

# 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’ (*isnad*)
- 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
- Integration mechanisms: rural-urban solidarity (by being 'one culture'), common economic market, standardised education, universalist law-making
- A homogenised yet bounded nation (by being contrasted)

# Studying States II

## The Formation of States as Ethnic concerns

- From empire to nation-state: the emergence of modernity, the end of dynastic and colonial empires, the advance of globalisation
  - the 'culturing' of central authority ('realising a modern community')
  - the 'ethnifying' of social boundaries (dissolution of dynastic and colonial empires)
  - types of boundaries in a situation of post-colonialism and globalisation
  - 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

# Ethnogenesis (the culturing of social distance, accommodating lasting differences)

## 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

# 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.
- 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 (or multicultural federations?)

# 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)