

*Commitment and Community* (Harvard UP, 1972); B. Zablocki, *The Joyful Community* (Penguin Books, 1971).

14. Zablocki, *op. cit.*
15. Since most such groups are highly stratified with respect to authority and consumption, if not ownership of property, and elders often occupy the position of an aristocracy, status considerations are by no means irrelevant in the intentional community.
16. The fact that the United States has so many intentional communities is partially explained by constitutional guarantees of religious freedom, as well as by generous tax incentives that are available to groups that manage to become identified as religions.
17. Abandoning the community also imposes significant social costs—most such groups deny members any contact with apostates—including contact of parents with children. Needless to say, successful intentional communities also rely on efficient control systems whose task is aided by norms against individual privacy. Here too there are significant parallels with primitive communities.
18. Hechter, 'Group formation'.
19. M. Banton, *Racial and Ethnic Competition* (CUP, 1982), 158–64.
20. Hechter, *Principles of Group Solidarity*.

#### Extract 16

MICHAEL BANTON: *The Actor's Model of Ethnic Relations*

1. M. Banton and Mohd-Noor Mansor, 'The study of ethnic alignment: a new technique and an application in Malaysia', *Ethnic and Racial Studies*, 15: 4 (1992), 599–613.
2. Some would call these identities rather than roles. Where a pattern of expected behaviour defines a relationship between two or more persons, I prefer to say that the expectation defines a role. Where the expected behaviour is more general and not associated with particular relationships, then it is convenient to say that it defines an identity, though that word is, of course, used in other senses too.
3. D. D. Laitin, 'Language normalization in Estonia and Catalonia', *Journal of Baltic Studies*, 23: 2 (1992), 149–66.
4. M. Hechter, D. Friedman, and M. Appelbaum, 'A theory of ethnic collective action', *International Migration Review*, 16 (1982), 112–34; M. Banton, *Racial Theories* (CUP, 1987), 136.
5. M. Olson, *The Logic of Collective Action: Public Goods and the Theory of Groups* (Harvard UP, 1965), 132–8.
6. As described in H. Tingsten, 'National self-examination', *Ethnic and Racial Studies*, 2: 1 (1979), 52.
7. M. Banton, *Roles: An Introduction to the Study of Social Relations* (Tavistock, 1965), 34.
8. Those who migrate and settle in another country can be expected to be less influenced by the ethnic definitions of the country they have left, so it is noteworthy that according to a recent Australian study 'The most widespread and violent form of inter-ethnic conflict is reported to be that between Croatian and Serbian or Yugoslav people, although this appears to have declined both in frequency and intensity in recent years', *Racist Violence*, p. 148.

9. Initially, I formulated my theory of racial and ethnic relations in three propositions (1983, p. 104). The second read 'Ethnic groups result from inclusive and racial categories from exclusive processes'. Shirley Dex (1985, p. 525) observed that this could stand as a definition statement. So when I restated the theory (1987, p. 125) and divided it into five sub-divisions, starting with the theory of boundaries, I included it as part of the first proposition regarding racial and ethnic boundaries.

I now believe it would have been better placed in the second sub-division, the theory of signs, which is concerned with the ways in which intergroup relations are affected by the nature of the attribute taken as a sign of group or category membership.

10. 1983: All ER 106. The definition of ethnic group in Mandla's case was formulated in order to decide whether Mandla had a remedy arising from the prohibition of indirect discrimination, not to decide whether the alleged discriminator had acted on the grounds of the victim's ethnic origins.

11. F. Burton, *The Politics of Legitimacy: Struggles in a Belfast Community* (Routledge, 1978), 37–67; R. Jenkins, *Hightown Rules: Growing Up in a Belfast Housing Estate* (National Youth Bureau, Leicester, 1982), 30–1. Comparative studies of how people tell one another's ethnicity or nationality (or, in India, their caste) in everyday encounters could be illuminating.

#### Extract 18

MOSES FINLEY: *The Ancient Greeks and their Nation*

1. One notable protest is that of H. Strasburger, 'Der Einzelne und die Gemeinschaft im Denken der Griechen', *Historische Zeitschrift*, 177 (1954), 227–48, reprinted in *Zur griechischen Staatskunde*, ed. F. Gschnitzer (Darmstadt 1969), 97–122 (I shall cite the original pagination). Another, tendentious one will be noted later: H. E. Stier, *Grundlagen und Sinn der griechischen Geschichte* (Stuttgart 1945).

2. Walbank, 'Nationality in Roman History', 146–8. The Liddell-Scott-Jones Lexicon is similarly infected: for *patrios*, originally a poetic feminine form of *patrios* which then entered ordinary speech, the basic definition given is 'one's fatherland, country', then, as a secondary sense, 'native town or village'. The fact is that *patrios* normally means 'fatherland, country' only in the particular sense of 'native town or village'; see Stier, *op. cit.*, 117–19. Indeed, in Homer *patrios* had the still narrower connotation of 'family estate'; Strasburger, *op. cit.*, 220–32.

3. John Stuart Mill, quoted from C. K. Ogden and I. A. Richards, *The Meaning of Meaning* (10th edn., London 1949), facing p. 1.

4. In a posthumously published essay, 'La nation', *L'Année sociologique* (1953/4), 7–68, Marcel Mauss showed that the close conceptual link between nation and state underlines the notorious history of the difficulty in defining 'nation' satisfactorily. 'Nation', incidentally, cannot be translated into ancient Greek, and 'Hellas' was employed in a variety of senses, including 'old Greece' in the narrow sense of the Greek world before the great north-eastern and western expansion (e.g. Thucydides 1.2.1).

5. In the centuries after Alexander the Great, there was a considerable growth of Greek cities further east, into Asia Minor, in Syria and Babylonia, but that did not significantly alter the situation under examination.