1. Race (Jared Diamond)
2. Ethnicity (Fredrik Barth)
3. Ethnicity as a scaling process
4. Ethnicity and boundaries
5. Territory and territoriality (Joel Bonnemaison)

http://www.youtube.com/watch?v=mSH2iXEQTqQ
RACE

« Are human racial classifications that are based on different traits concordant with one another? What is the hierarchical relation among recognized races? What is the function of racially variable traits? What, really, are the traditional human races?

Regarding concordance, we could have classified races based on any number of geographically variable traits. The resulting classifications would not be at all concordant. Depending on whether we classified ourselves by antimalarial genes, lactase, fingerprints, or skin color, we could place Swedes in the same race as either Xhosas, Fulani, the Ainu of Japan, or Italians. »

Race without color (http://discovermagazine.com/1994/nov/racewithoutcolor444)

2. ETHNICITY (Fredrick Barth)

WHAT IS ETHNICITY? HOW TO DISTINGUISH IT FROM RACE AND CULTURE?

« An ethnic group is a group of people whose members identify with each other, through a common heritage, often consisting of a common language, common culture (often including a shared religion) and/or an ideology that stresses common ancestry.

The concept of ethnicity differs from the closely related term race in that *race* refers to grouping based mostly upon criteria that in the past have been presumed to be biological, while *ethnicity* also encompasses additional cultural factors. »
Ethnic groups and boundaries. The social organization of culture difference (Oslo: universitetsforlaget, 1969)

In traditional societies, two models of explanation on the genesis of ethnicity are commonly invoked:

1) THE DEMOGRAPHIC PERSPECTIVE: When a human group gets bigger and the resources of the environment are no longer sufficient to answer its needs, a subgroup is formed and moves to another area to ensure its survival. In time, this group will develop its own characteristics and will become another "ethnic group."
Ex: First Nations of America.

2) THE ECOLOGICAL PERSPECTIVE: The successful exploitation of the resources of an environment requires specialization. Certain groups are thus going to specialize in a specific activity and, in time, different groups are going to occupy different "niches".
Ex: Indian Castes.

ETHNICITY... A SLIPPERY CONCEPT?

« Ethnic groups entertain a subjective belief in their common descent because of similarities of physical type or of customs or both, or because of memories of colonization and migration; this belief must be important for group formation; furthermore it does not matter whether an objective blood relationship exists. »

4. ETHNICITY AND BOUNDARIES

The concept of **ethnicity as a discrete cultural unit** is problematic because it treats each group as if it were living on an **island** that is cut off from the rest of the world...

This model does not account for the **ongoing contacts** that happen between different ethnic groups across a given time and space...

Fredrik Barth proposes to think instead of **ethnicity** as the **social organisation of difference** through the **management of boundaries**, and the **modalities of inclusion in and exclusion from** a cultural group...

---

ETHNICITY : NOT AN ESSENCE BUT A PROCESS

According to Fredrik Barth, we should study the **dynamics of border creation** between ethnic groups NOT the material (essence) which these borders contain since it cannot be identified in an empirical way and is always changeable …
SPACE AND TERRITORY

SPACE: Indefinite, neutral, objective area. Space is physical. Substratum of human action and, consequently, primary dimension of any social life. We often establish a distinction between absolute space (geometrical, Cartesian) and lived space (subjective space) resulting from human action and experience.

TERRITORY: Defined, plural, subjective area. A territory is a humanized space. By definition, it possesses borders, but the extent of these borders can be characterized by a variable geometry. These places are organized and hierarchized in relation to one another. There is creation of a territory when the elements present in a given space are meshed, connected, linked between them according to precise objectives.

«The idea of an ethnic group or cultural group is of interest to the geographer because it engenders the idea of a 'space-territory.' Territoriality ensues from the ethnic group in that it is first and foremost the culturally lived relation between a human group and a fabric of interdependent places, which are organised hierarchically. On the ground, these places constitute a spatial system, in other words, a territory. »

TERRITORY

Shape and modify the landscape with **symbolic elements** (names, values, ...), **built elements** (houses, roads, ...), **functional structures** (communication infrastructures, boundaries...)

*The creation of a territory gives rise, over time, to a specific territoriality...*

FROM TERRITORY TO TERRITORIALITY...

**TERRITORIALITY**: Specific characteristics of a space territorialized according to the nature of its physical elements, its productive systems, its networks of communication and the organization between them...

*Both similar and different from Vidal de la Blache’s « genre de vie »...*

If **territoriality** represents the **logic of a territory** emanating from its physical and social components, it is also a way of living the territory.

Ex.: Railroads (Europe) or highways (America)
« Social space is produced, cultural space is animated. The first one is conceived in terms of organization and production, the second in terms of meaning and symbolic relation. One frames and supervises, the other yields meaning. »

TERRITORY AS A GEOSYMBOL: Cultures live through their territory and their territory, in turn, reflects the image of their identity through its geosymbols (heritage places, monuments, outstanding geographical features...)

TERRITORY AS A GEOSYMBOL: As a whole, the territory itself acts as a geosymbol...

“Une médaille frappée à l'effigie d'un peuple” (Vidal de la Blache)
« A geosymbol can be defined as a place, a route, an area which, for religious, political or cultural reasons acquires in the eyes of certain peoples and ethnic groups, a symbolic dimension which consolidates their identity. »

FROM ROOTS TO ROUTES

1. From roots to routes
2. Time-space compression
3. Mobility
4. Travel
5. From culture to multiculturalism
From **roots to routes** (Stuart Hall).

Changing the terms of cultural analysis...

- **Movement**
- **Dwelling**
- **Travel**
- **Territorializing / deterritorializing**
- **Mediation**
- **Diasporas**
- **Immigration**
- **Translation**
- **Hybridity**

« **Natives**, people **confined** to and by the places to which they belong, groups **unsullied** by contact with a larger world, have probably **never existed**. »

(James Clifford, p. 319 – Reader)
CULTURE – IDENTITY – PLACE

A tree-like model or a rhizomatic model?

« Anthropological ‘culture’ is not what it used to be. And once the representational challenge is seen to be the portrayal and understanding of local/global historical encounters, co-productions, dominations, and resistances, one needs to focus on hybrid, cosmopolitan experiences as much as on rooted, native ones. In my current problematic, the goal is not to replace the cultural figure ‘native’ with the intercultural figure ‘traveler.’ Rather, the task is to focus on concrete mediations of the two, in specific cases of historical tension and relationship. »

James Clifford, p. 319 (Reader)
2. Time-space compression

TIME–SPACE COMPRESSION I: Describe processes that seem to accelerate the experience of time and reduce the significance of distance during a given historical moment, namely the period from the mid-19th century to the beginnings of the First World War, and the end of the twentieth century. According to David Harvey, these processes ‘revolutionize the objective qualities of space and time’ (The Condition of Postmodernity, p. 240).
TIME–SPACE COMPRESSION II: Time-space compression often refers to technologies that seem to accelerate or elide spatial and temporal distances, including technologies of communication (telegraph, telephones, fax machines, Internet), travel (rail, cars, trains, jets) and economics (opening up of new markets, speeding up of production cycles, reduction of turnover time of capital...). Time-space compression also generates new forms of mobility for individuals and populations starting in the mid-19th century.

Is there a geography to time-space compression? Is mobility experienced differently depending on gender, race, class...?

Some experiences of mobility...
What about forms of mobility? The mobility of tourism is not the same as the mobility of immigration, displacement, etc.

Some experiences of mobility…

3. Mobility

FORCED MOBILITY

- Enslavement (Africans)
- Deportation (Acadians)
- Expulsion (European Jews)
- Decolonisation / independence (Algerians, Indians)
- Military conflict (refugees)
- Natural disasters (Haitians)
- Economic hardship (Mexicans, Turks, Philippinas)
WILLFUL MOBILITY

- Economic opportunities (Hong-Kong Chinese)
- Educational opportunities
- Marriage
- Family reunion
- Tourism
- Etc.

DIASPORA

The movement, migration, or scattering of people away from an established or ancestral homeland.

- Deterritorializing of a culture as a strategy of erasure or assimilation
- Dispersed people often reterritorialize themselves in new spaces they occupy
- Creation of a cultural territory in the form of a « network »
- Creation of an « invisible » infrastructure for maintenance of cultural community
- Experience of diaspora often has the result of strengthening (and even radicalizing) cultural identity leading to long-distance nationalism
multicultural territory
mobility and networks at local and global scales

globalisation
GLOBE

exchanges/fluxes
MOVEMENT

trade
information
people

MIGRATIONS

Creating changes in socio-territorial systems

TERRITORY

from area approach

to NETWORKS approach

Places of departure
Places of transition
Places of arrival
paths

local
global

NETWORK
In order to complete the information of statistical data, the study of territorial dynamics determined by migratory processes.

2. FIELD RESEARCH

- Observation
- Questions
- Participatory mapping

Results

THE CARTOGRAPHY OF MULTICULTURAL TERRITORY

- African immigration
- Chinese diaspora
AFRICAN LANDSCAPE IN BERGAMO

Way
- Domestic
- Employee
- Ambulant

Africa shop
- meat
- phone centre
- food
- pub
- equal trade
- books
- dresses
- newspapers
- fruits
- golden jewels
- uses stuff
- art objects
- travels
- washing machine

The network of African informal associations
Chinese diaspora in Bergamo: the role of the main town hall

Distribution:
- All over the town
- Not only in the immigrants’ district

Urban distribution
Easy access to province
**Chines economic activities**

- Type of activities
  - Food-supply
    - Restaurant
    - Take-away

**Shop**
- Clothing
- Generic

**Production**
- Clothing
- Generic

**Chinese trading network**

- Chinese activity
- Inter-urbana connexion
- High density area for Chinese homes and shops
- Extra-urbana connexion
Economic network and social structure in Bergamo

Activities hierarchy
- 3rd phase: Localization in main streets
  - Restaurant
- 2nd phase: Localization in secondary streets
  - Shop
- 1st phase: Localization in un-visible areas
  - Laboratory

Hierarchy within jobs
- ge ti hu: autonomous worker
- gong ren: employee

Hierarchy reflected on society
- laoban: employer

Social structure
- Chinese immigrants’ referent
- Chinese immigrant
- new Chinese immigrant

Association

Xie hui association and the territory in network

Territory in network
- Bergamo
- Milano
- Brescia

Dissemination in the province
- Network with two JUNCTIONS
- Distribution all over the territory
THE CARTOGRAPHY OF MULTICULTURAL TERRITORY

- Using quantitative/qualitative statistical and field data
- Not using a topographic but an iconic language

- Rendering MOVEMENT and TERRITORIAL DYNAMISM
- Showing SOCIAL COMPLEXITY and TERRITORIAL ORGANIZATION
- Becoming an instrument for TERRITORIAL PLANNING

GEOGRAPHIES OF INCLUSION

If roots can be said to define identity, what is the place of travel (routes) in shaping identity as well?
See you on May 5
with …

Caroline Desbiens