

## 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 do not have a contract. Access to social and/or financial institutions is often restricted, which is the principal factor to explain the self-isolation of members of such groups.
- Constitutional legal facilities will not help to improve the self-isolation of minorities unless the ethnic groups' traditional activities are given due regard.
- Special organizations, institutions and/or lack of representation in government bodies can be set up by indigenous peoples and ethnic minorities.
- Institutional dialogue and participation in decision-making by indigenous peoples and ethnic minorities is essential in countries that allow them. Social capital can be developed for the design and implementation of social protection programmes.
- Social protection can reduce ethnic tensions, poverty and disadvantage among indigenous groups and ethnic minorities. Addressing the structural causes of disadvantage requires a long-term strategy, 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, but not a common descent. The term “ethnic minority” generally refers to either an ethnic group that gives priority to itself, that has a clear distinctive position vis-à-vis the dominant ethnic population,<sup>102</sup> or, 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; their identity as a population is to be used in 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 common characteristics (Diaz, 2010).<sup>103</sup> 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 distinct social, economic and political systems. For groups, culture (and beliefs) and are committed to economic and social development. Indigenous peoples may claim customary rights under international law, but specific

<sup>102</sup> An ethnicity is either a group or the group of people belonging to them, defined by a common culture, language, nationality, descent, geography, etc. (Diaz, 2010).

<sup>103</sup> <http://www.unhcr.org/refugees/1997/08/19970801.html>

# Chapter 5 Ethnic Minorities Indigenous Knowledge And

**Ngulube, Patrick**



## **Chapter 5 Ethnic Minorities Indigenous Knowledge And:**

**Handbook of Research on Social, Cultural, and Educational Considerations of Indigenous Knowledge in Developing Countries** Ngulube, Patrick, 2016-09-29 Knowledge systems are an essential aspect to the preservation of a community's culture. In developing countries, this community-based knowledge has significant influence on such things as decision making and problem solving. The Handbook of Research on Social, Cultural, and Educational Considerations of Indigenous Knowledge in Developing Countries is an authoritative reference source for the latest scholarly research on the importance of knowledge and value systems at the community level and ways indigenous people utilize this information. Highlighting impacts on culture and education in developing nations, this book is ideally designed for researchers, academicians, policy makers, students, and professionals interested in contemporary debates on indigenous knowledge systems.

**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.

**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 Published with DFID

*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

*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

**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

*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 *Buddhism in Mongolian History, Culture, and Society* Vesna A. Wallace,2015-01-02 Buddhism in Mongolian History Culture and Society explores the unique elements of Mongolian Buddhism while challenging its stereotyped image as a mere replica of Tibetan Buddhism Vesna A Wallace brings together an interdisciplinary group of leading scholars to explore the interaction between the Mongolian indigenous culture and Buddhism the features that Buddhism acquired through its adaptation to the Mongolian cultural sphere and the ways Mongols have constructed their Buddhist identity The contributors explore the ways that Buddhism retained unique Mongolian features through Qing and Mongol support and bring to light the ways in which Mongolian Buddhists saw Buddhism as inseparable from Mongolness They show that by being greatly supported by Mongol and Qing empires suppressed by the communist governments and experiencing revitalization facilitated by democratization and the challenges posed by modernity Buddhism underwent a series of transformations while retaining unique Mongolian features The book covers historical events social and political conditions and influential personages in Mongolian Buddhism from the sixteenth century to the present and addresses the artistic and literary expressions of Mongolian Buddhism and various Mongolian Buddhist practices and beliefs

**Indigenous Knowledge & Development Monitor** ,2000 **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

**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 **Indigenous Rights, Women and Empowerment in Suriname** Sanomaro Esa,1999 **Llamas, Weavings, and Organic Chocolate** Kevin Healy,2001 This is the story of Bolivian rural development and cultural change in three parts The first provides an overview of the history of rural development the second consists of

narratives of nine projects and the third analyzes successful outcomes of the projects and their effects     Sustainable Management of Common Forest Resources Madhav Bahadur Karki,1994     **Re Orient** Aat Emile Vervoorn,2005 Publisher description     *New Media Worlds* Virginia Nightingale,Tim Dwyer,2007 Uses a mix of case studies theoretical reflection and critical analysis to explore four central issues for the study of new media and their impact on user communities the impact of convergence activism access and participation in new media Throughout it emphasises the way audiences are experiencing changes in the media     **Culture and Agriculture** ,2002     *Culture & Agriculture* ,2001

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