CONFLICTS OVER RIGHTS TO RESOURCES INVOLVE QUESTIONS OF CITIZENSHIP, GEOGRAPHY, AND THE ENVIRONMENT
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Who should have a right to the "commons" in a post-colonial world?

Questions about who should hold a right to "the commons"—access to social, natural and cultural resources, and belonging—are fundamental problems for all social groups. There are particular problems for those that live in the ambiguous political space of the post-colony, who often are also wrestling with the effects of resource loss and insecurity due to global climate change.

The environmental losses entailed with climate-related hazards throw into sharp relief the potential future crises of the "commons." People are increasingly concerned with past claims to shared spaces and resources, and the potential future crises of the "commons." People are likely to be an even more explosive problem than it has been in the past.

Further complicating Fiji's quest over rights is its history of cannibalism from which Methodist Fijians would like to distance themselves. There was swift outcry to ban the tourists and groups involved from the country.

Third, the t-shirt slogan "Eat a Methodist" hints at a possible misunderstanding of Fijian methods by the state. Second, many perceived the turtles from common fishing areas ceded to the Native Fijian groups were offended by the t-shirts on print t-shirts reading "Save a Turtle, Eat a Methodist." Native Fijian groups were angered, leading an unknown activist group to burn endangered turtles to be eaten by attendees of the conference. Environmental activists and foreign tourists joined the Native Fijians in protest.

While this story may appear to be a simple clash between modern and traditional ways of life provoked by an ecological controversy, it's really quite telling about conflicts of "rightful place" both in Fiji and around the world. As Fijians author a narrative over time of what is a "Fijian way of life"—from the turtle incident to the military coup to stopping rights from the Indo-Fijian minority—questions are raised about the larger issues of citizenship and access to what is common, or should be held in common as a long standing right of place, in a shared and contested space.

One is hardly likely to find black and white answers to this question. In post-colonial countries around the world, competing claims by different ethnic groups for disputed resources, spaces, and homelands are as often violent as they are complex. People struggle for disputed resources, spaces, and homelands, as well as rights to environmental resources.

Professor of African and African American studies and sociology studies, Michaeline Cric'how's work as a sociologist takes her literally all over the globe. A professor of African and African American studies and sociology studies, Cric'how's research interests extend from Fiji to South Africa to the Caribbean. She was born in St. Lucia, but after her mother's death was sent to live with her grandmother in Barbados. Her grandmother, a small sugar cane farmer living on the opposite side of the island, gave Cric'how her first glimpses of colonialism's effects and wealth disparity.

Cric'how was drawn to journalism after her father remarried. However, she found that journalism didn't answer her questions. When she went away to the University of the West Indies, Mona campus (UWatson), she discovered that her interests led her to sociology, where she met professors who encouraged her pursuits.

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tourism, environmentalism and globalization all heighten local conflicts over resources.

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Who should have a right to the "commons" in a post-colonial world?

Questions about who should hold a right to the "commons"—access to territory, heritage and language, as well as resources—raise questions about the larger issue of contested spaces. The Kenan Institute for Ethics is an interdisciplinary "think and do" tank committed to understanding and addressing ethical questions about issues facing individuals, organizations, and societies worldwide. Learn more at https://kenaninstitute.org.

Michaeline A. Crichlow's work as a sociologist takes her literally all over the world, competing claims by different ethnic groups for disputed resources, spaces, and homelands are often as violent as they are complex. People struggle for disputed resources, spaces, and homelands. While this story may appear to be a simple clash between modern and traditional ways of life provoked by an ecological controversy, it's really quite telling about conflicts of "rightful place" both in Fiji and around the globe. A professor of African and African American studies and sociology studies, Crichlow's research interests extend from Fiji to South Africa to the Caribbean. She was born in St. Lucia, and grew up in Barbados. It is these concerns that have been threaded throughout my professional life in a myriad ways.

A post-apartheid period, where wounds are still open and grievances of various sorts abound. In South Africa, citizenship is restricted for ethnic Haitians, who share the same space with South Africans. In the Dominican Republic, citizenship is also a pride and independence that have shaped my life. "She was extraordinary," Crichlow said of her grandmother. "She imparted a pride and independence that have shaped my life." The children would make their own prizes for all sporting events on her property for poorer people. Her grandmother owned a large plantation, gave Crichlow her first glimpses of colonialism's effects and wealth disparity. "I would watch the manager on his horse supervising the workers in the fields, in hindsight a 19th century mentalism and exploitation."

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