

rogers brubaker ethnicity without groups

Rogers Brubaker Ethnicity Without Groups: Exploring Identity Beyond Collective Labels

rogers brubaker ethnicity without groups is a fascinating concept that challenges conventional understandings of ethnicity and identity. Rogers Brubaker, a distinguished sociologist and scholar, has significantly influenced how scholars and laypeople alike think about ethnicity—not as a fixed attribute or merely a collective label, but as a dynamic and complex social phenomenon. His approach invites us to reconsider ethnicity beyond the simplistic notion of belonging to predefined groups, encouraging a nuanced exploration of individual and social identities.

Understanding Brubaker's Perspective on Ethnicity

At the heart of Brubaker's work is a critical stance against the traditional approach that treats ethnic groups as bounded, homogeneous entities. Instead, he proposes viewing ethnicity as a process, a set of social practices, and a fluid phenomenon subject to change and reinterpretation. This view shifts the focus from static group membership to the ongoing social actions and interactions through which people construct and negotiate ethnic identities.

This approach is especially valuable in today's globalized world, where migration, intermarriage, and multicultural interactions complicate clear-cut ethnic boundaries. Brubaker's insights help explain why ethnicity cannot be fully understood if we rely solely on group labels or fixed categories.

Ethnicity Without Groups: A Closer Look

When considering "ethnicity without groups," it's essential to grasp that Brubaker is not dismissing ethnicity altogether. Instead, he is urging us to think beyond the notion that ethnicity is inherently tied to a distinct, bounded group. Ethnicity, in this lens, becomes more about processes such as identification, categorization, and boundary-making.

This perspective highlights several key ideas:

1. ****Ethnic Identification Is Contextual****

Individuals may emphasize or downplay their ethnic identity depending on the social context. For example, someone might identify strongly with a particular heritage in one setting but not in another, reflecting the fluidity of ethnic identity.

2. ****Ethnicity as Social Practice****

Ethnic boundaries are not fixed but are continually created, maintained, and sometimes challenged through social interactions. These practices can include language use, cultural rituals, or even political activism.

3. ****Avoiding Reification of Groups****

Brubaker warns against taking ethnic groups as given “things” rather than as categories produced through social processes. This avoids stereotyping and encourages a more dynamic understanding of identity.

The Role of Identity in Brubaker’s Framework

Identity in Brubaker’s framework is less about belonging to a static group and more about how individuals and societies engage in the work of identification. This means ethnicity is something people do, not something they simply are. The emphasis is on identification and categorization as ongoing social processes, rather than fixed memberships.

For example, in multicultural urban settings, people might navigate multiple identities simultaneously, drawing on different ethnic references depending on the situation. This multiplicity reflects the complexity of modern identity formation and challenges the idea of fixed ethnic groups.

Implications for Studying Ethnicity Today

Brubaker’s approach to ethnicity without groups has profound implications for social scientists, policymakers, and anyone interested in identity politics. Here are some key takeaways:

- ****Reducing Stereotypes and Essentialism****

By focusing on processes rather than fixed groups, it becomes possible to avoid essentialist stereotypes that assume all members of an ethnic group share the same characteristics or experiences.

- ****Understanding Identity Fluidity****

Recognizing that ethnic identity can be flexible allows for a deeper appreciation of how people navigate their social worlds, especially in diverse societies.

- ****Policy Relevance****

Policies based on ethnic categories often fail to capture the lived realities of individuals, which are more nuanced and context-dependent. Brubaker’s perspective encourages policymakers to adopt more flexible and inclusive approaches.

How Brubaker’s Ideas Influence Ethnic Studies and Sociology

Brubaker’s scholarship has shifted the academic discourse on ethnicity from a focus on group identities to the processes that produce these identities. His work encourages researchers to study:

- ****Ethnic Boundary-Making****

How social boundaries are constructed, maintained, and transformed through interaction.

- ****Ethnic Categorization****

How individuals and institutions classify people in ethnic terms and the consequences of these classifications.

- **Ethnic Mobilization**

How ethnicity becomes a basis for political or social action, often in response to changing social conditions.

This shift in focus has enriched the field by adding analytical depth and allowing for more precise understandings of how ethnicity operates in everyday life.

Real-World Examples Reflecting Ethnicity Without Groups

In practice, the idea of ethnicity without groups can be observed in various contexts:

- **Mixed Heritage Individuals**

People with diverse ethnic backgrounds may navigate complex identities that do not fit neatly into singular group categories.

- **Urban Multiculturalism**

Cities often serve as melting pots where ethnic boundaries are blurred, and identities are negotiated fluidly.

- **Political Movements**

Sometimes, ethnic identification is mobilized strategically in political contexts, which reflects social processes rather than fixed group membership.

Tips for Applying Brubaker's Approach to Understanding Ethnicity

If you're interested in exploring ethnicity from Brubaker's perspective, here are some practical tips:

1. **Focus on Social Processes**

Pay attention to how people talk about and enact their ethnic identities rather than assuming fixed categories.

2. **Consider Context**

Recognize that ethnic identification can change depending on social, political, or cultural contexts.

3. **Avoid Overgeneralization**

Be cautious about making broad assumptions about what ethnicity means for any individual or community.

4. **Explore Intersectionality**

Understand how ethnicity interacts with other aspects of identity such as nationality, religion, and class.

By adopting these approaches, you can gain a richer and more accurate appreciation of how ethnicity functions in contemporary societies.

Connecting Brubaker's Ideas to Broader Discussions on Identity

The notion of ethnicity without fixed groups resonates with broader debates about identity in sociology and cultural studies. It aligns with concepts like identity as performance, social constructionism, and the fluidity of modern identities. This connection helps bridge ethnic studies with other disciplines and encourages interdisciplinary dialogue.

Moreover, Brubaker's framework invites us to think critically about how categories are used in everyday life and the consequences of treating identity as a rigid classification. It opens up possibilities for more inclusive and flexible understandings of human diversity.

In summary, engaging with Rogers Brubaker's ethnicity without groups offers a compelling lens through which to understand the complex, dynamic nature of ethnic identity. Moving beyond static group labels allows for a more nuanced appreciation of how people experience and express ethnicity in an ever-changing social world. Through this perspective, we can better grasp the richness of human identity and the social processes that shape it.

Frequently Asked Questions

Who is Rogers Brubaker in the field of ethnicity studies?

Rogers Brubaker is a prominent sociologist known for his work on ethnicity, nationalism, and citizenship, emphasizing how these concepts are socially constructed rather than fixed.

What is Rogers Brubaker's approach to understanding ethnicity?

Brubaker approaches ethnicity as a dynamic and fluid social phenomenon, focusing on processes of identification, categorization, and boundary-making rather than viewing ethnicity as inherent or static.

How does Rogers Brubaker critique traditional views on ethnicity?

Brubaker critiques traditional views by arguing that ethnicity should not be seen merely as a cultural or biological given but as a product of social, political, and historical contexts and practices.

What key concepts does Rogers Brubaker introduce in

his analysis of ethnicity?

He introduces concepts such as 'ethnic boundary making' and 'ethnic categorization' to highlight how social groups are constructed and maintained through ongoing processes rather than existing naturally.

Why is Rogers Brubaker's work important for modern sociology?

His work challenges essentialist notions of ethnicity, offering a more nuanced understanding that informs discussions on identity, migration, and state policies in contemporary societies.

Additional Resources

Rogers Brubaker Ethnicity Without Groups: An Analytical Perspective

rogers brubaker ethnicity without groups is a nuanced topic that invites a deeper examination of the sociological frameworks surrounding identity and belonging. Rogers Brubaker, a prominent sociologist, is renowned for his critical approach to concepts such as ethnicity, nationalism, and social groups. His work challenges traditional understandings by focusing less on fixed group identities and more on the processes and categories that shape collective belonging. This article explores Brubaker's conceptualization of ethnicity beyond the conventional notion of ethnic groups, presenting an analytical review that aligns with contemporary academic discourse and SEO best practices.

Understanding Rogers Brubaker's Approach to Ethnicity

Ethnicity, as studied within social sciences, has often been tied to the idea of distinct groups defined by shared culture, language, or ancestry. However, Rogers Brubaker's approach deliberately refrains from treating ethnicity as a static group attribute. Instead, he emphasizes the fluid, dynamic, and constructed nature of ethnic categories. This perspective is critical for scholars and practitioners seeking to understand how identities are formed, maintained, or transformed in various social contexts.

Brubaker's scholarship moves away from the essentialist views that categorize people neatly into ethnic groups. He argues that such group-based thinking can obscure the complex realities of identity formation and intergroup relations. By focusing on ethnicity without groups, Brubaker encourages a shift toward understanding ethnicity as a process that involves categorization, identification, and boundary-making rather than as a fixed collective entity.

Key Concepts in Brubaker's Framework

At the heart of Brubaker's analysis are several core concepts that redefine how ethnicity is studied:

- **Ethnic Boundary Making:** Instead of seeing ethnic groups as pre-existing entities, Brubaker highlights the ongoing social processes that create, reinforce, or dissolve ethnic boundaries.
- **Categories and Identification:** The focus is on how individuals and institutions actively categorize people, and how these categories are adopted or resisted by individuals.
- **Ethnicity as a Social Construct:** Ethnic identities are understood as constructed, contextual, and contingent, rather than inherent or biologically determined.

These concepts collectively challenge the simplistic notion of ethnicity as mere group membership, opening the door to a more sophisticated analysis of social identities.

Why Emphasize Ethnicity Without Groups?

The traditional emphasis on ethnic groups often leads to analytical and practical limitations. For one, it risks reifying group boundaries, making them appear natural or immutable. This can reinforce stereotypes and contribute to social divisions. Rogers Brubaker's critique urges a reconsideration of these assumptions, advocating for an understanding of ethnicity that recognizes its fluidity and situational character.

In contexts marked by migration, globalization, and multiculturalism, the idea of fixed ethnic groups becomes increasingly problematic. People often navigate multiple identities, blending cultural influences and shifting their affiliations depending on social circumstances. Brubaker's approach is particularly relevant here, as it accounts for the complexity of identity in contemporary societies.

Implications for Sociological Research and Policy

By adopting the perspective of ethnicity without groups, researchers and policymakers gain several advantages:

1. **Enhanced Analytical Precision:** Avoiding assumptions about fixed group boundaries allows for more accurate studies of intergroup dynamics and identity politics.
2. **Reduced Essentialism:** This approach prevents the oversimplification of ethnic identities, acknowledging diversity within populations traditionally seen as homogeneous.
3. **Improved Social Cohesion Strategies:** Policies informed by a fluid understanding of ethnicity can better address social integration, minority rights, and conflict resolution.

These benefits underscore the practical relevance of Brubaker's theoretical contributions to contemporary social issues.

Comparative Perspectives on Ethnicity and Identity

Brubaker's work resonates within a broader academic movement that critiques group-based models of ethnicity. For example, scholars in cultural studies and anthropology have also emphasized the performative and situational aspects of identity. However, Brubaker's sociological lens is distinct in its attention to institutional and political processes that shape ethnic categorization.

Comparing Brubaker's perspective to traditional group-centric theories reveals several contrasts:

- **Static vs. Dynamic:** Traditional models treat ethnic groups as fixed entities, whereas Brubaker views ethnicity as an ongoing, dynamic process.
- **Essentialism vs. Constructivism:** Whereas older theories often imply essential characteristics, Brubaker insists on the constructed and negotiated nature of ethnicity.
- **Group Membership vs. Boundary Processes:** Brubaker shifts focus from who belongs to which group to how boundaries are drawn, maintained, or challenged.

This comparative analysis highlights the innovative nature of Brubaker's contribution to understanding ethnicity in a complex world.

Challenges and Critiques

While Brubaker's framework offers valuable insights, it is not without critiques. Some scholars argue that completely moving away from group conceptualizations risks underestimating the real social and political power of ethnic groups. Groups often mobilize collectively and experience shared histories of discrimination or privilege, which remain crucial for understanding social dynamics.

Another challenge lies in operationalizing ethnicity without groups in empirical research. Measuring fluid and processual identities can be methodologically complex, requiring nuanced tools and approaches. Nonetheless, these challenges are part of ongoing debates that enrich the field.

Rogers Brubaker Ethnicity Without Groups in Contemporary Context

In today's globalized and increasingly interconnected world, Brubaker's insights into ethnicity without groups are particularly salient. Issues of migration, refugee movements, and transnational identities complicate traditional ethnic categorizations. People's ethnic affiliations often intersect with other identities such as religion, nationality, and class, creating multi-layered and shifting patterns of belonging.

Moreover, political contexts—such as nationalist movements or multicultural policies—interact with ethnic identification processes in ways that Brubaker's model helps to elucidate. Understanding ethnicity as a fluid and negotiated phenomenon enables a more adaptive response to contemporary social challenges.

Applications in Policy and Social Practice

Governments and organizations increasingly recognize the limitations of rigid ethnic categorization in policy design. Embracing Brubaker's conceptualization allows for:

- More flexible approaches to integration and social inclusion.
- Recognition of intra-group diversity and individual identity agency.
- Prevention of ethnic stereotyping and reduction of intergroup tensions.

These applications demonstrate the practical relevance of rethinking ethnicity beyond fixed groups, in line with Brubaker's scholarship.

The discourse around rogers brubaker ethnicity without groups continues to influence academic inquiry and practical approaches to ethnicity and identity. By focusing on the processes of boundary-making and categorization rather than static group membership, Brubaker offers a powerful lens for understanding the complexities of identity in the modern world. This perspective encourages ongoing reflection and adaptation as societies evolve, making it a vital contribution to contemporary social science.

Rogers Brubaker Ethnicity Without Groups

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rogers brubaker ethnicity without groups: Ethnicity Without Groups Rogers Brubaker, 2006-09-01 Despite a quarter-century of constructivist theorizing in the social sciences and humanities, ethnic groups continue to be conceived as entities and cast as actors. Journalists, policymakers, and researchers routinely frame accounts of ethnic, racial, and national conflict as the struggles of internally homogeneous, externally bounded ethnic groups, races, and nations. In doing so, they unwittingly adopt the language of participants in such struggles, and contribute to the reification of ethnic groups. In this timely and provocative volume, Rogers Brubaker—well known for his work on immigration, citizenship, and nationalism—challenges this pervasive and commonsense “groupism.” But he does not simply revert to standard constructivist tropes about the fluidity and multiplicity of identity. Once a bracing challenge to conventional wisdom, constructivism has grown complacent, even clichéd. That ethnicity is constructed is commonplace; this volume provides new insights into how it is constructed. By shifting the analytical focus from identity to identifications, from groups as entities to group-making projects, from shared culture to categorization, from substance to process, Brubaker shows that ethnicity, race, and nation are not things in the world but perspectives on the world: ways of seeing, interpreting, and representing the social world.

rogers brubaker ethnicity without groups: Ethnicity Without Groups Rogers Brubaker, 2004-11-30 By shifting the analytical focus from identity to identifications, from groups as entities to group-making projects, from shared culture to categorisation, from substance to process, Brubaker shows that ethnicity, race and nation are not things in the world but perspectives of the world.

rogers brubaker ethnicity without groups: Multiculturalism without Culture Anne Phillips, 2009-02-17 Public opinion in recent years has soured on multiculturalism, due in large part to fears of radical Islam. In *Multiculturalism without Culture*, Anne Phillips contends that critics misrepresent culture as the explanation of everything individuals from minority and non-Western groups do. She puts forward a defense of multiculturalism that dispenses with notions of culture, instead placing individuals themselves at its core. Multiculturalism has been blamed for encouraging the oppression of women—forced marriages, female genital cutting, school girls wearing the hijab. Many critics opportunistically deploy gender equality to justify the retreat from multiculturalism, hijacking the equality agenda to perpetuate cultural stereotypes. Phillips informs her argument with

the feminist insistence on recognizing women as agents, and defends her position using an unusually broad range of literature, including political theory, philosophy, feminist theory, law, and anthropology. She argues that critics and proponents alike exaggerate the unity, distinctness, and intractability of cultures, thereby encouraging a perception of men and women as dupes constrained by cultural dictates. Opponents of multiculturalism may think the argument against accommodating cultural difference is over and won, but they are wrong. Phillips believes multiculturalism still has an important role to play in achieving greater social equality. In this book, she offers a new way of addressing dilemmas of justice and equality in multiethnic, multicultural societies, intervening at this critical moment when so many Western countries are poised to abandon multiculturalism.

rogers brubaker ethnicity without groups: *Racial Theories in Social Science* Sean Elias, Joe R. Feagin, 2016-04-14 *Racial Theories in Social Science: A Systemic Racism Critique* provides a critique of the white racial framing and lack of systemic-racism analysis prevalent in past and present mainstream race theory. As this book demonstrates, mainstream racial analysis, and social analysis more generally, remain stunted and uncritical because of this unhealthy white framing of knowledge and evasion or downplaying of institutional, structural, and systemic racism. In response to ineffective social science analyses of racial matters, this book presents a counter-approach---systemic racism theory. The foundation of this theoretical perspective lies in the critical insights and perspectives of African Americans and other people of color who have long challenged biased white-framed perspectives and practices and the racially oppressive and exclusionary institutions and social systems created by whites over several centuries.

rogers brubaker ethnicity without groups: *Ethnicity and Inclusion* David G. Horrell, 2020-10-29 Some of today's problematic ideologies of racial and religious difference can be traced back to constructions of the relationship between Judaism and early Christianity. New Testament studies, which developed contemporaneously with Europe's colonial expansion and racial ideologies, is, David Horrell argues, therefore an important site at which to probe critically these ideological constructions and their contemporary implications. In *Ethnicity and Inclusion*, Horrell explores the ways in which "ethnic" (and "religious") characteristics feature in key Jewish and early Christian texts, challenging the widely accepted dichotomy between a Judaism that is ethnically defined and a Christianity that is open and inclusive. Then, through an engagement with whiteness studies, he offers a critique of the implicit whiteness and Christianness that continue to dominate New Testament studies today, arguing that a diversity of embodied perspectives is epistemologically necessary.

rogers brubaker ethnicity without groups: *Staying Italian* Jordan Stanger-Ross, 2010-01-15 Despite their twin positions as two of North America's most iconic Italian neighborhoods, South Philly and Toronto's Little Italy have functioned in dramatically different ways since World War II. Inviting readers into the churches, homes, and businesses at the heart of these communities, *Staying Italian* reveals that daily experience in each enclave created two distinct, yet still Italian, ethnicities. As Philadelphia struggled with deindustrialization, Jordan Stanger-Ross shows, Italian ethnicity in South Philly remained closely linked with preserving turf and marking boundaries. Toronto's thriving Little Italy, on the other hand, drew Italians together from across the wider region. These distinctive ethnic enclaves, Stanger-Ross argues, were shaped by each city's response to suburbanization, segregation, and economic restructuring. By situating malleable ethnic bonds in the context of political economy and racial dynamics, he offers a fresh perspective on the potential of local environments to shape individual identities and social experience.

rogers brubaker ethnicity without groups: *The Browning of the New South* Jennifer A. Jones, 2019-05-13 Studies of immigration to the United States have traditionally focused on a few key states and urban centers, but recent shifts in nonwhite settlement mean that these studies no longer paint the whole picture. Many Latino newcomers are flocking to places like the Southeast, where typically few such immigrants have settled, resulting in rapidly redrawn communities. In this historic moment, Jennifer Jones brings forth an ethnographic look at changing racial identities in one Southern city: Winston-Salem, North Carolina. This city turns out to be a natural experiment in race

relations, having quickly shifted in the past few decades from a neatly black and white community to a tri-racial one. Jones tells the story of contemporary Winston-Salem through the eyes of its new Latino residents, revealing untold narratives of inclusion, exclusion, and interracial alliances. The Browning of the New South reveals how one community's racial realignments mirror and anticipate the future of national politics.

rogers brubaker ethnicity without groups: *Migrating Memories* James Koranyi, 2021-12-16 Romanian Germans, mainly from the Banat and Transylvania, have occupied a place at the very heart of major events in Europe in the twentieth century yet their history is largely unknown. This east-central European minority negotiated their standing in a difficult new European order after 1918, changing from uneasy supporters of Romania, to zealous Nazis, tepid Communists, and conciliatory Europeans. *Migrating Memories* is the first comprehensive study in English of Romanian Germans and follows their stories as they move across borders and between regimes, revealing a very European experience of migration, minorities, and memories in modern Europe. After 1945, Romanian Germans struggled to make sense of their lives during the Cold War at a time when the community began to fracture and fragment. The Revolutions of 1989 seemed to mark the end of the German community in Romania, but instead Romanian Germans repositioned themselves as transnational European bridge-builders, staking out new claims in a fast-changing world.

rogers brubaker ethnicity without groups: *What We Now Know About Race and Ethnicity* Michael Banton, 2015-10 Introduction : the paradox -- The scientific sources of the paradox -- The political sources of the paradox -- International pragmatism -- Sociological knowledge -- Conceptions of racism -- Ethnic origin and ethnicity -- Collective action -- Conclusion : the paradox resolved.

rogers brubaker ethnicity without groups: *Nationalism and the Reshaping of Urban Communities in Europe, 1848-1914* W. Whyte, O. Zimmer, 2011-05-03 This book brings together a distinguished group of historians to explore the previously neglected relationship between nationalism and urban history. It reveals the contrasting experiences of nationalism in different societies and milieus. It will help historians to reassess the role of nationalism both inside and outside the nation state.

rogers brubaker ethnicity without groups: *The Bonn Handbook of Globality* Ludger Kühnhardt, Tilman Mayer, 2019-02-21 This two-volume handbook provides readers with a comprehensive interpretation of globality through the multifaceted prism of the humanities and social sciences. Key concepts and symbolizations rooted in and shaped by European academic traditions are discussed and reinterpreted under the conditions of the global turn. Highlighting consistent anthropological features and socio-cultural realities, the handbook gathers coherently structured articles written by 110 professors in the humanities and social sciences at Bonn University, Germany, who initiate a global dialogue on meaningful and sustainable notions of human life in the age of globality. Volume 1 introduces readers to various interpretations of globality, and discusses notions of human development, communication and aesthetics. Volume 2 covers notions of technical meaning, of political and moral order, and reflections on the shaping of globality.

rogers brubaker ethnicity without groups: *The Routledge History of East Central Europe Since 1700* Irina Livezeanu, Arpad von Klimó, 2017-03-16 Covers territory from Russia in the east to Germany and Austria in the west, exploring the origins and evolution of modernity in this region--Provided by the publisher.

rogers brubaker ethnicity without groups: *Shaping the Past to Define the Present* Gregory E. Sterling, 2023-03-28 Rethinking early Christian identity with the Gospel of Luke and the Acts of the Apostles *Shaping the Past to Define the Present* comprises both new and revised essays by esteemed New Testament scholar Gregory E. Sterling on Jewish and early Christian historiography. A sequel to his seminal work, *Historiography and Self-Definition*, this volume expands on Sterling's reading of Luke-Acts in the context of contemporary Jewish and Greek historiography. These systematically arranged essays encompass his new and revised contributions to the field of biblical studies, exploring: • the genre of apologetic historiography exemplified by Josephus and Eusebius • the context of Josephus's work within a larger tradition of Eastern

historiography • the initial composition and circulation of Luke and Acts • the relationship of Luke-Acts to the Septuagint • the interpretation of the diaspora in Luke-Acts • the structure of salvation history as it is manifested in Luke-Acts • Socratic influences on Luke's portrayal of Jesus's death • the early Jerusalem Christian community as depicted in Acts compared with other Hellenized Eastern traditions such as Egyptian priests and Indian sages • the establishment of Christianity's "social respectability" as a guiding purpose in Luke-Acts Engaging with current critical frameworks, Sterling offers readers a comprehensive analysis of early Christian self-definition through Judeo-Christian historiography.

rogers brubaker ethnicity without groups: Talk of the Nation Zsuzsa Csergo, 2018-07-05 How can democratization, coupled with transnational integration, resolve conflicts over cultural difference in places that are marked by legacies of nationalist competition? This book explores that question through a comparative study of contestations over language use in the heart of the post-Communist region. Zsuzsa Csergo notes that newly independent governments looked to rejoin the West, in particular the European Union, while at the same time asserting control over the institutions they considered key to the reproduction of national cultures. These national projects resulted in renewed salience for minority language rights and a complicated politics triggering EU concerns about the treatment of regional/cultural minorities. Csergo's field research in Romania, Hungary, and Slovakia leads her to make a bold claim about the primacy of domestic politics in the construction of democratic solutions to the conundrum of nation building and minority rights. Talk of the Nation breaks new ground by focusing on both majority and minority political elites and parties in interethnic relations. Csergo challenges arguments about the overwhelming importance of international influence. Her book demonstrates that the role of domestic political actors in interethnic reconciliation is not merely that of compliance with international requirements or effectiveness in responding to external pressure—they are largely guided by the internal democratic process.

rogers brubaker ethnicity without groups: Citizenship and Collective Identity in Europe Ireneusz Pawel Karolewski, 2009-12-04 This book is the first monograph to systematically explore the relationship between citizenship and collective identity in the European Union, integrating two fields of research – citizenship and collective identity. Karolewski argues that various types of citizenship correlate with differing collective identities and demonstrates the link between citizenship and collective identity. He constructs three generic models of citizenship including the republican, the liberal and the caesarean citizenship to which he ascribes types of collective identity. Using a multidisciplinary approach, the book integrates concepts, theories and empirical findings from sociology (in the field of citizenship research), social psychology (in the field of collective identity), legal studies (in the chapter on the European Charter of Fundamental Rights), security studies (in the chapter on the politics of insecurity) and philosophy (in the chapter on pathologies of deliberation) to examine the current trends of European citizenship and European identity politics. This book will be of interest to students and scholars of European politics, political theory, political philosophy, sociology and social psychology.

rogers brubaker ethnicity without groups: Staging Authority Eva Giloi, Martin Kohlrausch, Heikki Lempa, Heidi Mehrkens, Philipp Nielsen, Kevin Rogan, 2022-10-24 Staging Authority: Presentation and Power in Nineteenth-Century Europe is a comprehensive handbook on how the presentation, embodiment, and performance of authority changed in the long nineteenth century. It focuses on the diversification of authority: what new forms and expressions of authority arose in that critical century, how traditional authority figures responded and adapted to those changes, and how the public increasingly participated in constructing and validating authority. It pays particular attention to how spaces were transformed to offer new possibilities for the presentation of authority, and how the mediatization of presence affected traditional authority. The handbook's fourteen chapters draw on innovative methodologies in cultural history and the aligned fields of the history of emotions, urban geography, persona studies, gender studies, media studies, and sound studies.

rogers brubaker ethnicity without groups: Jewish Ethnic Identity and Relations in

Hellenistic Egypt Stewart Moore, 2015-07-14 In *Jewish Ethnic Identity and Relations in Hellenistic Egypt*, Stewart Moore investigates the foundations of common assumptions about ethnicity. To maintain one's identity in a strange land, was it always necessary to band tightly together with one's coethnics? Sociologists and anthropologists who study ethnicity have given us a much wider view of the possible strategies of ethnic maintenance and interaction. The most important facet of Jewish ethnicity in Egypt which emerges from this study is the interaction over the Jewish-Egyptian boundary. Previous scholarship has assumed that this border was a Siegfried Line marked by mutual contempt. Yet Jews, Egyptians and also Greeks interacted in complicated ways in Ptolemaic Egypt, with positive relationships being at least as numerous as negative ones.

rogers brubaker ethnicity without groups: Between Two Motherlands Theodora Dragostinova, 2011-04-15 In 1900, some 100,000 people living in Bulgaria—2 percent of the country's population—could be described as Greek, whether by nationality, language, or religion. The complex identities of the population—proud heirs of ancient Hellenic colonists, loyal citizens of their Bulgarian homeland, members of a wider Greek diasporic community, devout followers of the Orthodox Patriarchate in Istanbul, and reluctant supporters of the Greek government in Athens—became entangled in the growing national tensions between Bulgaria and Greece during the first half of the twentieth century. In *Between Two Motherlands*, Theodora Dragostinova explores the shifting allegiances of this Greek minority in Bulgaria. Diverse social groups contested the meaning of the nation, shaping and reshaping what it meant to be Greek and Bulgarian during the slow and painful transition from empire to nation-states in the Balkans. In these decades, the region was racked by a series of upheavals (the Balkan Wars, World War I, interwar population exchanges, World War II, and Communist revolutions). The Bulgarian Greeks were caught between the competing agendas of two states increasingly bent on establishing national homogeneity. Based on extensive research in the archives of Bulgaria and Greece, as well as fieldwork in the two countries, Dragostinova shows that the Greek population did not blindly follow Greek nationalist leaders but was torn between identification with the land of their birth and loyalty to the Greek cause. Many emigrated to Greece in response to nationalist pressures; others sought to maintain their Greek identity and traditions within Bulgaria; some even switched sides when it suited their personal interests. National loyalties remained fluid despite state efforts to fix ethnic and political borders by such means as population movements, minority treaties, and stringent citizenship rules. The lessons of a case such as this continue to reverberate wherever and whenever states try to adjust national borders in regions long inhabited by mixed populations.

rogers brubaker ethnicity without groups: Tangible Belonging John C. Swanson, 2017-04-19 *Tangible Belonging* presents a compelling historical and ethnographic study of the German speakers in Hungary, from the late nineteenth to the late twentieth century. Through this tumultuous period in European history, the Hungarian-German leadership tried to organize German-speaking villagers, Hungary tried to integrate (and later expel) them, and Germany courted them. The German speakers themselves, however, kept negotiating and renegotiating their own idiosyncratic sense of what it meant to be German. John C. Swanson's work looks deeply into the enduring sense of tangible belonging that characterized Germanness from the perspective of rural dwellers, as well as the broader phenomenon of minority making in twentieth-century Europe. The chapters reveal the experiences of Hungarian Germans through the First World War and the subsequent dissolution of Austria-Hungary; the treatment of the German minority in the newly independent Hungarian Kingdom; the rise of the racial Volksdeutsche movement and Nazi influence before and during the Second World War; the immediate aftermath of the war and the expulsions; the suppression of German identity in Hungary during the Cold War; and the fall of Communism and reinstatement of minority rights in 1993. Throughout, Swanson offers colorful oral histories from residents of the rural Swabian villages to supplement his extensive archival research. As he shows, the definition of being a German in Hungary varies over time and according to individual interpretation, and does not delineate a single national identity. What it meant to be German was continually in flux. In Swanson's broader perspective, defining German identity is ultimately a complex act of cognition

reinforced by the tangible environment of objects, activities, and beings. As such, it endures in individual and collective mentalities despite the vicissitudes of time, history, language, and politics.

rogers brubaker ethnicity without groups: The Politics of Self-Determination Volker Prott, 2016-09-08 The Politics of Self-Determination examines the territorial restructuring of Europe between 1917 and 1923, when a radically new and highly fragile peace order was established. It opens with an exploration of the peace planning efforts of Great Britain, France, and the United States in the final phase of the First World War. It then provides an in-depth view on the practice of Allied border drawing at the Paris Peace Conference of 1919, focussing on a new factor in foreign policymaking-academic experts employed by the three Allied states to aid in peace planning and border drawing. This examination of the international level is juxtaposed with two case studies of disputed regions where the newly drawn borders caused ethnic violence, albeit with different results: the return of Alsace-Lorraine to France in 1918-19, and the Greek-Turkish War between 1919 and 1922. A final chapter investigates the approach of the League of Nations to territorial revisionism and minority rights, thereby assessing the chances and dangers of the Paris peace order over the course of the 1920s and 1930s. Volker Prott argues that at both the international and the local levels, the 'temptation of violence' drove key actors to simplify the acclaimed principle of national self-determination and use ethnic definitions of national identity. While the Allies thus hoped to avoid uncomfortable decisions and painstaking efforts to establish an elusive popular will, local elites, administrations, and paramilitary leaders soon used ethnic notions of identity to mobilise popular support under the guise of international legitimacy. Henceforth, national self-determination ceased to be a tool of peace-making and instead became an ideology of violent resistance.

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