This book is a pioneering study of how multiculturalism interacts with sub-state nationalism in Britain. It gives equal attention to Scotland’s largest ‘visible’ and ‘invisible’ minorities: ethnic Pakistanis (almost all of them Muslim) and English immigrants; and to the Islamophobia and Anglophobia of majority Scots. Rising Scottish self-consciousness could have threatened both these minorities. But in reality, problems proved to be solutions, integrating rather than alienating. In the eyes of the minorities, the devolution of power to a Scottish Parliament has made Scots at once more proud and less xenophobic. English immigrants also felt that devolution has defused tensions, calmed frustrations, and forced Scots to blame themselves rather than others for their problems. Muslims suffered increased harassment after 9/11, although less in Scotland than elsewhere. Consciously or unconsciously, they continued to use Scottish identities and even Scottish nationalism as tools of integration. Conversely, nationalism in Scotland did not increase the majority’s Islamophobia as it did in England and elsewhere. The book is based on extensive quotations from focus-group discussions with minorities, in-depth interviews with elites, and statistical analysis of large-scale surveys of minorities and majorities.

How Things Might Have Been
Penelope Mackie

What are the essential properties of ordinary individuals such as people, cats, trees, and tables? The question is notoriously difficult, yet must be answered to obtain a satisfying account of the ways in
which such individuals could and could not have been different from the way that they are. The book provides a novel treatment of this issue, in the context of a set of debates initiated by the revival of interest in essentialism and de re modality generated by the work of Kripke and others in the 1970s. Via a critical examination of rival theories, it argues for ‘minimalist essentialism’: an unorthodox theory according to which ordinary individuals have relatively few interesting essential properties. The book therefore presents a challenge to stronger versions of essentialism, including the view that ordinary individuals have non-trivial individual essences; versions of Kripke’s necessity of origin thesis; and the widely held theory of ‘sortal essentialism’, according to which an individual belongs essentially to some sort or kind that determines its conditions for identity over time. The book includes discussion of the rivalry between the interpretation of de re modality in terms of identity across possible worlds and its interpretation in terms of counterpart theory. It provides a detailed defence of the apparently paradoxical claim that there can be possible worlds that differ from one another only in the identities of some of the individuals that they contain, and hence that identities across possible worlds may be ‘bare’ identities. The book also contains a discussion of the relation between essentialism about individuals and essentialism about natural kinds, and a critical examination of the connection between semantics and natural kind essentialism.

Words without Objects

Henry Laycock

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Item type: book

The book seeks to resolve the so-called ‘problem of mass nouns’ — a problem which cannot be resolved on the basis of a conventional system of logic. It is not, for instance, possible to explicate assertions of the existence of air, oil, or water through the use of quantifiers and variables which take objectual values. The difficulty is attributable to the semantically distinctive status of non-count nouns — nouns which, although not plural, are nonetheless akin to plural nouns in being semantically non-singular. Such are the semantics of a non-singular noun, that there can be no such single thing or object as the thing of which the noun is true. However, standard approaches to understanding non-singular nouns tend to be reductive, construing them as singular expressions — expressions which, in the case of non-count nouns, are true of ‘parcels’ or ‘quantities’ of stuff, and in the case of plural nouns, are true of ‘plural entities’ or ‘sets’. It is argued that both approaches are
equally misguided, that there are no distinctive objects in the extensions of non-singular nouns. With plural nouns, their extensions are identical with those of the corresponding singular expressions. With non-count nouns, because they are not plural, there can be no corresponding singular expressions. In consequence, there are no objects in the extensions of non-count nouns at all. In short, there are no such things as instances of stuff: the world of space and time contains not merely large numbers of discrete concrete things or individuals of diverse kinds, but also large amounts of sheer undifferentiated concrete stuff. Metaphysically, non-singular reference in general is an arbitrary modality of reference, ungrounded in the realities to which it is non-ideally or intransparently correlated.

On Nationality

David Miller

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Nationalism is often dismissed today as an irrational political creed with disastrous consequences. Yet most people regard their national identity as a significant aspect of themselves, see themselves as having special obligations to their compatriots, and value their nation’s political independence. This book defends these beliefs, and shows that nationality, defined in these terms, serves valuable goals, including social justice, democracy, and the protection of culture. National identities need not be illiberal, and they do not exclude other sources of personal identity, such as ethnicity or religion. An ethics that gives weight to special relationships is more effective in motivating people to pursue justice and other values because it connects peoples’ duties to their identity; but this is consistent with recognizing some universal values, such as human rights. There are strong reasons for making the boundaries of states and nations coincide wherever possible, but in other cases, nations can achieve forms of self-determination that fall short of full sovereignty. Multicultural arguments in favour of identity politics and special rights for minority groups ignore the benefits that such groups derive from participating in a shared national identity and the kind of democratic politics that such an identity makes possible. Although national identities are often said to be in decline in an increasingly globalized world, they serve such important purposes that our aim should be to rebuild them in a form that makes them more accessible to excluded cultural minorities.
Drawing on philosophical accounts of identity and individuality, as well as the histories of both classical and quantum physics, this book explores two alternative metaphysical approaches to quantum particles. It asks if quantum particles can be regarded as individuals, just like books, tables, and people. Taking the first approach, the book argues that if quantum particles are regarded as individuals, then Leibniz’s famous Principle of the Identity of Indiscernibles is in fact violated. Recent discussions of this conclusion are analysed in detail and the costs involved in saving the Principle are carefully considered. For the second approach, the book considers recent work in non-standard logic and set theory to indicate how we can make sense of the idea that objects can be non-individuals. The concluding chapter suggests how these results might then be extended to quantum field theory.

The book develops a comprehensive framework for doing philosophy of time. It brings together a variety of different perspectives, linking the ordinary conception of time with the physicist’s conception, and linking questions about time addressed in metaphysics with questions addressed in the philosophy of language. Within this framework, the book explores the temporal dimension of the material world in relation to the temporal dimension of our ordinary discourse about the world. The discussion is centred around the dispute between three-dimensionalists and four-dimensionalists about whether the temporal profile of ordinary objects mirrors their spatial profile. Are ordinary objects extended in time in the same way in which they are extended in space? Do they have temporal as well as spatial parts? Four-dimensionalists say ‘yes’, three-dimensionalists say ‘no’. The book develops an original three-dimensionalist picture of the material world, and argues that this picture is preferable to its four-dimensionalists rivals if ordinary thought and talk are taken seriously. Among the issues discussed are the metaphysics of persistence, change, composition, location,
This book assesses the role of local worship communities — churches, mosques, temples, and others — in promoting civic engagement among recent immigrants to the United States. The product of a three-year study of immigrant worship communities in the Washington, D.C. area, the study looked at churches, mosques, temples, and other communities of immigrants from Korea, China, India, West Africa, the Muslim world, and El Salvador. The researchers surveyed 200 of these communities and studied twenty in depth. Communities vary widely in how much they build social capital, provide social services to immigrants, develop the civic skills of members, and shape immigrants' identities. Local leadership and group characteristics much more than ethnic origin or religious tradition shape the level and kind of civic engagement that the communities foster. Particularly, where leaders are civically engaged, they provide personal and organizational links to the wider American society and promote civic engagement by members. Homeland causes and a strong sense of religious and ethnic identity, far from alienating immigrants from American society, promote higher levels of civic engagement in immigrant communities.

This book develops a new theory of the obligations to future generations, based on a new Rule Consequentialist account of the morality of individual reproduction. The result is a coherent, intuitively plausible moral theory that is not unreasonably demanding — even when extended to cover future people — and that accounts for a wide range of independently plausible intuitions covering individual morality, intergenerational justice, and international justice. In particular, it is superior to its two main rivals in this area: person-affecting theories and traditional Consequentialism. The former fall foul of Parfit’s Non-
Identity Problem, while the latter are invariably implausibly demanding. Furthermore, many puzzles in contemporary value theory (such as Parfit’s Repugnant Conclusion) are best solved if strict Consequentialism is abandoned for a more moderate alternative. The heart of the book is the first systematic exploration of the Rule Consequentialist account of the morality of individual reproduction. This yields a strong commitment to reproductive freedom, and also provides the best foundation for a liberal theory of intergenerational and international justice. The final chapters argue that while it will include a Rule Consequentialist account of the morality of reproduction, the best overall moral theory is likely to be a composite one, such as the Combined Consequentialism the author developed in The Demands of Consequentialism.

The Multiculturalism of Fear
Jacob T. Levy

This work argues for a liberal account of multiculturalism, which draws on a liberalism of fear, like that articulated by Judith Shklar and inspired by Montesquieu. Liberalism should not be centrally concerned either with preserving or with transcending cultural communities, practices, and identities. Rather, it should focus on mitigating evils such as interethnic civil wars, cruel practices internal to cultural communities, and state violence against ethnic minorities. This ‘multiculturalism of fear’ must be grounded in the realities of ethnic politics and ethnic conflict. It must therefore take seriously the importance, which persons feel their ethnic identities and cultural practices to have, without falling into a celebration of cultural belonging. Levy argues against nationalist and multicultural theories that accord significant moral weight to cultural communities as such. Yet he also insists that the challenges of life in a multicultural world cannot be met with appeals to cosmopolitanism, with attempts to deny the importance that particularist identities and practices have to individual persons and to social life. The book applies the multiculturalism of fear to a variety of policy problems confronting multi-ethnic states. These include the regulation of sexist practices internal to cultural communities, secession and national self-determination, land rights, customary law, and the symbols and words used by the state, including official apologies. It draws on cases from diverse states such as Australia, Canada, Israel, India, South Africa, and the US.
Brothers Estranged
Adiel Schremer
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Item type: book

This book seeks to reconstruct the earliest rabbinic discourse of minut (frequently understood as the Hebrew equivalent of the Christian term “heresy”), and to reassess the place that early Christianity occupied in that discourse. It suggests that the emergence of the rabbinic discourse of religious identity was a response to an identity crisis of a post-traumatic society, shattered by the powerful Roman empire. In order to re-affirm its values and distinct Jewish identity Palestinian rabbinic society developed a discourse of “heresy,” in which its religious boundaries were re-established by the labeling of some Jews as minim, and their placement beyond the pale. That discourse emphasized notions of social and communal solidarity and belonging, much more than a strictly defined concept of “correct belief,” and minim, accordingly, were Jews who's fault was seen in their separation from the rest of the Jewish community. The place that Christianity occupied in that discourse was relatively small, and the early Christians, who only gradually were introduced into the category of minim and became to be considered as such, were not its main target. Throughout Late Antiquity, the “significant other” for Palestinian Rabbis remained the Roman Empire, and the religious challenge with which they were mostly occupied was the Empire's power and the challenge it posed to the belief in God's power and His divinity.

Making Rights Claims
Karen Zivi
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Despite the global popularity of rights language, nagging suspicions remain about the compatibility between the practice of rights claiming and democracy. Does rights claiming advances democratic freedom and equality or does it undermine participatory practices while reinforcing dominant forms of power? Should marginalized individuals and groups make rights claims to challenge oppression and injustice or should they seek an alternative language and form of political contestation? Making Rights Claims provides a unique entrée into these important and timely questions. Rather than simply taking a side in the debates for or
against rights claiming, Zivi argues that we first need to understand the relationship between rights and democracy anew. Combining insights from speech act theory with recent developments in democratic and feminist thought, she develops a theory of the performativity of rights claiming and argues that if we understand and study rights claims as speech acts that create the world they seem to represent, we will see that it is through rights claiming, that we constitute and reconstitute ourselves as democratic citizens, shape our communities, and transform constraining categories of identity in ways that may simultaneously advance and challenge aspects of democracy.

7 Conclusion: A Different Perspective
Adiel Schremer

in Brothers Estranged: Heresy, Christianity and Jewish Identity in Late Antiquity

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Item type: chapter

This chapter suggests that the rabbinic discourse of minut offers an important point of view on the social-historical meaning of discourses of identity more broadly. For minut, in Tannaitic sources, is treated no less as a social and communal deviance than as a doctrinal challenge. This indicates that the problem with heretics, although frequently presented in relation to their religious beliefs and the doctrines they embrace, may be located, in fact, in the realm of social and communal concerns. What motivates the rabbinic discourse of minut is a concern for social and communal cohesion. It is characterized by concepts of social solidarity and belonging, no less than by a concept of “correct belief.”

What Are We?
Eric T. Olson

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Discussions of personal identity commonly ignore the question of our basic metaphysical nature: whether we are biological organisms, spatial or temporal parts of organisms, bundles of perceptions, or what have you. This book is a general study of this question. It begins by explaining what the question means and how it differs from others, such as questions of personal identity and the mind-body problem. It then examines critically the main possible accounts of our metaphysical
nature. The book does not endorse any particular account but argues that the matter turns on issues in the ontology of material objects. If composition is universal—if any material things whatever make up something bigger—then we are temporal parts of organisms. If things never compose anything bigger, so that there are only mereological simples, then either we are simples—perhaps the immaterial souls of Descartes—or we do not exist at all. If some things compose bigger things and others do not, we are organisms.

**Tribinomial Coefficients**

Thomas Koshy

in Catalan Numbers with Applications

Published in print: 2008
Published Online: January 2009
Item type: chapter

This chapter extends the definition of a binomial coefficient using triangular numbers. In the process, Hermite's divisibility properties, Hoggatt–Hansell identity, and Catalan numbers are visited. It also shows how tribinomial coefficients can be extracted from Pascal's triangle.

**Identity Theory**

Peter J. Burke and Jan E. Stets

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The concept of identity has become widespread within the social and behavioral sciences in recent years, cutting across disciplines from psychiatry and psychology to political science and sociology. All individuals claim particular identities given their roles in society, groups they belong to, and characteristics that describe themselves. Introduced almost thirty years ago, identity theory is a social psychological theory that attempts to understand identities, their sources in interaction and society, their processes of operation, and their consequences for interaction and society from a sociological perspective. This book describes identity theory, its origins, the research that supports it, and its future direction. It covers the relation between identity theory and other related theories, as well as the nature and operation of identities. In addition, the book discusses the multiple identities individuals hold from their multiple positions in society and organizations as well as the multiple identities activated by many people interacting in groups and
organizations. Finally, it covers the manner in which identities offer both stability and change to individuals. Step by step, the book makes the full range of this powerful new theory understandable.

Multicultural Nationalism
Asifa Hussain and William Miller

in Multicultural Nationalism: Islamophobia, Anglophobia, and Devolution
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This chapter reviews the definitions or types of nationalism, including the distinction between ‘ethnic’ and ‘civic’ nationalism, and the less common and apparently self-contradictory concept of ‘multicultural nationalism’. It argues that identities are not only chosen, multiple, and fluid, but also used for purposes, for integration, as well as for differentiation. This chapter also describes two key Scottish minorities: ethnic Pakistani Muslims and English immigrants, reviews the historical and political setting, and describes the plan of the book.

Identity and Identifying
Asifa Hussain and William Miller

in Multicultural Nationalism: Islamophobia, Anglophobia, and Devolution
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Identities or self-images are multiple, nested, hyphenated, flexible, and instrumental. Culture and identity provide both bridges and walls between Scots and minorities, but what is a bridge for one is a wall for another. For English immigrants, culture is the bridge and identity the wall, while for ethnic Pakistanis, culture is the wall and identity the bridge. Since English immigrants’ identities are primarily territorial, they cannot identify with Scotland despite respecting its traditions. Since Pakistani identities are primarily cultural (Muslim), their territorial identities are flexible and instrumental. They identify quickly and easily with Scotland, despite wishing to change its culture and traditions by adding more variety. The SNP’s welcoming political stance and its opposition to the 2003 invasion of Iraq has made it even easier for Muslims to identify with Scotland.
Social and ethnic identity are nowhere more enmeshed with language than in Israel. This book explores the politics of identity in Israel through an analysis of the social life of language. By examining the social choices Israelis make when they speak, and the social meanings such choices produce, the book reveals how Israeli identities are negotiated through language. It studies three major languages and their role in the social lives of Israelis: Hebrew, the dominant language, Arabic, and English. It reveals their complex interrelationship by showing how the language a speaker chooses to use is as important as the language they choose not to use — in the same way that a claim to an Israeli identity is simultaneously a claim against other, opposing identities. The result is an analysis of how the identity of “Israeliness” is linguistically negotiated in the three-way struggle among Ashkenazi (Jewish), Mizrahi (Jewish), and Palestinian (Arab) Israelis. This book's ethnography of language — use is both thoroughly anthropological and thoroughly linguistic — provides an examination of the role of language in Israeli society.

Cross-Cultural Research

Jorge Delva, Paula Allen-Meares, and Sandra L. Momper

The purpose of the book is to provide researchers with a framework to conduct research in a culturally sensitive manner with individuals, families, and communities in diverse cultural settings in the United States, as well as in a global context within the context of three aims: (1) To understand and describe the nature and extent to which a particular problem occurs; (2) To understand the etiology or potential factors associated with the occurrence of a particular problem; (3) To evaluate programs or interventions designed to ameliorate or eliminate a problem. For each of these three aims, applications of different research methods with various population groups are discussed with considerable detail. The work presented falls into different sides of the emic-etic continuum, with some studies taking a more emic perspective (i.e., Chapter 2, a mixed methods study with American Indian populations), others presenting more of an etic approach (i.e.,
Chapter 3, a multicountry study of drug use in Central America), and yet others presenting an emic-etic distinction that is less salient (i.e., Chapters 4–6, a longitudinal studies of ecological factors and drug use in Santiago, Chile; a longitudinal study of ecological factors and PTSD in the City of Detroit; and a randomized clinical trial and community-based participatory research project both also conducted in Detroit). Two central themes that guided this work are that culture is not static, rather it is fluid and changing, and that cross-cultural researchers should avoid making sweeping generalizations that risk taking on essentialist characteristics. The book concludes with a call for anyone conducting cross-cultural research to include an intersectionality lens, one that encompasses a broader range of multiple identities, into their work.

**Perfect Martyr**

Shelly Matthews

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Item type: book

This book situates Acts’ story of Stephen’s death within the emerging discourse of early Christian martyrdom, challenging the historicity of this narrative and arguing for its significance in constructing a social group of Christians, distinct from “the Jews.” It analyzes Stephen as the perfect martyr in terms of rhetorical fittingness, noting key aspects of the story perfectly suited to the rhetorical aims of Luke-Acts to denigrate nonbelieving Jews, to affirm Roman imperial views on security, and to introduce “marcionite” identity claims concerning the distinctiveness of Christian mercy. It also analyzes the Christian tradition that Stephen was perfected through his dying forgiveness prayer. This distinctive prayer proved more radical than Gospel teaching on enemy love since the plea for forgiveness of undeserving persecutors, more so than the enemy love exhortation, posed a challenge to notions of cosmic justice. The prayer was frequently read intransitively, as idealizing the one who so prays, without having any effect on the prayer’s object, thereby functioning analogously to the Roman discourse of clemency. Those who read the prayer otherwise landed upon this radical challenge, which explains the prayer’s complicated reception history. The book also introduces related extracanonical narratives of the martyrdom of James in Hegesippus, Josephus, and the Pseudo-Clementine Recognitions to disrupt the perfect coherence and singularity of the canonical narrative and to evoke a more complex historical narrative of violence, solidarity, and resistance among Jews and Christians under empire.