RELIGION AND POLITICS (POLITICAL AND LEGAL ANTHROPOLOGY) pdf

1: Religion and Global Politics: The Graduate School - Northwestern University

Religion, Ritual, and Politics Religion, Ritual, and Politics Hegland, Mary Elaine Course Description Religion and ritual are involved in legitimizing the political status quo, in political competition, and in organizing passive and active resistance to the political powers that be.

The field has been most concerned with the contextual specificity of political processes and the mechanisms through which localities are differentially incorporated into larger scales of social, economic, and political life. There is a key internal distinction that has marked political anthropology virtually from the outset: To put it differently, political anthropologists typically think of their research sites relationally and dynamically, and not in terms of enduring difference from a purported mainstream. Bibliographies Several volumes provide overviews of work in political anthropology, and together they mark shifts in the themes and approaches of the field. Vincent also elaborates a processual approach to politics but draws attention to interest, strategy, and the role of individuals within wider political dynamics. Lewellen offers a comprehensive survey of 20th-century trends in political anthropology, whereas Vincent situates Anglophone anthropological work on politics in its broader historical context. Finally, Vincent and Nugent and Vincent are masterful collections of essays that convey the breadth of political anthropological scholarship, including the thematic continuities and shifts that comprise the field. Very useful and comprehensive overview of the history of political anthropology that illuminates shifting trends in context, from structural-functionalism, through process theory, to the impact of theoretical work on postmodernism and globalization. Nugent, David, and Joan Vincent, eds. A companion to the anthropology of politics. Follows Vincent , offering essays on central themes in political anthropology by leading anthropologists. Themes include citizenship, cosmopolitanism, development, feminism, globalization, hegemony, identity, and postcolonialism. Essays documenting the shift from a structuralist to a processual approach to political analysis, with a particular focus on contexts of decolonization. Annual Review of Anthropology 7: Review essay that highlights work on strategy, interest, and individual agency in wider political processes. Visions, traditions, and trends. Also examines reasons for the survival of particular schools of thought and the influence of certain individuals and departments. The anthropology of politics: A reader in ethnography, theory, and critique. Also includes an extremely useful introduction by Vincent on trends, continuities, and ruptures in political anthropology. Users without a subscription are not able to see the full content on this page. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford Sales Representative click here.

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Introduction. Political anthropology emphasizes context, process, and scale. The field has been most concerned with the contextual specificity of political processes and the mechanisms through which localities are differentially incorporated into larger scales of social, economic, and political life.

Author of Why Suya Sing: A Musical Anthropology of an Amazonian People and others. Author of Agrarian Transformation in Egypt. Coeditor of Arab Society: Class, Gender, Power, and Development and others. Politics and Change in Rural Sri Lanka. Editor of Sri Lanka: History and the Roots of Conflict. Author of Ambiguous Harmony: Family Talk in America. Coauthor of Successful Failure: The School America Builds. Co-author of Speaking Mexicano: Author of Asian Medical Systems. Coeditor of Paths to Asian Medical Knowledge. Culture and Adaptation in Mainland Southeast Asia. Coauthor of African Reflections: Art from Northeastern Zaire. Author of Cultural Complexity, Transnational Connections, and others. A Study in Political Anthropology and others. Editor of the series Political and Legal Anthropology. Author of Vessels of Time: An Essay on Change and Social Transformation. Codirector and coproducer of Khalfan and Zanzibar and others. Author of Militants or Proletarians? Russell Howard Tuttle - Russell H. He conducted pioneering functional morphological work on apes via electromyography EMG and meticulous dissections, leading to the conclusion recently supported by fossils that chimpanzees poorly represent the locomotive pattern that underpinned the evolution of human terrestrial bipedalism. He also provided a functional interpretation of the 3. He has received several national and campus teaching awards, including the Charles R. Author of Abraham on Trial: The Social Legacy of Biblical Myth and others. Author of Deep Mexico, Silent Mexico and others. Author of Valley of the Spirits: A Journey into the Lost Realm of the Aymara and others. Fernandez - Professor of Anthropology, University of Chicago. Author of Beyond Metaphor: The Play of Tropes in Culture. Human Nature and Cultural Diversity. Co-editor of The Social Sciences Encyclopedia. Author of Taking Refuge: Lao Buddhists in North America. Coeditor of Food and Culture: A Reader and others. Journal of the Society for Psychological Anthropology. Author of Moses and Civilization: Author of Inujjuamiut Foraging Strategies: Evolutionary Ecology of an Arctic Hunting Economy. Coeditor of Unmaking the Nation:

3: Political anthropology - Wikipedia

By the late s, political anthropology was a flourishing subfield: in there were two hundred anthropologists listing the subdicipline as one of their areas of interests, and a quarter of all British anthropologists listed politics as a topic that they studied.

Political religious organizations, such as the Nazi Party, adhered to the idealization of cultural and political power over the country at large. The church body of the state no longer held control over the practices of religious identity. Because of this, Nazism was countered by many political and religious organizations as being a political religion, based on the dominance which the Nazi regime had Gates and Steane. The term was given new attention by the political scientist Hans Maier. The term is sometimes treated as synonymous with civil religion ,[citation needed] but although some scholars use the terms equivalently, others see a useful distinction, using "civil religion" as something weaker, which functions more as a socially unifying and essentially conservative force, whereas a political religion is radically transformational, even apocalyptic. A political religion often occupies the same ethical, psychological and sociological space as a traditional religion, and as a result it often displaces or co-opts existing religious organizations and beliefs. Because Christianity tended to pull men away from earthly matters, Rousseau advocated a "civil religion" that would create the links necessary for political unity around the state. The Swiss Protestant theologian Adolf Keller â€" argued that Marxism in the Soviet Union had been transformed into a secular religion. Key qualities often not all are always present shared by political religion include: Structural Differentiation between self and other, and demonisation of other in theistic religion, the differentiation usually depends on adherence to certain dogmas and social behaviours; in political religion, differentiation may be on grounds such as nationality, social attitudes, or membership in "enemy" political parties, instead. A transcendent leadership, either with messianic tendencies, often a charismatic figurehead. Strong, hierarchical organisational structures. The control of education, in order to ensure the security, continuation and the veneration of the existing system. Belief A coherent belief system for imposing symbolic meaning on the external world, with an emphasis on security through faith in the system. An intolerance of other ideologies of the same type. A degree of utopianism. The belief that the ideology is in some way natural or obvious, so that at least for certain groups of people those who reject it are in some way "blind". A genuine desire on the part of individuals to convert others to the cause. Fatalismâ€"a belief that the ideology will inevitably triumph in the end. Not all of these aspects are present in any one political religion; this is only a list of some common aspects. Suppression of religious beliefs[edit] Political religions compete with existing religions, and try, if possible, to replace or eradicate them. The authority of potential religious leaders also presents a threat to the authority of the political religion. As a result, some or all religious sects are either suppressed or banned. An existing sect may be converted into a state religion , but dogma and personnel may be modified to suit the needs of the party or state. Where there is suppression of religious institutions and beliefs, this might be explicitly accompanied by atheistic doctrine as in state atheism. Juan Linz has posited the friendly form of separation of church and state as the counterpole of political religion but describes the hostile form of separation of church and state as moving toward political religion as found in totalitarianism. Dissenters may be expelled, ostracized, discriminated against, imprisoned, "re-educated", or killed. Loyalty oaths or membership in a dominant or sole political party may be required for employment, government services, or simply as routine. Criticism of the government may be a serious crime. In a fundamental political religion you are either with the system or against it. Cult of personality[edit] Main article: Cult of personality A political religion often elevates its leaders to near-godlike status. Displays of leaders in the form of posters or statues may be mandated in public areas and even private homes. Myths of origin[edit] Political religions often rely on a myth of origin that may have some historical basis but is usually idealized and sacralized. Current leaders may be venerated as descendants of the original fathers. There may also be holy places or shrines that relate to the myth of origin.

4: Faculty & Scholars by Field

Book and Paper Prize Winners! The Association for Political and Legal Anthropology is pleased to announce the winners of this year's Book Prize and Graduate Student Paper Prize competitions.

It is, on the one hand, a human universalâ€"all groups of people develop complexes of symbols, rituals, and beliefs that connect their own experience to the essential nature of the universe. They do this, however, in a bewildering variety of ways. Religions may involve one god, or no gods, or thousands of gods; they may favor simple family rituals or elaborate state festivals; they may value individual transcendence, community ceremonialism, Dionysian ecstasy, or any number of other conceptions of ultimate good. The anthropology of religion explores how these different forms of religion come to be, how they change, and what they mean for the nature of human experience. Religion has stood at the center of anthropological research since the discipline began in the midth century, and its development has reflected trends in the discipline generally. The early studies of James Frazer, E. Later studies turned to smaller-scale ethnography, examining the ways that individual religious systems functioned within their particular social environments. More recently, anthropologists have focused on dynamics of power and identity in religion, with particular focus on the ways that religion intersects with conceptions of gender, ethnicity, and nation. They have also looked increasingly at religious change and the influence of modern and postmodern social forms on religious life. This article outlines the scope of the anthropological literature on religion, drawing both on classic and more-recent studies. We begin with discussions of the nature, origin, and function of religion then turn to four main areas of anthropological work: Textbooks The entries in this section represent the upsurge in strong textbooks in the anthropology of religion since the early s. Lessa and Vogt , once the standard reader in the field, remains a valuable archive of classic articles. Lambek includes some of the same articles, as well as examples of more-recent scholarship. Hicks and Moro offer more-accessible selections of articles and excerpts, organized around themes with useful introductions. Morris , Bowen , and Bowie take a different approach, each providing a thoughtful synthetic account by a single author. Scupin organizes its presentation around different religious traditions, rather than topical subjects. An approach to the anthropology of religion. Upper Saddle River, NJ: Bowen sets theoretical ideas in the context of ethnographic examples, emphasizing religion as a lived activity, not merely a set of beliefs or ideas. First published in Boston: The anthropology of religion: This engaging introduction to the anthropology of religion, first published in , focuses particularly on the experiential and personal dimensions of religious action. Readings in the anthropology of religion. A reader in the anthropology of religion. Blackwell Anthologies in Social and Cultural Anthropology 2. Reader in comparative religion: Row, Peterson , this collection of articles and excerpts can seem rather dated and stiff to current students. As a resource for classic theory in the field, however, it still has no equal. Magic, witchcraft, and religion: This is the latest edition of a very popular collection of readings on the anthropology of religion. The selection is excellent, and the chosen articles are both readable and interesting. Previous editions were compiled by Moro and James E. A readable and masterful review of non-Western religious traditions, from an anthropological perspective, including Buddhism, Hinduism, Islam, shamanism, African and Afro-Caribbean religions, and the New Age.

5: Religion - Anthropology - Oxford Bibliographies

Religion and Politics (Political anthropology) [Myron J. Aronoff] on www.enganchecubano.com *FREE* shipping on qualifying offers. This third volume in the outstanding series makes important new contributions to our understanding of the process whereby individuals and groups attribute meanings to the political structures and communities they create or inherit.

Matriarchy is usually defined as a political system in which women are the dominant political actors, as opposed to patriarchy, in which men are the exclusive or primary heads of families, social groups, or political states. But matriarchy has always been a controversial term, since whenever it is mentioned, there are debates about whether matriarchies are imagined utopias or real societies, whether they existed at some time in the distant past or could be re-created in a possible future, and how the definitions of gendered power themselves might have shifted in relation to varying social and historical contexts. The idea of matriarchy has served to inspire a whole series of legends and myths, experiments in alternative lifestyles, feminist spirituality, and woman-centered collectives, but it has long been rejected within mainstream anthropology. In the early twenty-first century new field research in Indonesia , Melanesia, and China has raised new questions about the definition of the term itself, and reinvigorated debates about whenâ€"if everâ€"it can be used responsibly. Nineteenth-Century Evolutionary Theory J. Bachofen began the modern debate about matriarchy with his book on "mother right," in which he argued that one early social formation was a family which traced descent through the mother, and in which "government of the state was also entrusted to the women" p. Bachofen developed a three-stage model: In the barbaric or hetaeristic stage from the Greek hetero, meaning both , neither men nor women had control, and people engaged in indiscriminate sexual activity, worshipping Aphrodite and valuing the erotic above all else. Then women tired of this system and banded together for their own defense, creating a matriarchy in which Artemis and Athena emerged as the main deities. Agriculture was developed during this period, and so were the stories of Amazons and Furies. Bachofen argued that "matriarchal people feel the unity of all life, the harmony of the universe" p. In the final stage of the development of civilization, men seized control from women, and their struggle to assert their domination was reflected in stories of Zeus triumphing over the Titans, Hades raping Persephone , Perseus slaying the Medusa, and Oedipus killing the Sphinx. Bachofen interpreted mythical accounts of sexual conflict as evidence for a historical transition from matriarchy to patriarchy. Friedrich Engels developed a materialist version of this theme in The Origin of the Family, Private Property and the State , arguing that matriarchy developed from a situation of group marriage, in which paternity was uncertain so only female blood lines could be traced reliably. Early human societies were presumed to have been egalitarian, and various forms of inequality were introduced in conjunction with the emergence of private property. When property rights came to be invested in men, the development of patriarchy was tied to the birth of capitalism, in which laborers were no longer the owners of the products of their labor. Anthropologists working on comparative evidence from a number of societies tried to develop a more rigorous definition of matriarchy. He later reconsidered this position and decided that the term maternal family would be preferable to matriarchy, since "it takes too much for granted that the women govern the family" p. Twentieth-Century Gender and Kinship Studies In Matrilineal Kinship , David Schneider reexamined several decades of scholarship on the subject and concluded that "the generalized authority of women over men, imagined by Bachofen, was never observed in known matrilineal societies, but only recorded in legends and myths. Thus the whole notion of matriarchy fell rapidly into disuse in anthropological work" p. Twenty years after that statement was published, several contributors to the Rosaldo and Lamphere book specifically recanted this assertion, but none of them went so far as to embrace the idea of matriarchy. Sherry Ortner writes that in the early s, when interest in feminist anthropology began to grow, she and many other anthropologists were asked about matriarchies: With a reasonable degree of unanimity, anthropologists said no. Here there was somewhat less unanimity among the anthropologists, but by and large no professional scholar in the field was willing to make a strong claim for any past matriarchies either" p. But she noted that the anthropological consensus fell apart completely when the issue of egalitarian societies was

raised. A belief that men are superior to women may be posited in mythology or even institutionalized in the formal ranking of social groups, but it is never total. In many cultures, women have a great deal of power that actually counterbalances claims of male prestige, and notions of charisma and social value are always subject to individual adjustments and reevaluations. Women can in fact have significant amounts of power, authority, autonomy, and prestige in systems where men are the formal leaders, and systems that appear "hegemonically egalitarian" may also contain subtle ways to give men the edge over women in a number of informal contexts. Looking in some detail at a series of myths about the rule of women in Amazonian societies, she found that the myths themselves justify the rule of men "through the evocation of a vision of a catastrophic alternativeâ€"a society dominated by women. The myth, in its reiteration that women did not know how to handle power when in possession of it, reaffirms dogmatically the inferiority of their present position" p. Men stole the sacred objects that gave women supernatural power, and women have since been "forever the subjects of male terrorism," so that these "myths of matriarchy" are in fact arguments for patriarchy. The myths and legends that Bachofen surveyed were indeed told in patriarchal Rome and Greece in order to justify the abandonment of matrilineal kinship and certain female-centered cults. But the idea of a simple reversal of gender roles within a similar system of domination and control may obscure other possibilities, which are not so easily reducible to a looking glass inversion of male domination and female subjugation. Women have served all these centuries as looking glasses possessing the magic and delicious power of reflecting the figure of men at twice its natural size. That is why Napoleon and Mussolini both insisted so emphatically on the inferiority of women, for if they were not inferior, they would cease to enlarge. That serves to explain in part the necessity that women so often are to men. Examined from this perspective, gender as a principle of contrast for social classification does not carry a consistent positive or negative valuation as part of its conceptual baggage. As Third World women and "native anthropologists" become more involved in academic discussions of gender equality, many of them criticize what they call the "false utopias" of the search by European-American feminists for hope and inspiration from exotic others. As Shanshan Du argues: After all, there is always an unbridgeable gap between a utopian fantasy and a real society because the latter never operates on seamlessly coherent principles" p. She notes the example of the Crow Indians, who have many egalitarian institutions and ideologies, and where women are at least as prominent as men in many significant rituals. However Western anthropologists described the Crow as "male dominant" because of the existence of a menstrual taboo, although later studies have shown that menstrual taboos are complex and can also serve to empower women and grant them access to certain spiritual powers. Du calls this a "Eurocentric bias" which sets its own standards for sexual "political correctness" and is not sensitive to contextual meanings and configurations. Matrism, Gender Egalitarianism, and Diarchy In order to expand the conceptual tool kit of anthropologists for understanding gender relations in other societies, several writers have proposed alternative terms designed to avoid the simplifications implied by matriarchy. Riane Eisler argues in The Chalice and the Blade that patriarchy and matriarchy are "two sides of the same coin," because both of them involve "the ranking of one half of humanity over the other" p. She prefers a partnership model that is "primarily based on the principle of linkage rather than ranking," so that gender differences between men and women can be spoken of in ways that do not equate them with either inferiority or superiority. Instead of matriarchy and patriarchy, Eisler proposes the term gylany for societies where gender relations follow the partnership model, and androcracy for others characterized by male dominance and ranking relations. Her title derives from symbols for these two paradigms: She represents the Neolothic as an era of peace when people worshipped the goddess, which was then destroyed by the invasion of Hebrews and "Kurgans. These terms have not been widely adopted, and they are based on the work of Marija Gimbutas, who has excavated hundreds of female figurines from the period to b. Several archaeologists, such as Ruth Tringham and Margaret Conkey, have argued that her interpretations are highly speculative, but they have had tremendous popular appeal, and her ideal of an early cult of a fertility deity represented as a large, possibly pregnant, woman has been widely disseminated. Gimbutas writes critically of the "indolent assumption" that ancient societies must have resembled those of the present, and presents her own theory that these figurines were produced by groups of people whose social forms she describes as "matristic": Indeed we do not find in Old Europe, nor in all of the

old world, a system of autocratic rule by women with an equivalent suppression of men. Rather, we find a structure in which the sexes are more or less on equal footing. Graves argued that goddess worship coincided with the time when calendars were primarily determined by the moon, and noted the correspondence of the lunar and menstrual cycles, and that the Earth Mother was associated with the Moon Goddess. He traced the changeover to patriarchy with the changeover to the solar calendar and the worship of a solar deity. His work is more a poetic vision of artistic inspiration than a work of scholarship, and has been widely discredited. Eisler and Gimbutas consider themselves "revisionist" historians who have brought together neglected evidence of a nurturant, female-centered society, but they like the nineteenth-century evolutionary theorists base this universalist theory solely on evidence from Europe and the Middle East. Even within that area, their scholarship has been widely criticized as biased, selective, and unscientific, and most anthropologists consider their work to present a view of the "matrist" past as unlikely as their utopian vision of a partnership future. The phenomenon of these revisionist feminist visions is itself of great interest, however, and has proved important in inspiring the neopagan movement, Wicca, and best sellers such as The DaVinci Code. Anthropologists have invoked a number of other terms that are close to matriarchy but not exact equivalents: David Hicks describes the patrilineal Tetum of Viqueque, East Timor as having "a maternal religion," in which men dominate the affairs of the upperworld, but women play a central role in rituals of death, birth, and regeneration. Annette Weiner describes the Trobrianders of Papua New Guinea as giving value and autonomy to women through their matrilineal institutions, while men travel from island to island to seek renown and political positions of power. She has specifically argued that Bronislaw Malinowski failed to pay attention to certain crucial ways in which Trobriand women played important roles in their society because he focused too exclusively on a male-dominated politics: The discovery that Trobriand women have power and that women enact roles which are symbolically, structurally, and functionally significant to the ordering of Trobriand society, and to the roles that men play, should give us, as anthropologists, cause for concern. Maria Lepowsky claims to have discovered on Sudest Island "a sexually egalitarian society that challenges the concept of the universality of male dominance and contests the assumption that the subjugation of women is inevitable" p. The example of the Vanatinai shows, she argues, that gender equality is possible when there is little emphasis on class, rank, age grades, or other forms of social stratification. The decentralization of political power allows for the equal treatment of all categories of individuals, allowing for a much greater sense of personal autonomy for both women and men, and little formal authority of any one person over another. Strength, wisdom, and magical power are valued as characteristics that enhance communal solidarity, and individuals who have these may become "big women" or "big men" without gender bias. Descent is matrilineal, but its influence is buttressed by gender blind institutions like a bilocal pattern of postmarital residence, in which married couples live alternately with their two natal families for many years. So this egalitarianism is defined more by a respect for idiosyncrasy and the absence of formal structure than by a positive value attached to women. Studies of bilateral societies in Indonesia where gender receives relatively little emphasis, such as the Wana of Sulawesi Atkinson or the Meratus of Kalimantan Tsing , also document a lack of any formal ideology about male supremacy, and ideas of gender crossing male "pregnancy," female shamans speaking in male voices that suggest gender is not conceptualized as fixed. Ortner compares these to the example of the Andaman Islanders, who had a clear but balanced division of labor men hunted, women gathered , and a spiritual world in which supernatural beings of both sexes played significant, generally complementary, and sometimes reversible roles, with one deity of variable—but usually female—gender who seemed to represent fertility. All of these societies can be described as gender balanced and flexible, in which men and women were allowed to participate equally in all forms of social relations, but men nevertheless tended to emerge as leaders in some of these domains. Feminist scholars such as Ortner, Atkinson, and Tsing stress religion and ideology in their portraits, while scholars in the Marxist tradition build on the work of Engels to argue that nonstratified societies in which both sexes have control over the means of production and their own labors are gender egalitarian. Eleanor Leacock argues that many precapitalist societies were egalitarian, and Karen Sacks suggests that, when relating to each other as siblings rather than spouses, men and women can be institutionally equal even in patrilineal, patrilocal societies. Two early-twenty-first-century ethnographies by

Chinese scholars bring together Marxist and symbolic approaches to argue that gender equality is possible and often found in the minority groups of the Chinese highlands. She argues that mythology and religion reflect a "dyadic world view," based on cooperation between men and women, since "a single chopstick cannot pick up food" p. Lahu origin myths feature cross-sex twins who combine male and female attributes in an image of overarching power. This arrangement does give women greater autonomy than the traditional Confucian family, and also challenges the usual anthropological orthodoxy about the universality of male-female pair bonding. Hua argues that in this society "sexuality is not a piece of merchandise but a purely sentimental and amorous matter that implies no mutual constraints" Hua, p. The Na, like the famous Nayar of India studied by Kathleen Gough Schneider and Gough , are matrilineal, and have resisted communist efforts to bring then into mainstream values. The sibling relationship defines the household completely, and visiting lovers have no connection with the family, have no responsibilities, and do not acknowledge their fatherhood; the children, in turn, do not know their fathers. Another alternative to matriarchy that works with dyads and sibling symbolism is diarchy, which some scholars grouped with egalitarian structures as a form of "partnership societies. A doctrine of mutuality and shared concerns is expressed in ideas of delegation and oscillating rule. European travelers to the Amazonian jungle and the New Guinea highlands encountered "myths of matriarchy" that presented an apparent confirmation of their own fantasies of Amazon warrior princesses and Melanesian "free love. This pattern had first been documented in Indian kinship, where Georges Dumezil described the idea that "sovereignty aligns itself in two planes, at once antithetical and complementary," and it is also found in Chinese and Vietnamese popular religion. The division between spiritual authority and temporal power was predicated on the conceptual opposition between female and male, in a pattern also familiar in Polynesia. The complementarity of diarchic systems operates with the principles of male and female as abstract entities, and associates them with ideas of a proper balance of action and passivity. Women are typically associated with origins, fertility of the earth, and human reproduction, while men are associated with military and executive power, differentiation, and rank. Diarchic divisions assign to the female principle an equal role in the creation of the world, but at times the passivity of their role as Earth Mother may seem to place real women at a disadvantage, bound by the restrictions inherent to their ritual prominence. Among the Kodi of Sumba, for instance, the conceptually female priestess of the Sea Worms is secluded for several months before the rice harvest to protect the crop. In the early-twenty-first-century, a man, who is both empowered and restricted by the central symbolic role he plays, is cast as the priestess. Gender dualism, which can be defined for comparative purposes by the formal requirement that a female and male component be included in each unifying hierarchical entity, is found throughout Eastern Indonesia. It occurs in patrilineal as well as matrilineal societies, and coexists with polygyny, occasional violence against women, and male leadership, so it is not necessarily a vision of gender equality, but it does highlight interdependence and complementarity. The importance of opposite sex couples, portrayed as parents, siblings, or ancestors, in Eastern Indonesian sexual imagery is an index of the value given to heterosexual relations, and what can only be called a vision of sexual union—the bringing together of male and female in an act of pleasure, release, and potential reproduction. Are the Minangkabau a Modern Matriarchy? In Peggy Sanday revived controversies about the anthropological use of the term matriarchy by titling her study of Minagkabau gender relations Women at the Center: Life in a Modern Matriarchy.

Political anthropology examines and compares these diverse systems of social control. It also explores the power structures of societies, including the extent of consensus and the patterns of equality or inequality within them.

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7: Secular religion - Wikipedia

PoLAR: Political and Legal Anthropology Review Religion, Ritual, and Politics. Mary Elaine Hegland. Santa Clara University. Search for more papers by this author.

Origins[edit] Political anthropology has its roots in the 19th century. At that time, thinkers such as Lewis H. These early approaches were ethnocentric, speculative, and often racist. Nevertheless, they laid the basis for political anthropology by undertaking a modern study inspired by modern science, and in particular Darwin. They rejected the speculative historical reconstruction of earlier authors and argued that "a scientific study of political institutions must be inductive and comparative and aim solely at establishing and explaining the uniformities found among them and their interdependencies with other features of social organization". The contributors of this book were influenced by Radcliffe-Brown and structural functionalism. As a result, they assumed that all societies were well-defined entities which sought to maintain their equilibrium and social order. Although the authors recognized that "Most of these societies have been conquered or have submitted to European rule from fear of invasion. They would not acquiesce in it if the threat of force were withdrawn; and this fact determines the part now played in their political life by European administration" [3] the authors in the volume tended in practice to examine African political systems in terms of their own internal structures, and ignored the broader historical and political context of colonialism. Several authors reacted to this early work. In his work Political Systems of Highland Burma Edmund Leach argued that it was necessary to understand how societies changed through time rather than remaining static and in equilibrium. Gluckman focused on social process and an analysis of structures and systems based on their relative stability. In his view, conflict maintained the stability of political systems through the establishment and re-establishment of crosscutting ties among social actors. Gluckman even suggested that a certain degree of conflict was necessary to uphold society, and that conflict was constitutive of social and political order. By the s this transition work developed into a full-fledged subdiscipline which was canonized in volumes such as Political Anthropology edited by Victor Turner and Marc Swartz. By the late s, political anthropology was a flourishing subfield: There, authors such as Morton Fried , Elman Service , and Eleanor Leacock took a Marxist approach and sought to understand the origins and development of inequality in human society. Marx and Engels had drawn on the ethnographic work of Morgan, and these authors now extended that tradition. In particular, they were interested in the evolution of social systems over time. It was a meaningful development as anthropologists started to work in situations where the colonial system was dismantling. The focus on conflict and social reproduction was carried over into Marxist approaches that came to dominate French political anthropology from the s. Interest in anthropology grew in the s. A session on anthropology was organized at the Ninth International Congress of Anthropological and Ethnological Sciences in , the proceedings of which were eventually published in as Political Anthropology: The State of the Art. A newsletter was created shortly thereafter, which developed over time into the journal PoLAR: Political and Legal Anthropology Review. Anthropology as a discipline concerned with states and their institutions[edit] While for a whole century to roughly political anthropology developed as a discipline concerned primarily with politics in stateless societies, a new development started from the s, and is still unfolding: The s also witnessed the emergence of Europe as a category of anthropological investigation. The turn toward the study of complex society made anthropology inherently more political. First, it was no longer possible to carry out fieldwork in say, Spain, Greece, Italy, Mexico, Algeria or India without taking into account the way in which all aspects of local society were tied to state and market. It is true that early ethnographies in Europe had sometimes done just that: However, from the s that tendency was openly criticised, and Jeremy Boissevain Boissevain and Friedl said it most clearly: Contrary to what is often heard from colleagues in the political and social sciences, anthropologists have for nearly half a century been very careful to link their ethnographic focus to wider social, economic and political structures. This does not mean to abandon an ethnographic focus on very local phenomena, the care for detail. In a more direct way, the turn towards complex society also signified that political themes increasingly were taken up as the main focus of study, and at two main levels. First of all,

anthropologists continued to study political organization and political phenomena that lay outside the state-regulated sphere as in patron-client relations or tribal political organization. Second of all, anthropologists slowly started to develop a disciplinary concern with states and their institutions and on the relationship between formal and informal political institutions. An anthropology of the state developed, and it is a most thriving field today. There is today a rich canon of anthropological studies of the state see for example Abeles From the s a heavy focus on ethnicity and nationalism developed. This made anthropology even more obviously political. Nationalism is to some extent simply state-produced culture, and to be studied as such. And ethnicity is to some extent simply the political organization of cultural difference Barth Reflections on the Origin and Spread of Nationalism discusses why nationalism came into being. He sees the invention of the printing press as the main spark, enabling shared national emotions, characteristics, events and history to be imagined through common readership of newspapers. By now, several ethnographies have been carried out in the international organizations like the EU studying the fonctionnaires as a cultural group with special codes of conduct, dressing, interaction etc. Increasingly, anthropological fieldwork is today carried out inside bureaucratic structures or in companies. And bureaucracy can in fact only be studied by living in it â€" it is far from the rational system we and the practitioners like to think, as Weber himself had indeed pointed out long ago Herzfeld [5]. The concern with political institutions has also fostered a focus on institutionally driven political agency. There is now an anthropology of policy making Shore and Wright Political actors like states, governmental institutions, NGOs, International Organizations or business corporations are here the primary subjects of analysis. Development anthropology is tied to global political economy and economic anthropology as it concerns the management and redistribution of both ideational and real resources see for example Hart In this vein, Escobar famously argued that international development largely helped to reproduce the former colonial power structures. Many other themes have over the last two decades been opened up which, taken together, are making anthropology increasingly political: It thus makes sense to say that while anthropology was always to some extent about politics, this is even more evidently the case today. Notable political anthropologists[edit].

8: Project MUSE - Joanâ€™s Two Bodies: A Study in Political Anthropology

Political Anthropology Political anthropologists have been most concerned with the contextual specificity of political processes, the mechanisms through which localities are incorporated into larger scales of social, economic, and political life, and the sentiments and meanings that people bring to their political practices.

9: Political Anthropology - Anthropology - Oxford Bibliographies

Abstract. Here I consider the relationship between politics and religion in Simon Critchley's 'Mystical Anarchism'. I begin by considering the role a theological anthropology could play in conceptions of politics.

RELIGION AND POLITICS (POLITICAL AND LEGAL ANTHROPOLOGY) pdf

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