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 (social constructionism)
>
> ➢ Smith: abstract principles cannot account for emotional attachments (primordialism)
>
> ➢ Anderson: nations are 'imagined communities', sovereign and bounded, symbolically constructed – where the 'cultural stuff' is the collective self
>
> ➢ Amit: national communities are willed communities, a 'realisation of solidarity'

> ➢ Integration mechanisms: rural-urban solidarity (by being 'one culture'), common economic market, standardised education, universalist law-making
>
> ➢ A homogenised yet bounded 'us' (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 amalgams, the advance of globalisation

  - ➢ the 'culturing' of central authority (realising democracy, building the modern nation)
  - ➢ the 'ethnifying' of social boundaries (dissolution of imperially grounded hierarchies)
  - ➢ cf. Eriksen's types of boundaries in situations of post-colonialism and globalisation
  - ➢ human rights-based & UN sanctioned development (Westphalian peace, power balance)
  - ➢ political integration (demarcation) as a group entitlement

- Kinship-based social distance v. bureaucratically effected distance

- Cf. the Genocide Convention: a ban on destroying the 'cultural stuff' inside (supposed fundaments for national, racial, ethnic or religious groups)

Studying States II

(exercise)

Of what type is your state?

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 (ethnic) and Guatemalan (national)

The view from below/building collective 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 (empire)

➢ - 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 ignoral 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)
- (Maoist rebellion)
- (2008: secular republic / 2015: federal secular republic)