

# Abstracts

## **Øystein Gaasholt**

### *Ethnic Conflict*

Self-conscious ethnic groups are not simply cultural units shaped by distant history, but must be seen as social and political units that claim cultural distinctiveness for instrumental purposes. Against the background of this argument, the article focuses on two main classes of events that give rise to ethnic conflict: The functional needs of states to integrate the population in one nation, and racism and intolerance. The central thesis informing the discussion of these phenomena is that although ethnic conflict often concerns the distribution of social rewards, the instrumental aspect of ethnicity does not preclude conflict triggered by sentiments regarding purely expressive cultural values.

## **Finn Breinholt Larsen**

### *Too Much of a Good Thing – Danish in Greenland*

In the early 'fifties the Greenlandic population embarked on an intensive schooling in Danish. The Greenlandic elite regarded the acquisition of Danish proficiency as an instrument for becoming full-fledged Danish citizens. However, the intensive Danicization of the school system produced some undesirable side effects. As a consequence the language issue became a part of a social learning experience where the ideology of integration failed and the interpretation of the Danish-Greenlandic relations was given a much more conflict-laden twist than before. On the other hand, the recent years revival of Greenlandic culture and the rendering of political autonomy has not diminished the importance of qualifications in Danish (and other foreign languages). Language politics has serious consequences for both the distribution of incomes as well as for the future development potential of the community.

## **Steven Sampson**

### *»Kiss Me, I'm Serbian«: Ethnic Conflicts in Eastern Europe*

This article uses contemporary anthropological theory about ethnicity in an attempt to demystify the present day ethnic conflicts in Eastern Europe. Existing explanations of ethnic conflict based on notions like »manipulation«, »post-communist vacuum«, or »ancient historical hatreds« are inadequate. Ethnic difference as such is not sufficient explanation for ethnic hatred or conflict, and ethnic conflict requires not simply enmity but organization. Ethnic politics is simply another kind of politics. These premises are applied to some case studies of ethnic conflicts: state-nationalism, ethnic groups in neighboring states, and enclave groups such as gypsies.

## **Derek W. Urwin**

### *Some Reflections on Western Minority Nationalism: A Variable Market in Futures*

The recent territorial changes that have occurred in Eastern Europe offer both a contrast to and stimulus for the hopes of Western minority nationalism, which sank into dormancy after its flurries of the 1960s and 1970s. The article assesses the factors assisting the rise of minority nationalism after 1960 and those that pushed it to the margins of the political agenda in the 1980s. The ex-

periences of the last few decades suggest that if minority nationalism is to regain momentum and benefit from ongoing societal change, it should look more to its political and cultural roots rather than economic issues, and concern itself more with questions of rights and citizenship rather than simplistic demands for independence.

### **Steffen Andersen og Christopher Arzrouni**

#### *Marked and Freedom: F.A. Hayek*

F. A. Hayek became a central figure in the neo-liberal wave of the 1970's and 1980's. But his contributions to the social sciences go back to the 1930's where he and Lionel Robbins were the most prominent critics of John Maynard Keynes. Hayek was a social philosopher in the tradition of Adam Smith and David Hume. He considered »spontaneous order« a central feature of society. Society could not be controlled by a central planner. The required knowledge was scarce and spread among individuals. Hayek's political philosophy reflected his economic and epistemological views. He emphasized the impossibility of collectivist planning and the superiority of the market process. He considered markets the discovery procedure of society, a process not interfered with by governments. Throughout his life Hayek stubbornly held that a majority was not entitled to do what it pleased with the rest of society.