

Ethnicity: An Aspect of Group Relations

Types of boundaries / empirical foci of anthropological studies:

- modern migrants (urban ethnic minorities)
 - indigenous peoples
 - proto-nations (ethnonationalist movements)
 - ethnic groups in plural societies
 - post-slavery minorities
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- The role of symbols in creating order
 - Which symbols are used in mutual demarcation, and how do they become effective?
 - In what resides the power of symbols:
 - multivocality
 - legibility
 - 'good to think'
 - creating attachment

Ethnicity and Power

The role of power in fixing meaning and stabilising hierarchies

- The role of the state / using affiliation & categorisation to unite and control
- From social class to ethnic group (South Africa)
- From occupational specialisation to ethnic group (India)
- Incorporation by conquest and colonisation
- Demarcation / exclusion and inclusion
- Ascription of rights and human rights: recognition and identity politics

Ethnogenesis (the culturing of social distance)

Degrees of ethnic incorporation

	category	network	association	community (ethnie)
standardised ascription	x	x	x	x
interaction along ethnic lines		x	x	x
goal-oriented corporate organisation			x	x
territorial base				x

Studying States I

Studying state formation:

- the evolution of the state: from band to tribe/clan/house to kingdom and empires (dynasties, theocracies) to nation-state / modernity
- analysing the history of states as “peoples” or “nations”: ancestry, descent, origin myths (ontology)
 - example: European history as the history of nation-states
 - example: Middle Eastern history as transferrals of political legitimacy around ‘truthful incarnation’
- analysing “everyday state formation” or “state effects”; the mechanisms of constructing political communities
 - ethnic process: cultural exclusion/inclusion, political integration/segregation
 - bureaucratic process: rights-based exclusion or inclusion

Nationalism

- Romantic nationalism: a form of political incorporation based on identity, «kinship writ large» (German romanticism, jus sanguinis)
- Republican nationalism: political incorporation based on citizenship (French/American revolutionism; jus solis)
 - Gellner: nationalism is a political principle holding that all ethnic groups must have states, i.e., political and cultural boundaries must be congruent (constructivism)
 - Smith: abstract principles cannot account for emotional attachments (primordialism)
 - Anderson: nations are 'imagined communities', sovereign and bounded, symbolically constructed – but where is the 'stuff' giving the symbols of nationalism their power
 - Amit: national communities are willed communities
- Rural-urban solidarity, common market, standardised education, universalist yet bounded

Studying States II

Ethnic State Formation

- From empire to nation-state / the emergence of modernity / post-colonial situations:
 - the 'culturing' of central authority
 - the 'ethnifying' of social boundaries
 - human rights-based & UN sanctioned development
 - political integration (demarcation) as a group entitlement
- Investigating social distance in contrast to bureaucratically effected distance
- The Genocide Convention: a ban on destroying the 'cultural stuff' inside or building material of national, racial, ethnic or religious groups

A Case from Guatemala I

Interpretation of situation varies with choice of conceptual frame:

- - (ethnicity as frame:) a 'plural' or 'multiethnic' state, a result of colonialism, a case of indigenous peoples in a nation-state
 - - (social conflict:) a peace process, a case of transitional justice, of nation-building, modernisation, globalisation, etc.
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- Applying ethnicity and 'indigeneity' as frames highlights the cultural aspects of state building
 - Applying the social conflict frame highlights the economic and political aspects of state building and the role of power asymmetries

The Maya community is 'dual': both Maya and Guatemalan

The view from below/building selves: how residents become 'the children of the community' by acquiring respectability (performing community service etc.)

A Case from Guatemala II

The view from above and at the boundary: residents are citizens, peasants or Indians now fast becoming ethnicised as Mayan citizens

- - before: incorporation through colonialism
- - now: incorporation through development and modernity

The role of human rights:

- - group rights empower community authority against state authority
- - individual rights force social change

Human rights: a device for creating republican nation-states

The Case of Nepal

- the jati: religious, cultural, ethnic, or national groups?
- group relations: from hierarchy to ignorant to equality
- 1846-1951: the hierarchical, caste-based model of the Rana period (sanskritisation)
- 1960-1990: the developmental and culturally homogenising model of the Panchayat period (nationalism, modernisation)
- 1990- : the 'different but equal' model of today's ethnic activists (multiculturalism)

Realising Community

- the community as an analytical concept, in anthropology used to discuss:
 - social transformation, from tradition to modernity (from *gemeinschaft* to *gesellschaft*)
 - social cohesion (group formation); from tribe to class and nationality
- anthropology's full turn: from 'community' as an actual social form, to an idea or quality of sociality, to 'the realisation of solidarity'
- Cohen: the role of the self in the symbolic construction of the community
- Amit: from 'culture' as discrete units to 'symbolic systems' constructed to create order and/or belonging --- to 'willed groups'