



Prejudice against the Poor

COTE 2013

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+ Positional Difference

- Cultural difference (identity politics) vs. positional difference (structural social processes)
- “Persons in less-advantaged positions suffer injustice in the form of structural inequality, or what Tilly (1998) calls ‘durable inequality’. Some institutional rules and practices, the operation of hegemonic norms, the shape of economic or political incentives, the physical effects of past actions and policies, and people acting on stereotypical assumptions, all conspire to produce systematic and reinforcing inequalities between groups. People differently positioned in structural processes often have unequal opportunities for self-development and access to resources, to make decisions about both the conditions of their own action and that of others, or to be treated with respect or deference.” (Iris Marion Young)



+ Structural Violence

- *Structural violence*, a term coined by Johan Galtung and by liberation theologians during the 1960s, describes social structures – economic, political, legal, religious, and cultural – that stop individuals, groups, and societies from reaching their full potential. In its general usage, the word *violence* often conveys a physical image; however, according to Galtung, it is the “avoidable impairment of fundamental human needs or...the impairment of human life, which lowers the actual degree to which someone is able to meet their needs below that which would otherwise be possible”. Structural violence is often embedded in longstanding “ubiquitous social structures, normalized by stable institutions and regular experience”. Because they seem so ordinary in our ways of understanding the world, they appear almost invisible. Disparate access to resources, political power, education, health care, and legal standing are just a few examples. The idea of *structural violence* is linked very closely to *social injustice* and the social machinery of oppression” (Farmer, Nizeye, Stulac, and Keshavjee, 2006).

+ Coloniality of Power

- The Coloniality of Power is an anti-colonial theory of power that highlights the extension of practices and legacies of European colonialism into social orders and forms of knowledge in ex-colonies. It builds on the work of such authors as Walter Rodney, Anibal Quijano, Arturo Escobar and Gunder Frank. The theory has much applicability to the Caribbean because it describes the living legacy of colonialism in contemporary societies in the form of social discrimination that outlived formal colonialism and became integrated in succeeding social orders. The concept identifies the racial, political and social hierarchical orders imposed by European colonialism in Latin America and the Caribbean that provided value to certain peoples, groups and societies while disenfranchising others. The Coloniality of Power takes three forms: systems of hierarchies, systems of knowledge, and cultural systems.



+ Anthropologists and the study of poverty in the Caribbean

- Paul Farmer (Haiti)
- Phillipe Bourgois (PR)
- Erin Taylor (DR)
- Raymond Masse (Martinique)
- Don Robotham (Jamaica)
- Michel Rolph-Trouillot (Haiti)
- Candice Sobers (Trinidad)
- Aranchu Castro (DR)



+ Thank you for listening and
inviting me

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