization, according to Walker Connor^{xiii}.

Furthermore, some scholars believe that the rise of science and the fall of religion are related to the resurgence of ethnicity in the modern era. People are forced to decide between community and reason as the boundaries of the secular "scientific state" grow and the religious component of the community fades. As a result, they must choose between the two. Historical ethnocentrism has arisen as an attempt to solve this dilemma. Reviving the ethnic community through the rediscovery and renewal of ethnic community identity and the reconstruction of attitudes and mores that” once prevailed in the past is the aim of ethnic historicism^{xiv}.

4. POLITICAL ECONOMY

The process of modernization and development produced outcomes that varied in space. Minority nationalism frequently expresses complaints about social and economic injustice or exploitation. In cases where the adverse outcomes aligned with a minority within the country, there is a high probability of a political movement being started. By the early 1970s, the economic development paradigm had proven to be ineffectual, particularly in developing nations. Stavenhagen^{xv} notes that the vast majority of people continued to live in poverty despite the ruling class's quick modernization. The third-world economies' internal polarization and regional and social class disparities grew as they were more deeply integrated into and subject to transnational capitalism. Feelings of relative deprivation also result from inequality and unfulfilled aspirations, and this is a major factor contributing to ethno-nationalism.

5. RELATIVE DEPRIVATION

In his seminal work "Why Men Rebel," Ted Robert Gur^{xvi} defines relative deprivation as the difference between an individual's perceived and actual capabilities in relation to their social status, political influence, and economic standing. He places a strong emphasis on the psychological component of agitations, in line with Lenin's theory that what transforms a person into a revolutionary is not the actual exploitation but rather the notion of being exploited. This theory holds that nationalism does not only emerge in poorer regions; rich regions may also become nationalist if they believe that they are subject to relative deprivation in the political, economic, and/or cultural spheres within the state. Furthermore, some minorities have performed better than the majority in the development process, according to D.L. Seth. Those who have performed well believe they could perform even better if they were not bound with others by the structures of a single state in the future. Similarly, people who feel deprived also want their state to exist to provide them with the opportunity to develop more once they are no longer attached to the depriver^{xvii}. Therefore, ethnicity is an attempt by real or imagined marginalized groups to use a cultural mode for economic and political advancement. Some scholars contend that the primary purpose of ethnicity is to manipulate competition for resources.

6. ETHNICITY AND RESOURCE STRUGGLE

The idea behind the resource competition/struggle explanation is that deeper socioeconomic divisions typically hide behind ethnic divisions. According to Rothchild, politicized ethnicity is a tool in the power struggle that is closely related to the modernization process rather than the manifestation of some sort of primal attachment^{xviii}. Kellas notes that numerous examples exist to show that people treat their ethnic identity as a tool to secure material and financial benefits and thereby try to have power over limited resources^{xix}. It has been noted that ethnic groups compete more fiercely for housing, employment, and other valuable resources as a result of modernization; this has been linked to social movements and ethnic conflicts that are based on boundaries.

7. ELITE COMPETITION

Paul Brass claims that elite competition—rather than the cultural values of the involved ethnic groups—is the fundamental dynamic that, in certain circumstances, sparks ethnic conflict. These circumstances stem from the larger political and economic environment. The theory is in line with the presumption that ethnic identity is a variable in and

of itself rather than a predetermined or final state. The elite use ethnic groups' cultural forms, beliefs, and customs as political tools in their struggle for control over politics and economic gain^{xx}. They turn into markers and symbols for group members' identification, making it easier for them to forge a political identity. In modernizing and post-industrial societies experiencing rapid social change, specific elites shape and create ethnic communities. Donald Horowitz notes that "parties that start by mirroring ethnic divisions deepen and extend them by appealing to electorates by ethnicity, making ethnic demands on government, and bolstering ethnically chauvinist elements within each group^{xxi}."

INLAND COLONIALISM

The central thesis of internal colonialism theory is that exploitation characterizes the relationship between members of the minority or peripheral communities and members of the dominant or core community within a state. According to Michael Hechter, ethnic groups inhabiting the core region would experience internal colonialism. This claim is supported by the argument that imperialism and the capitalist global economy have distributed state resources along with valuable employment opportunities differently among ethnic groups^{xxii}. According to Wallerstein, the distribution of privileges and ethnic group differentiation is what makes the modern state fundamentally different from its relative authority^{xxiii}. According to Hechter, the contemporary capitalist state maintains a "cultural division of labor" that distributes economic development and valued jobs unequally, with the ethnic groups residing in core regions of the nation controlling the least prestigious and highly skilled jobs, while peripheral regions are dependent on the core. Consequently, the peripheral population, which is ethnically and economically disadvantaged, mobilizes itself in response to exploitation^{xxiv}. According to Nagel, what we witness is a group with a distinct culture living in a historically underprivileged periphery, its resources running low, and working under the authority of the center^{xxv}.

8. CULTURAL DEPRIVATION

This perspective holds that one of the main factors influencing ethnicity is ethnic minorities' sense of insecurity and fear of becoming lost in the sea of majority. This could be due to the state associating itself with the majority, the majority's discrimination and oppression, or the modernization-induced homogenization process that produces a synthetic state culture. There are two reasons why minority ethnic groups fear they will lose their cultural identity. First, there is the dominant majority, which is typically also politically powerful. It challenges the minority's rights and privileges and tries to impose its own cultural or religious values on the entire community. The second is a result of modern states' ideologies, which equate the state and the nation. Regions and local units are viewed as the modern centralized nation-state's subordinates and agents. As a result, the state becomes the dominant ethnic group's sword arm in inter- and intra-ethnic rivalry and conflicts rather than serving as an unbiased arbiter^{xxvi}.

In summary, it can be argued that there are a variety of reasons why ethnic mobilization may occur. The development of the general theory of ethnicity is significantly influenced by historical, political, cultural, and ideological elements as well as economic marginality. A deeper and wider consensus in contemporary society can be seen in ethnic nationalism, which is reflected in issues like growing discontent with the government and the major parties, growing discontent with standardization, and an intensifying identity crisis. Therefore, ethnic movements and conflicts are noticeable in both developing and developed countries with varying effects on social and political processes. The national minorities in the Western European countries over the period have become militant. For instance, the linguistic tensions between the Flemish and the Walloons in Belgium, the Scottish and Welsh in Great Britain, the Protestants and Catholics in Ulster, the Quebecs in Canada, etc. Ethnicity has also emerged as a key political issue in the USA, partly because of the large influx of Hispanic immigrants who struggle with the English language. Religious and ethnic minorities in the Arab world and West Asia, like the Druse, the Copts, the Buluchs, and the Berbers, try to fit in with the dominant culture, while others, like the Kurds, the Saharouis, and the Palestinians, fight for their right to self-determination. Many African countries, including Zimbabwe, Mozambique, Chad, Zaire, Angola, Rwanda, and Burundi, were plagued by ethnic and political conflicts. South Asia's ethnic conflicts indicate that, despite its unique ethnic, linguistic, and religious diversity, this region is far too vulnerable to violent conflicts.

SECTION III

MECHANISM OF ETHNONATIONAL ACCOMMODATION:

The fundamental foundations of the nation-state and the idea of nationality have been called into question by the ethno-cultural renaissance. Members of one national group have no regard for the interests and rights of those in other groups. As such, contemporary nation-states have implemented various frameworks and tactics concerning ethnic groups in

response to ethnonationalism. These tactics are compiled into three more general categories: accommodation, pluralism, and assimilation.

9. ASSIMILATION AND INTEGRATION

Even though the majority of states in the world are multinational and polyethnic, they have all tried at some point to forge a national identity among their people and to subvert any rival national identities—the kind that is frequently held by national minorities. Nation-state ideology values national homogeneity and unity at its core. One nation and one state can only be valued through policies to quickly assimilate, integrate, or incorporate non-dominant ethnicities and nationalities. Whether forced, induced, or voluntary, assimilation and acculturation have been common solutions throughout history. These assimilationist policies are based on the theory that ethnic groups with distinct cultures will eventually dissolve into society at large. Another name for this is the "melting pot approach."^{xxvii} However, some intellectuals oppose assimilating into the majority culture. They contend that new identities founded on secular, universal principles must be created in order to eviscerate sociocultural identities, as they are particularistic and, consequently, divisive. The integrationists propose two approaches. One is the hegemonic type, which declares that assimilation into mainstream culture is the true test of a minority's nationalism and patriotism since it acknowledges only one primordial identity as valid. The second pattern is uniformity, which is predicated on the idea that previous identities will progressively fade away, giving rise to a new democratic regime with a single political identity and uniform citizen-state relations.

However, the modernization-based integration model has been completely debunked. It is now commonplace to witness the emergence of separatist movements seeking an independent existence, often sparked by modernization. Furthermore, even though politicians and administrators in several nations still hold this view, the explicit assimilationist premise that underpins the concept of the nation-state has lost significance. But since the 1960s, the majority of liberals have come around to the idea that a pluralistic society is preferable to the idea that minorities must assimilate in order for a country to be built.

10. PLURALISM

The trend is toward diversity recognition and acceptance of pluralistic values as a result of the negative effects of forcing majority values on minority groups. According to pluralism, people have acquired the ability to view the world from various angles, to respect the right to be unique, and to accept and value the cultures, languages, and beliefs of others. Policymakers view pluralism as a liberal policy that allows racial and ethnic groups to maintain their unique identity and legacy. A "system that contains a multiplicity of social, cultural, economic, and political groups and that does not permit the imposition of ideas, values, culture, or the language of a single group to be imposed upon others"^{xxviii} is what Paul Brass defines as pluralism. The fundamental tenets of pluralism are that national efforts can be more cohesive and coordinated within an accommodating responsive framework, that diversity does not conflict with the convergence of shared ideals, interests, and concerns, and that sub-national loyalty should not be viewed as anti-national even when some of their specific manifestations are completely at odds with national interests.

States can employ a variety of strategies to put pluralism into effect. These include veto power and checks and balances on ethnic minority decisions, constitutional or statutory guarantees for ethnic minorities in the use of governmental powers, race-separated electorates, proportional or compensatory representation in government, power devolution to race-homogeneous territorial units, and compensatory social assistance. All of these tools, to put it briefly, have two components: one has to do with developing and implementing policies, and the other has to do with political structures. Issues pertaining to language and education, resource distribution, and group or community rights are significant in the context of policy. The distribution of political power is a crucial structural issue.

11. MULTICULTURALISM

Multiculturalism encompasses various manifestations of cultural pluralism. Recognizing the coexistence of multiple cultures within a country is a broad definition of multiculturalism. Its fundamental tenet is that immigrants ought to be allowed to continue some of their ancient rituals related to food, attire, and religion, as well as to associate with one another in order to carry on these traditions. Liberal multiculturalism, developed by political philosopher Will Kymlicka, examines ethnic and cultural identities and political institutions. Kymlicka claims that ethnic identity drives cultural self-identification and political mobilization in democratic and multiethnic liberal states. Since ethnic identity serves as the

primary foundation for political solidarity, it is imperative that it be institutionalized at all governmental levels through the formation of ethnic and cultural groups^{xxix}.

In 1971, Canada became the first nation to formally implement a national multiculturalism policy. However, a lot of other nations have since adopted it, including Australia, New Zealand, Sweden, the United Kingdom, the Netherlands, and others. It was an attempt to bring the liberal democracies of the West up to speed on the reality of cultural pluralism inside national borders. The term multiculturalism has four broad definitions. Firstly, the term is descriptive in nature, implying that the nation is made up of multiple cultural groups, which is what makes it a polyethnic society. Secondly, it is an ideology predicated on views regarding the proper structure of society. This suggests an acknowledgment that immigrants will wish to preserve their language and cultural customs and that these will persist for many generations. Thirdly, multiculturalism offers a social policy tenet that places the onus of eliminating structural advantages and putting in place laws that guarantee access and equality on the government. Fourthly, it refers to a group of unique establishments created with the intention of putting the principles of equity, access, and participation into practice. It is believed that multiculturalism achieves an unproblematic harmony by balancing individual choices. This is based on the idea that in order for us to be treated equally as members of any society, we must also be granted equal rights and respect for who we are as individuals^{xxx}.

However, some people criticized multiculturalism. Multiculturalism is said to be endangering the social homogeneity that is thought to be essential to preserving a stable social and political order. Due to funding allocated specifically for immigrant programs, multiculturalism is perceived as divisive. The left claims that multiculturalism is a state ideology that minimizes labor and class disputes caused by capital accumulation. Multiculturalism is seen by ethnic group members as a tokenism that promotes symbolic ethnicity or non-Anglo ethnic cultures that did not threaten the Anglo-Saxon status quo.

Will Kymlicka draws attention to the fact that none of the multiculturalism-related policies promote the idea that different groups should be treated as independent states. Quite to the contrary, their purpose is to facilitate immigrant groups' integration into mainstream institutions of the host society. Operating within the framework of an overarching dedication to linguistic integration, individual rights respect, and interethnic cooperation are multicultural accommodations^{xxxi}.

12. POWER SHARING

Many states have found that requiring ethnic groups to share power is a reasonable solution to keep them happy without inciting fears of secessionism. Federalism and consociationalism are two common forms of power sharing. The national minority can dominate one federal sub-unit by drawing its borders. Federalism divides power between the central government and ethnic or national minority-dominated regions. A national minority can benefit greatly from extensive self-government under federalism, which ensures that it can make decisions in specific areas without being overruled by the majority. Thus, the federal concept is one of shared sovereignty that is sensitive to the desires and needs of the populace as a whole as well as to those of particular citizens and members of racial or social groups^{xxxii}.

Consociationalism, also known as consociational democracy according to Arend Lijphart^{xxxiii}, is predicated on the ideas that identity—rather than interest—is the primary driver of political behavior, that identity conflicts are dangerous, and that, as a result, it is preferable to preserve group differences rather than allow them to be resolved through competition. Consociational democracy includes

A wide coalition in state government made up of delegates from every sector, such as nations or ethnic groups.

A proportional system for allocating public funds and jobs to the various segments based on their respective sizes, as well as an electoral system based on proportional representation.

A mutual veto system that allows a group to block government decisions on issues that are extremely important to them. Each segment should have autonomy, either through a territorial government under a federal or devolved system or through organizations that grant the segment some degree of self-government.

13. CONCLUSION

Minority groups are putting more and more pressure on modern societies to accept their identities and accommodate their cultural differences. Ethnic groups are typically those that are concerned with identity. Although there has always been ethnic and cultural diversity, there has been a noticeable resurgence of ethnicity over the past few decades or ethno-cultural revival. Since multiple distinct ethnic groups occupy the majority of the world's countries, many of them

are going through various forms of ethnic movements. The demands and objectives of ethnic movements vary from full autonomy or separation to the state resolving grievances. Comparably, ethnic movements have evolved into a variety of forms, from nonviolent demonstrations for the constitution to full-scale civil war, with rioting and terrorism occurring in between. As a result, the states have initiated several procedures to accommodate different ethnic groups. The states' traditional stance has been to integrate diversity while maintaining the country's unity. They call this the nation-building, integration, etc. process. Governments have been aggressively pushing and pressuring ethnic groups to integrate into shared political, economic, and educational institutions that speak the same language in a number of ways. Pluralism is now acknowledged as a social reality and policies that support it and take into account the goals of minorities have been adopted. Examples of these policies include federalism, consociationalism, multiculturalism, and minority rights.

CONFLICT OF INTERESTS

None

ACKNOWLEDGMENTS

None

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