

The nonrational core has been reached and triggered *through* music popularly perceived as reflecting the nation's particular past or genius; the music may vary in sophistication, embracing the work of composers such as Richard Wagner, as well as folk music.

The core of the nation has been reached and triggered *through* the use of familial metaphors which can magically transform the mundanely tangible into emotion-laden phantasma: which can, for example, mystically convert what the outsider sees as merely the territory populated by a nation into a motherland or fatherland, the ancestral land, land of our fathers, this sacred soil, land where our fathers died, the native land, the cradle of the nation, and, most commonly, the *home*—the *homeland* of our particular people—a 'Mother Russia,' an Armenia, a Deutschland, an England (Engla land: land of the Angles), or a Kurdistan (literally, land of the Kurds). Here is an Uzbek poet referring to Uzbekistan:

So that my generation would comprehend the Homeland's worth,
Men were always transformed to dust, it seems.
The Homeland is the remains of our forefathers
Who turned into dust for this precious soil.⁵

A spiritual bond between nation and territory is thus touched. As concisely stated in the nineteenth-century German couplet, 'Blut und Boden,' blood and soil become mixed in national perceptions.

It is, then, the character of appeals made through and to the senses, not through and to reason, which permit us some knowledge of the subconscious convictions that people tend to harbor concerning their nation. The near universality with which certain images and phrases appear—blood, family, brothers, sisters, mother, forefathers, ancestors, home—and the proven success of such invocations in eliciting massive, popular responses tell us much about the nature of national identity. But, again, this line of research does not provide a rational explanation for it.

Rational would-be explanations have abounded: relative economic deprivation; elite ambitions; rational choice theory; intense transaction flows; the desire of the intelligentsia to convert a 'low,' subordinate culture into a 'high,' dominant one; cost-benefit considerations; internal colonialism; a ploy of the bourgeoisie to undermine the class consciousness of the proletariat by obscuring the conflicting class interests within each nation, and by encouraging rivalry among the proletariat of various nations; a somewhat spontaneous mass response to competition for scarce resources. All such theories can be criticized on empirical grounds. But they can be faulted principally for their failure to reflect the emotional depth of national identity: the passions at either extreme end of the hate-love continuum which the nation often inspires, and the countless fanatical sacrifices which have been made in its name. As Chateaubriand expressed it nearly 200 years ago: 'Men don't allow

themselves to be killed for their interests; they allow themselves to be killed for their passions.'⁶ To phrase it differently: people do not voluntarily die for things that are rational.

[*Ethno-nationalism: The Quest for Understanding* (Princeton University Press, 1994), 196–8, 202–6.]

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Ethnic Groups and Boundaries

The main theoretical departure consists of several interconnected parts. First, we give primary emphasis to the fact that ethnic groups are categories of ascription and identification by the actors themselves, and thus have the characteristic of organizing interaction between people. We attempt to relate other characteristics of ethnic groups to this primary feature. Second, the essays all apply a generative viewpoint to the analysis: rather than working through a typology of forms of ethnic groups and relations, we attempt to explore the different processes that seem to be involved in generating and maintaining ethnic groups. Third, to observe these processes we shift the focus of investigation from internal constitution and history of separate groups to ethnic boundaries and boundary maintenance. Each of these points needs some elaboration.

Ethnic group defined

The term ethnic group is generally understood in anthropological literature¹ to designate a population which:

1. is largely biologically self-perpetuating
2. shares fundamental cultural values, realized in overt unity in cultural forms
3. makes up a field of communication and interaction
4. has a membership which identifies itself, and is identified by others, as constituting a category distinguishable from other categories of the same order.

This ideal type definition is not so far removed in content from the traditional proposition that a race = a culture = a language and that a society = a unit which rejects or discriminates against others. Yet, in its modified form it is close enough to many empirical ethnographic situations, at least as they appear and have been reported, so that this meaning continues to serve the purposes of most anthropologists. My quarrel is not so much with the substance of these characteristics, though as I shall show we can profit from a certain change of emphasis; my main objection is that such a formulation

prevents us from understanding the phenomenon of ethnic groups and their place in human society and culture. This is because it begs all the critical questions: while purporting to give an ideal type model of a recurring empirical form, it implies a preconceived view of what are the significant factors in the genesis, structure, and function of such groups.

Most critically, it allows us to assume that boundary maintenance is unproblematical and follows from the isolation which the itemized characteristics imply: racial difference, cultural difference, social separation and language barriers, spontaneous and organized enmity. This also limits the range of factors that we use to explain cultural diversity: we are led to imagine each group developing its cultural and social form in relative isolation, mainly in response to local ecologic factors, through a history of adaptation by invention and selective borrowing. This history has produced a world of separate peoples, each with their culture and each organized in a society which can legitimately be isolated for description as an island to itself.

Ethnic groups as culture-bearing units

Rather than discussing the adequacy of this version of culture history for other than pelagic islands, let us look at some of the logical flaws in the viewpoint. Among the characteristics listed above, the sharing of a common culture is generally given central importance. In my view, much can be gained by regarding this very important feature as an implication or result, rather than a primary and definitional characteristic of ethnic group organization. If one chooses to regard the culture-bearing aspect of ethnic groups as their primary characteristic, this has far-reaching implications. One is led to identify and distinguish ethnic groups by the morphological characteristics of the cultures of which they are the bearers. This entails a prejudged viewpoint both on (1) the nature of continuity in time of such units, and (2) the locus of the factors which determine the form of the units.

1. Given the emphasis on the culture-bearing aspect, the classification of persons and local groups as members of an ethnic group must depend on their exhibiting the particular traits of the culture. This is something that can be judged objectively by the ethnographic observer, in the culture-area tradition, regardless of the categories and prejudices of the actors. Differences between groups become differences in trait inventories; the attention is drawn to the analysis of cultures, not of ethnic organization. The dynamic relationship between groups will then be depicted in acculturation studies of the kind that have been attracting decreasing interest in anthropology, though their theoretical inadequacies have never been seriously discussed. Since the historical provenance of any assemblage of culture traits is diverse, the viewpoint also gives scope for an 'ethnohistory' which chronicles cultural accretion and change, and seeks to explain why certain items were borrowed.

However, what is the unit whose continuity in time is depicted in such studies? Paradoxically, it must include cultures in the past which would clearly be excluded in the present because of differences in form—differences of precisely the kind that are diagnostic in synchronic differentiation of ethnic units. The interconnection between 'ethnic group' and 'culture' is certainly not clarified through this confusion.

2. The overt cultural forms which can be itemized as traits exhibit the effects of ecology. By this I do not mean to refer to the fact that they reflect a history of adaptation to environment; in a more immediate way they also reflect the external circumstances to which actors must accommodate themselves. The same group of people, with unchanged values and ideas, would surely pursue different patterns of life and institutionalize different forms of behaviour when faced with the different opportunities offered in different environments? Likewise, we must expect to find that one ethnic group, spread over a territory with varying ecologic circumstances, will exhibit regional diversities of overt institutionalized behaviour which do not reflect differences in cultural orientation. How should they then be classified if overt institutional forms are diagnostic? A case in point is the distributions and diversity of Pathan local social systems. By basic Pathan values, a Southern Pathan from the homogeneous, lineage-organized mountain areas, can only find the behaviour of Pathans in Swat so different from, and reprehensible in terms of, their own values that they declare their northern brothers 'no longer Pathan'. Indeed, by 'objective' criteria, their overt pattern of organization seems much closer to that of Panjabis. But I found it possible, by explaining the circumstances in the north, to make Southern Pathans agree that these were indeed Pathans too, and grudgingly to admit that under those circumstances they might indeed themselves act in the same way. It is thus inadequate to regard overt institutional forms as constituting the cultural features which at any time distinguish an ethnic group—these overt forms are determined by ecology as well as by transmitted culture. Nor can it be claimed that every such diversification within a group represents a first step in the direction of subdivision and multiplication of units. We have well-known documented cases of one ethnic group, also at a relatively simple level of economic organization, occupying several different ecologic niches and yet retaining basic cultural and ethnic unity over long periods (cf., e.g., inland and coastal Chuckchee² or reindeer, river, and coast Lapps³).

In one of the following essays, Blom (pp. 74 ff.) argues cogently on this point with reference to central Norwegian mountain farmers. He shows how their participation and self-evaluation in terms of general Norwegian values secures their continued membership in the larger ethnic group, despite the highly characteristic and deviant patterns of activity which the local ecology imposes on them. To analyse such cases, we need a viewpoint that does not confuse the effects of ecologic circumstances on behaviour with those of

cultural tradition, but which makes it possible to separate these factors and investigate the non-ecological cultural and social components creating diversity.

Ethnic groups as an organizational type

By concentrating on what is *socially* effective, ethnic groups are seen as a form of social organization. The critical feature then becomes item (4) in the list above, the characteristic of self-ascription and ascription by others. A categorical ascription is an ethnic ascription when it classifies a person in terms of his basic, most general identity, presumptively determined by his origin and background. To the extent that actors use ethnic identities to categorize themselves and others for purposes of interaction, they form ethnic groups in this organizational sense.

It is important to recognize that although ethnic categories take cultural differences into account, we can assume no simple one-to-one relationship between ethnic units and cultural similarities and differences. The features that are taken into account are not the sum of 'objective' differences, but only those which the actors themselves regard as significant. Not only do ecologic variations mark and exaggerate differences; some cultural features are used by the actors as signals and emblems of differences, others are ignored, and in some relationships radical differences are played down and denied. The cultural contents of ethnic dichotomies would seem analytically to be of two orders: (i) overt signals or signs—the diacritical features that people look for and exhibit to show identity, often such features as dress, language, house-form, or general style of life, and (ii) basic value orientations: the standards of morality and excellence by which performance is judged. Since belonging to an ethnic category implies being a certain kind of person, having that basic identity, it also implies a claim to be judged, and to judge oneself, by those standards that are relevant to that identity. Neither of these kinds of cultural 'contents' follows from a descriptive list of cultural features or cultural differences; one cannot predict from first principles which features will be emphasized and made organizationally relevant by the actors. In other words, ethnic categories provide an organizational vessel that may be given varying amounts and forms of content in different socio-cultural systems. They may be of great relevance to behaviour, but they need not be; they may pervade all social life, or they may be relevant only in limited sectors of activity. There is thus an obvious scope for ethnographic and comparative descriptions of different forms of ethnic organization.

The emphasis on ascription as the critical feature of ethnic groups also solves the two conceptual difficulties that were discussed above.

1. When defined as an ascriptive and exclusive group, the nature of continuity of ethnic units is clear: it depends on the maintenance of a boundary.

The cultural features that signal the boundary may change, and the cultural characteristics of the members may likewise be transformed, indeed, even the organizational form of the group may change—yet the fact of continuing dichotomization between members and outsiders allows us to specify the nature of continuity, and investigate the changing cultural form and content.

2. Socially relevant factors alone become diagnostic for membership, not the overt, 'objective' differences which are generated by other factors. It makes no difference how dissimilar members may be in their overt behaviour—if they say they are A, in contrast to another cognate category B, they are willing to be treated and let their own behaviour be interpreted and judged as A's and not as B's; in other words, they declare their allegiance to the shared culture of A's. The effects of this, as compared to other factors influencing actual behaviour, can then be made the object of investigation.

The boundaries of ethnic groups

The critical focus of investigation from this point of view becomes the ethnic boundary that defines the group, not the cultural stuff that it encloses. The boundaries to which we must give our attention are of course social boundaries, though they may have territorial counterparts. If a group maintains its identity when members interact with others, this entails criteria for determining membership and ways of signalling membership and exclusion. Ethnic groups are merely or necessarily based on the occupation of exclusive territories; and the different ways in which they are maintained, not only by a once-and-for-all recruitment but by continual expression and validation, need to be analysed.

What is more, the ethnic boundary canalizes social life—it entails a frequently quite complex organization of behaviour and social relations. The identification of another person as a fellow member of an ethnic group implies a sharing of criteria for evaluation and judgement. It thus entails the assumption that the two are fundamentally 'playing the same game', and this means that there is between them a potential for diversification and expansion of their social relationship to cover eventually all different sectors and domains of activity. On the other hand, a dichotomization of others as strangers, as members of another ethnic group, implies a recognition of limitations on shared understandings, differences in criteria for judgement of value and performance, and a restriction of interaction to sectors of assumed common understanding and mutual interest.

This makes it possible to understand one final form of boundary maintenance whereby cultural units and boundaries persist. Entailed in ethnic boundary maintenance are also situations of social contact between persons of different cultures: ethnic groups only persist as significant units if they imply marked difference in behaviour, i.e. persisting cultural differences. Yet

where persons of different culture interact, one would expect these differences to be reduced, since interaction both requires and generates a congruence of codes and values—in other words, a similarity or community of culture.⁴ Thus the persistence of ethnic groups in contact implies not only criteria and signals for identification, but also a structuring of interaction which allows the persistence of cultural differences. The organizational feature which, I would argue, must be general for all inter-ethnic relations is a systematic set of rules governing inter-ethnic social encounters. In all organized social life, what can be made relevant to interaction in any particular social situation is prescribed.⁵ If people agree about these prescriptions, their agreement on codes and values need not extend beyond that which is relevant to the social situations in which they interact. Stable inter-ethnic relations presuppose such a structuring of interaction: a set of prescriptions governing situations of contact, and allowing for articulation in some sectors or domains of activity, and a set of proscriptions on social situations preventing inter-ethnic interaction in other sectors, and thus insulating parts of the cultures from confrontation and modification.

Poly-ethnic social systems

This of course is what Furnivall⁶ so clearly depicted in his analysis of plural society: a poly-ethnic society integrated in the market place, under the control of a state system dominated by one of the groups, but leaving large areas of cultural diversity in the religious and domestic sectors of activity.

What has not been adequately appreciated by later anthropologists is the possible variety of sectors of articulation and separation, and the variety of poly-ethnic systems which this entails. We know of some of the Melanesian trade systems in objects belonging to the high-prestige sphere of the economy, and even some of the etiquette and prescriptions governing the exchange situation and insulating it from other activities. We have information on various traditional polycentric systems from S.E. Asia integrated both in the prestige trade sphere and in quasi-feudal political structures. Some regions of S.W. Asia show forms based on a more fully monetized market economy, while political integration is polycentric in character. There is also the ritual and productive cooperation and political integration of the Indian caste system to be considered, where perhaps only kinship and domestic life remain as a proscribed sector and a wellspring for cultural diversity. Nothing can be gained by lumping these various systems under the increasingly vague label of 'plural' society, whereas an investigation of the varieties of structure can shed a great deal of light on social and cultural forms.

What can be referred to as articulation and separation on the macro-level corresponds to systematic sets of role constraints on the micro-level. Common to all these systems is the principle that ethnic identity implies a series of

constraints on the kinds of roles an individual is allowed to play, and the partners he may choose for different kinds of transactions. In other words, regarded as a status, ethnic identity is superordinate to most other statuses, and defines the permissible constellations of statuses, or social personalities, which an individual with that identity may assume. In this respect ethnic identity is similar to sex and rank, in that it constrains the incumbent in all his activities, not only in some defined social situations. One might thus also say that it is *imperative*, in that it cannot be disregarded and temporarily set aside by other definitions of the situation. The constraints on a person's behaviour which spring from his ethnic identity thus tend to be absolute and, in complex poly-ethnic societies, quite comprehensive; and the component moral and social conventions are made further resistant to change by being joined in stereotyped clusters as characteristics of one single identity.

The associations of identities and value standards

The analysis of interactional and organizational features of interethnic relations has suffered from a lack of attention to problems of boundary maintenance. This is perhaps because anthropologists have reasoned from a misleading idea of the prototype inter-ethnic situation. One has tended to think in terms of different peoples, with different histories and cultures, coming together and accommodating themselves to each other, generally in a colonial setting. To visualize the basic requirements for the coexistence of ethnic diversity, I would suggest that we rather ask ourselves what is needed to make ethnic distinctions *emerge* in an area. The organizational requirements are clearly, first, a categorization of population sectors in exclusive and imperative status categories, and second, an acceptance of the principle that standards applied to one such category can be different from that applied to another. Though this alone does not explain why cultural differences emerge, it does allow us to see how they persist. Each category can then be associated with a separate range of value standards. The greater the differences between these value orientations are, the more constraints on inter-ethnic interaction do they entail: the statuses and situations in the total social system involving behaviour which is discrepant with a person's value orientations must be avoided, since such behaviour on his part will be negatively sanctioned. Moreover, because identities are signalled as well as embraced, new forms of behaviour will tend to be dichotomized: one would expect the role constraints to operate in such a way that persons would be reluctant to act in new ways from a fear that such behaviour might be inappropriate for a person of their identity, and swift to classify forms of activity as associated with one or another cluster of ethnic characteristics. Just as dichotomizations of male versus female work seem to proliferate in some societies, so also the

existence of basic ethnic categories would seem to be a factor encouraging the proliferation of cultural differentiae.

In such systems, the sanctions producing adherence to group-specific values are not only exercised by those who share the identity. Again, other imperative statuses afford a parallel: just as both sexes ridicule the male who is feminine, and all classes punish the proletarian who puts on airs, so also can members of all ethnic groups in a poly-ethnic society act to maintain dichotomies and differences. Where social identities are organized and allocated by such principles, there will thus be a tendency towards canalization and standardization of interaction and the emergence of boundaries which maintain and generate ethnic diversity within larger, encompassing social systems.

Interdependence of ethnic groups

The positive bond that connects several ethnic groups in an encompassing social system depends on the complementarity of the groups with respect to some of their characteristic cultural features. Such complementarity can give rise to interdependence or symbiosis, and constitutes the areas of articulation referred to above; while in the fields where there is no complementarity there can be no basis for organization on ethnic lines—there will either be no interaction, or interaction without reference to ethnic identity.

Social systems differ greatly in the extent to which ethnic identity, as an imperative status, constrains the person in the variety of statuses and roles he may assume. Where the distinguishing values connected with ethnic identity are relevant only to a few kinds of activities, the social organization based on it will be similarly limited. Complex polyethnic systems, on the other hand, clearly entail the existence of extensively relevant value differences and multiple constraints on status combinations and social participation. In such systems, the boundary maintaining mechanisms must be highly effective, for the following reasons: (i) the complexity is based on the existence of important, complementary cultural differences; (ii) these differences must be generally standardized within the ethnic group—i.e. the status cluster, or social person, of every member of a group must be highly stereotyped—so that inter-ethnic interaction can be based on ethnic identities; and (iii) the cultural characteristics of each ethnic group must be stable, so that the complementary differences on which the systems rest can persist in the face of close inter-ethnic contact. Where these conditions obtain, ethnic groups can make stable and symbiotic adaptations to each other: other ethnic groups in the region become a part of the natural environment; the sectors of articulation provide areas that can be exploited, while the other sectors of activity of other groups are largely irrelevant from the point of view of members of any one group.

[*Ethnic Groups and Boundaries* (Boston: Little, Brown and Co., 1969), 10–19.]

The Informal Nature of Political Ethnicity

In the light of the foregoing discussion, a number of points can be made which can help in isolating the phenomena and processes of ethnicity.

Firstly, contemporary ethnicity is the result of intensive interaction between ethnic groupings and not the result of complete separatism. This is contrary to what one may call 'the glue theory of tribalism' which has been suggested by some writers. This theory states that during the colonial period, the colonial powers had acted as 'glue' in sticking together within the framework of new, artificially established, centralized states, some diverse 'tribal' groups, and that once the glue was removed when the colonial powers withdrew, each package state began to disintegrate and to fall into its original parts. It is of course true that many of the new states of Africa were originally created by the colonial powers. But during the colonial period a great deal of integration between the constituent tribal groups had taken place and this had given rise to increasing interaction between these groups. In British West Africa, this interaction was limited because of the policy of Indirect Rule and also because the strategic positions of centralized power were held by the foreign rulers. But the protective umbrella of Indirect Rule made it possible for some tribal groups to develop vital interests of their own while other tribal groups became relatively underprivileged. When the British withdrew an intense struggle for power ensued. The privileged became exposed to the danger of losing power and had to mobilize their forces in defence while the underprivileged aligned themselves to gain power.

Further and more bitter struggles broke out over new strategic positions of power: places of employment, taxation, funds for development, education, political positions, and so on. In many places the possibilities of capturing these new sources of power were different for different tribal groups, so that very often the resulting cleavages were on tribal lines. As a result of this intensified struggle, many tribal groups mobilized their forces and searched for ways in which they could organize themselves politically so as to conduct their struggle more effectively. In the process of this mobilization a new emphasis was placed on parts of their traditional culture, and this gave the impression that here there was a return to tribal tradition and to tribal separatism when in fact tribalism in the contemporary situation was one type of political grouping within the framework of the new state.

Secondly, tribalism involves a dynamic rearrangement of relations and of customs, and is not the outcome of cultural conservatism or continuity. The continuities of customs and of social formations are certainly there, but their