## Perspektiven auf globale Politik

# AFK-EUPRA – 12: REGIONAL CASE STUDIES OF IN-/EXCLUSION OF ETHNIC OR OTHER MINORITIES AND PEACE EDUCATION

12. März 2017 · von jungeafk · in AFK-EUPRA 2017 · Hinterlasse einen Kommentar

**AFK-EuPRA – Panel 12:**
**Regional Case Studies of In-/Exclusion of Ethnic or Other Minorities and Peace Education**

Chair: Daniela Irrera (University of Catania, Italy)

Presenters:

**Vadim Romashov (University of Tampere, Finland): Community Narratives and Resistance to Conflict Discourses: The Case of Armenian-Azerbaijani Rural Population in Georgia**

The study I would like to present concerns ethnically mixed borderland communities caught in a trap of competing national narratives spread from the surrounding states. I conduct an ethnographic research on a rare contemporary case of peaceful co-living of Armenian and Azerbaijani communities, which takes place in rural areas of Georgia's southern borderland. The objects of this research are national narratives of Armenians and Azerbaijanis. While living on the "edge" of the mental conflict zone between Armenian and Azerbaijani nation-states, they simultaneously resist the set of norms, rules and conditions imposed by Georgia's securitization policies of border control. In the situation where communal interaction in borderland region is continually affected by the

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policies of the hosting and neighbouring states, the borderlanders tend to create and alternate their national narratives in order to ignore the inter-state conflict and focus on the hundred other things they need in their daily lives. This collective interpretation of social reality allows the borderland communities to construct a creative common strategy of conflict avoidance for the sake of their well-being. To delineate this strategy of behaviour that the borderlanders develop to avoid inter-communal conflicts, it is necessary to indicate differences between their national narratives and the ones promoted by rhetoric acts and discourses of politicians, experts and media from the states of their "national mainland". Methodologically, my analysis of the national narratives formed by the Armenian and Azerbaijani mixed communities in Georgia is based primarily on the David Herman's view of narrative's structure for action modelling and actantial model that takes its roots from the works of Greimas and the Parish school of semiotics as well as from Vladimir Propp's seven spheres of action. The aim of this analysis is to identify whether Armenian and Azerbaijani diasporas are able to produce or sustain an alternative "imagined community" (to use a concept of B. Anderson) beyond that defined by the states of their "national mainland". The study case is representative for various ethnically mixed communities whose co-nationals in the countries of their "national mainland" are set to be in conflict (examples can be found in Balkans, Middle East and Central Asia). Studying the ways by which ethnically mixed borderland populations are able to get the conflict past contribute to comprehending how to prevent penetration of conflicts between their co-nationals into the society of the state of their residence. This understanding is highly needed due to the transnational nature of contemporary conflicts that increasingly challenge border and state organizations across the globe.

### Stefanie Dreiack (Leipzig University, Germany): Challenges on Europe's Periphery: Inequality in Political Inclusion – The Case of Serbia

The peace and conflict management of the European Union on its periphery – the Western Balkan – seek to democratize the region and support the Western Balkan states by the perspective to become a EU member state.

In democratization processes political inclusion of all classes of society, ethnic groups as well as political, social or economic minorities is one of the crucial factors for a successful regime transition. Political inclusion covers a wide spectrum from the institutional guarantee of political inclusion (e.g. rule of law, minority rights, absence of marginality, and right to political participation) to the support of an active and participatory involvement of all parts of the society. However, a deep theoretical discussion about the nexus between institutional guarantees or an active and participatory involvement concerning political inclusion

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on the one side and their status in democratization processes is missing. I want to contribute to this discussion by developing an analytical framework for the nexus between political inclusion and democratization. Within this I do not focus on concepts like institutional guarantees or an active and participatory involvement of all parts of society, but on the 'practice' of political inclusion. The underlying thesis is, that despite institutional guarantees and participation opportunities which are inscribed in the regime in the democratization process, the most crucial point of political inclusion is the regimes practice against different classes, ethnic groups as well as political, social or economic minorities. Drawn from this, my argument is that in the same regime different political inclusion and exclusion practices against various minorities can stand side by side.

In the paper I want to pursue this assumption by using the case of the democratization process in Serbia and the political inclusion of (ethnic) minorities there. The case of Serbia is particularly interesting, because it has various (ethnic) minorities which form in certain Serbian regions and communities a majority (Albanians, Hungarians, Bosnians). In these minority/majority-constellations they tend to use different integration and separation paths within or against the Serbian regime (Autonomy, Secession, Violence, Political Opposition, Integration). I examine in the paper, whether the differences could be explained through differences in the practice of political inclusion against the minority groups. I study variances in repression of the security sector against political engagement of minority groups in Serbia. If my thesis is correct, it means to support not only institutional reforms and rights in transition processes, but to focus more on differences in the "day-today policy": Laws and institutions are not enough – democratization also means to change the practice. To adapt the criteria and the supporting programs of the EU in this way is one of the main challenges of the EU peace and conflict management to guarantee a sustainable democratization process on its periphery.

Yoko Tanabe (University College London, UK/University of Tromso, Norway): The History, Policy and Legacy of Indigenous Education in Norway and Japan, 1850-2016

The purpose of this work-in-progress research is to examine the effects and implications of education policy for the indigenous Ainu of Japan and the indigenous Sámi of Norway in the late 19th and 20th centuries, specifically focusing on their schooling experiences. Drawing upon multiple theoretical perspectives, such as educational policy transfer (Rappleye, 2012) and Settler Colonial Theory (Wolfe, 2001), the study illuminates to what extent Japan and Norway share similarities/difference in terms of educational provisions for their indigenous citizen. The study also explores to what extent international

discourse, models and agencies have influenced the development of indigenous education policy, from colonial, legal and structural points of view. The significance of this research lies in shedding light on the historical emergence of indigenous schooling and the long-term impacts of the education policy on the Ainu and Sámi societies, culture and languages.

At first glance, Japan and Norway seem to have few policies in common with respect to indigenous peoples. However, despite being geographically distant, stretching from the Far East to Northern Europe, the two countries currently share some commonalities: a strong economy and financial stability, a parliamentary government with a constitutional monarchy, a comprehensive school system based on the idea of an egalitarian society, and indigenous ethnic minority peoples coexisting with a relatively homogeneous, dominant ethnic majority within the same state. Looking back at history in the late 19th and early 20th centuries, Japan and Norway had undergone drastic political, social and economic changes. For example, the Emperor of Japan restored to supreme power following the Meiji Restoration of 1868 which overthrown the Tokugawa Shogunate. In a similar vein, Norway regained its independence in 1905 when the union between Sweden and Norway was dissolved, and Haakon VII was enthroned as Norway's first king. Japan and Norway pursued vigorous efforts to build a "modern" nation-state and forge new "national identity" amongst citizen; nonetheless they were relatively latecomers in modernisation and nation building process. Assimilating minority groups into majority society became one of the important political agenda, particularly from national security point of view.

Lokanath Mishra (Mizoram University, India): A Framework of Peace Education in Secondary Schools of India

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