

4.2 UNIT FOUR:
Structure: Political Economy
Focus on Pastoral Societies
Review materials for test 2



4.1 Political Economy

Political Economy: How to Deal with conflict from small to large scale society, Forms of Leadership, Warfare.

Key Terms & Concepts

- Political system/Political organization
- Power
- Authority
- Types of political organization: band, tribe, chiefdom, state
- Egalitarian
- Status
- Ascribed status
- Achieved status
- Big man
- Pantribal sodality
- Differential access
- Hegemony
- Social stratification
- Class system (social classes)
- Open class system
- Caste system
- The caste system in India (Varnas): Brahmins, Kshatriyas, Vaishyas, Shudras, Dalit
- Social control: informal means and formal means
- Social norms
- Deviance
- Sanctions
- Social values
- Laws
- Genocide

Political Systems



A protester in Cairo's Tahrir Square show unity with the protesters in Wisconsin.

Human groups have developed ways in which public decision-making, leadership, maintenance of social cohesion and order, protection of group rights, and safety from external threats are handled. Anthropologists identify these as **political systems** or **political organizations**. In studying political systems, anthropologists have learned about the myriad ways that people acquire **power**, or the ability to get others to do what one wants, and **authority**, or socially acceptable ways in which to wield power. While political anthropologists and political scientists share an interest in political systems, political anthropologists are interested in the political systems from all different types of societies while political scientists focus on contemporary nation-states.

Political Organization

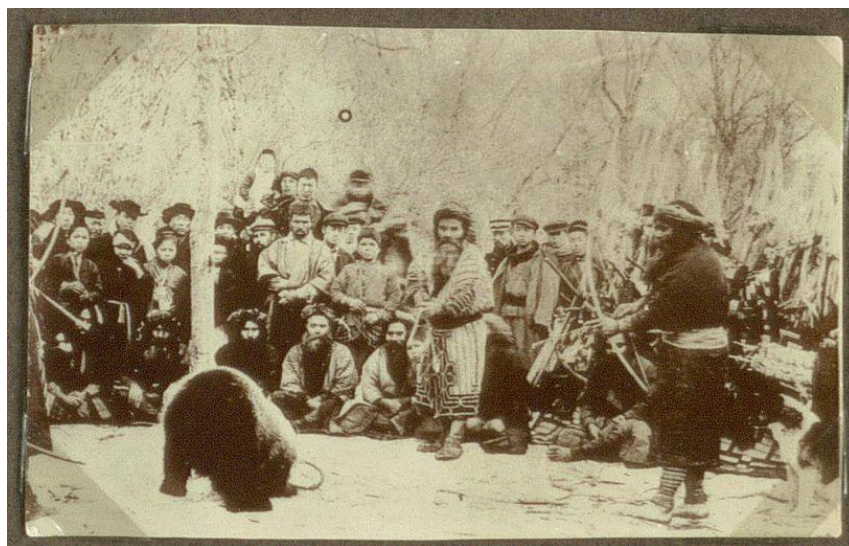
Anthropologists use a typological system when discussing political organization. Introduced by Elman Service in 1962, the system uses "...types of leadership, societal integration and cohesion, decision-making mechanisms, and degree of control over people" (Bonvillain 2010: 303) to categorize a group's political organization. Service identified four types of political organizations: bands, tribes, chiefdoms, and states that are closely related to subsistence strategies. As with any typological system, these types are ideals and there is variation within groups. Political organization can be thought of as a continuum with groups falling in between the ideals. It is important to note that today the various types of political organizations operate within the modern nation-state system.

Bands

A **band** is a “...small, loosely organized [group] of people held together by informal means” (Gezen and Kottak 2014: 303). Its political organization is concerned with meeting basic needs for survival. Decision-making and leadership are focused on how best to meet those needs. Membership can be fluid. Power can be situational with leadership based on the skills and personality of an individual. Leaders do not have the power to enforce their will on the group; all members of the group, generally adults, contribute to the decision-making process. Because of this group decision-making process and the fact that everyone has access to the resources needed to survive, bands are **egalitarian**. Just like other members of the band, leaders are expected to contribute to the economic resources of the group. Authority is relegated within families, but due to the egalitarian nature of bands, even within families authority may not be strong.

In general, **bands** have a small number of people who are kin or loyal to the leader. Subsistence is based on foraging thus bands need a fair amount of land from which to gather, hunt, and fish, which also contributes to the small size of bands as the group does not want to surpass the carrying capacity of their territory. Bands may be fairly mobile as they seasonally follow food sources. They may have semi-permanent settlements that are reused at specific times of the year. The concept of private property is generally absent, although if it is present, it is weak. This means that land is not owned, but can be used communally. Social stratification is absent or based on skills and age.

Bands in the modern world are relegated to marginal environments such as the arctic, deserts, and dense forests. Examples include the Mbuti and Ju’/hoansi in Africa, the Netsilik and Inuit in Canada, the Lapp of Scandinavia, the Tiwi in Australia, and the Ainu in Japan.



Ainu bear sacrifice.

The Ainu, meaning “human,” are traditional foraging peoples of the Far East. There are three major groups named after the islands on which they live, the Hokkaidō, the Sakhalin, and the Kurlie. Hokkaidō Island currently is part of Japan, while Sakhalin and Kurlie islands are part of Russia.

There was some variability in the settlement pattern of the three groups up until the 20th century when interaction with modern nation-states greatly changed their cultures. The Sakhalin and Kurlie were fairly mobile with the former settling near the coast during the summer and inland during winter. The Kurlie moved more frequently. The Hokkaidō resided in permanent settlements along rivers rich in fish. It was in the richest environments along rivers that supported denser populations. Most settlements contained no more than five families.

Fishing, hunting, and gathering provided necessary sustenance. The division of labor fell out along gender lines, with men responsible for fishing both freshwater and marine species and hunting (bear and deer in Hokkaidō and musk deer and reindeer in Sakhalin) and women responsible for gathering plants. Traditional tools such as bow and arrow, set-trap bow, spears, nets, and weirs were used for hunting and fishing. The Hokkaidō used trained hunting dogs (the Sakhalin used sled dogs as well). Aconite and stingray poison was employed to ensure wounded animals would collapse within a short distance.

There is some variation in kinship among the Ainu, but generally, they are patrilineal with the nuclear family as the basic social unit. Polygyny is acceptable among prominent males. Cousins from an individual’s mother’s side are prohibited from marrying. Sociopolitical power is held by males and has a strong religious component. Political organization is within settlements; however, some smaller settlements may align themselves with adjacent larger settlements. Elders are involved in the decision-making process.

Religious beliefs permeate all aspects of Ainu life; from the way food scraps are disposed of to declaration of war have religious overtones. Nature deities reign supreme among the Ainu, with animal deities taking the form of humans when interacting with the Ainu people. The bear, representing the supreme deity in disguise, is the most sacred figure. The Ainu have many religious ceremonies, but the bear ceremony, which takes two years to complete, is the most important. It is a funeral ritual for a dead bear in which the soul of the bear is sent back to the mountains to be reborn as another bear. This is to ensure that the deities continue to gift the Ainu with fur and meat. The bear ceremony has political overtones, as the political leader is responsible for hosting the ceremony. The ceremony acts as a way for the leader to display their power as they are expected to display their wealth through trade items. Both men and women can be shamans, or religious leaders. In fact, most shamans are women and represents a socially acceptable way for a woman to wield, albeit little, power within Ainu culture.

The Ainu culture has been greatly impacted by contact with both Japanese and Russian governments as control of traditional lands changed hands. The Hokkaidō’s, through influence from the Japanese, were forced to live in smaller territories and to adopt an agricultural lifestyle. In recent years, the Ainu, like indigenous peoples worldwide, struggle against prejudice and

discrimination in Japan. The Japanese government did not recognize the Ainu as indigenous to Japan until 2008. Two times as many Hokkaidō rely on social welfare programs compared to the majority of Japanese population (Irvine 2015), but the Japanese government is now trying to learn more about the challenges that face the Ainu peoples.

Optional: You can learn more about the Ainu by visiting the Ainu museum, <http://www.ainu-museum.or.jp/en/study/eng01.html>, and NOVA's "Origins of the Ainu," <http://www.pbs.org/wgbh/nova/hokkaido/ainu.html>.

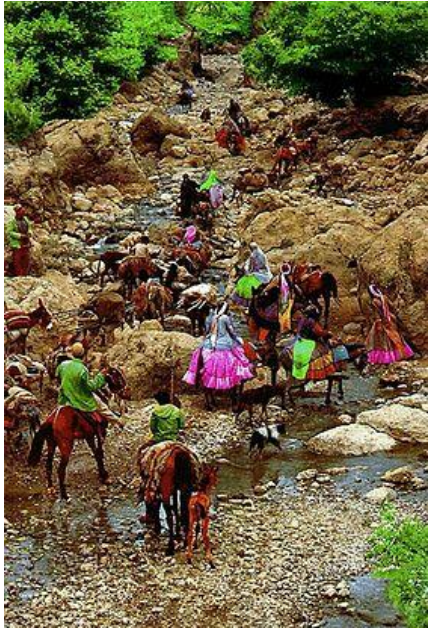
Tribes

Like bands, **tribes'** political organization is focused on meeting basic needs of the group; however, the structure and organization are more formalized because most are reliant on pastoralism or horticulture. This leads to concepts of communal ownership of animals or land. Membership in tribes is usually restricted to descent groups. Tribes generally have more permanent settlements than bands. While still relatively egalitarian, political leaders have more power than the leaders of bands. However, leaders who try to exercise too much power can be deposed through socially structured methods. This helps to prevent over-centralization of power and wealth.

Tribal leaders are reliant on personal skills and charisma to achieve and maintain their power and status. **Status** refers to the position an individual has within a society. An individual holds multiple statuses that can change over time. Some statuses are **ascribed** in that they are assigned to us without reference to personal skill, e.g., sex and age. Other statuses are **achieved** and are based on our skills, choices, and accomplishments. Tribal leaders have a combination of ascribed status and achieved status. Most tribal leaders are male (ascribed status) and eloquent (achieved status). Many tribal leaders are leaders solely of their village. The Yanomami of the Amazon region have a village head with limited authority. The village head is always male who leads through example and persuasion. He may be called upon to mediate conflict, but lacks the power to enforce his decision. The headman is expected to be more generous and fierce than others in the village. If people within the village do not like how the headman is leading the group, they may leave and create their own village. In Papua New Guinea and the Melanesian Islands, the **big man** is the political leader. While big men have some similarities to the headman, one difference is that they have regional influence with supporters in multiple villages. Highly charismatic, the big man uses his powers of persuasion to convince others to hold feasts and support him during times of conflict. Another difference is that big men are wealthier than others. In New Guinea, the big man's wealth resides in the number of pigs that he has; however, the big man was expected to redistribute his wealth in the form of feasts. Pigs were also used to

trade for support. Sometimes tribes would band together to form a **pantribal sodality**, "...a nonkin-based group that exists throughout a tribe..." (Gezen and Kottak 2014: 107). These sodalities span multiple villages and may form during times of warfare with other tribes.

Examples of tribal cultures include the Cheyenne and Blackfeet of North America, the Berbers and Amhara of Africa, the Munda of India, the Hmong of Southeast Asia, and the Basseri of Iran.



Basseri of Iran.

The Basseri live in the Fars Province of southwest Iran. They are a pastoral people, raising a variety of animals including donkeys, camels, horses, sheep, and goats. The Basseri share a language and cultural traits with nearby tribes, but consider themselves a distinct cultural group who traditionally fell under the authority of a supreme chief. In the 1950s, the government of Iran wrested power from the traditional chief and invested it in the national army operating in the Fars region. The information that follows relates to pre-1950s Basseri. Anthropological research on the Basseri is notably lacking since the late 1950s.

The Basseri move seasonally, spending the rainy season on mountain flanks and spring in the lower valleys. In summer, the Basseri moved south to live in large, summer camps where they would stay until the rainy season began. If someone lost their herd, they usually left the group to live with local agricultural peoples. If the individual was able to earn enough money to reestablish their herd, they returned to the Basseri. Sheep and goats were the most important herd animals as they provided the people with not only meat and milk, but wool and hides. The Basseri used lambskins, wool, clarified butter, and the occasional livestock to sell so they could buy flour, fruits, vegetables, tea, sugar, and other items they needed. Wealth was not just in their herds, but the wealthier Basseri often had luxury goods such as china, narcotics, jewelry,

saddles, etc. Ownership of pastureland belonged to patrilineages. Any member of that patriline had the right to use the pastureland.

The basic social unit was the “tent,” which was basically a nuclear family headed by a man. Each tent was considered an independent political unit responsible for its own production and consumption. Tents belonged to camps consisting of the same descent group. Tent- or camp leaders made joint decisions about herd movement, selection of campsites, etc. Sometimes a camp leader would emerge, generally someone with considerable persuasive power, but consensus was the main form of decision-making. Political authority was vested in a tribal chief who had autocratic authority, or total authority and control, over the Basseri. The chief used gifts to influence camp leaders. When disputes could not be settled within a camp, the chief made the final decision.

The division of labor fell along gender lines. Women and girls were responsible for cooking, baking, and other household duties. They were also responsible for making rugs, pack bags, and other items used for packing belongings. Men provided wood and water for the household, and were responsible for the protection of the group. They also represented the household in all social and economic dealings.

Chiefdoms

Chiefdoms constitute a political organization characterized by social hierarchies and consolidation of political power into fulltime specialists who control production and distribution of resources. Sometimes the prestige of the leader and their family is higher, but not always. The leader, or chief, was a bit like a big man on steroids; they were reliant on their persuasive skills, but had more control over resources. Chiefs were often spiritual leaders, which helped to demonstrate their right to lead. They were responsible for settling disputes among their constituents, but could not always enforce their decisions. Successive leadership usually fell within a family line, something that contributed to the development of a hierarchical society; however, leadership was not guaranteed. Chiefs had to continually demonstrate their ability to lead. Competition for leadership could be fierce. Warfare was frequent, the nature of which changed; economic gain was a primary motive.

All chiefdoms that have been anthropologically identified were based on horticulture or intensive agriculture with one notable exception. In the Pacific Northwest of North America, chiefdoms emerged based on foraging. This was possible because the rich environment was able to produce a surplus. Having a surplus of food in particular allowed leaders to have enough goods to redistribute and accumulate in order to maintain power. Members of the chiefdom were required to handover part of their harvest to the leader (or chief/king) or their appointed representatives. The chief was expected to redistribute some of this “tax” back to the people through gifting and feasting. Prestige within the chiefdom lay in the amount people were able to give to the chief and in the amount the chief gave back to individuals or families. This **differential**

access, or unequal access to resources, prestige, and power, is a hallmark of a stratified society. In some groups, it was impossible to move out of one social strata and into another.

Membership in the chiefdom was primarily kin-based, but the group could be significantly larger than a tribe. Chiefdoms incorporated multiple hamlets, villages, and possibly small cities into one political unit. Occupational specialization, where people have different jobs within the society and are reliant on others for some of the goods they consume, becomes prevalent within chiefdoms. Within this cultural environment, people began to have a sense of belonging to entities beyond their kin group, their occupation being one of their identities.

Examples of chiefdoms include the Trobriand and Tongan Islanders in the Pacific, the Maori of New Zealand, the ancient Olmec of Mexico (only known archaeologically), the Natchez of the Mississippi Valley, the Kwakwaka'wakw of British Columbia, and the Zulu and Ashanti in Africa.



The Ashanti, Ghana (The National Archives UK)

The Ashanti are one of several Akan groups in southern and central Ghana and the Ivory Coast. In the eighteenth-century, the Ashanti formed a confederacy of several Akan groups. Over the following century, the Ashanti expanded their territory through conquest, providing a larger economic base for the chief or Omanhene. After decades of conflict with the British colonial power, in 1901 the British prevailed and the Ashanti leaders were exiled.

The basic settlement pattern of the Ashanti chiefdom was a series of villages and towns centered on the palace of a chief. Kin groups inhabited the villages. Agriculture based on yam, guinea corn, manioc, and maize formed the backbone of subsistence. Pre-British takeover, slave and servants comprised farm labor. After, hired laborers and sharecropping are the norm. Craft specialization was an important part of the Ashanti economy. Weaving, woodcarving, ceramics, and metallurgy were the primary occupations. While women and men shared in the farming work, women were only allowed to specialize in pottery making; all of the other craft specialization was the purview of men. The Ashanti engaged in trade with neighboring societies with gold and slaves forming the commercial basis of the traditional trade economy (Gilbert et al n.d.).

Clans held ownership of land. It was inherited along matrilineal lines. If a clan failed to work the land, ownership would resort to the chiefdom itself. While all Ashanti recognize matrilineal descent, power is restricted to men. The mother's line determines to which clan an individual belongs, while paternity determines membership in other groups such as spirit. Membership in the various categories includes obligations to observe certain rituals and taboos. The Ashanti believe that an individual's personality is influenced by membership in the various groups.

The Omanhene always came from "kingly lineages." Officials, including the matriarchs of the clans, elected the Omanhene. This individual was chosen based on his personal qualities such as personality and competency. Once selected the individual was "enstooled," which refers to the act of being seated upon the stool that symbolized kingship. The new king takes on the identity of the previous ruler, forsaking his previous identity. He becomes a sacred person and cannot eat, drink, speak, or be spoken to publically. Communication takes place through the Okyeame, or linguist. The king never steps barefoot on the earth and is covered with an umbrella when he ventures outside. While the power of modern Ashanti kings has eroded, in the past, they had the power of life and death over their constituents.

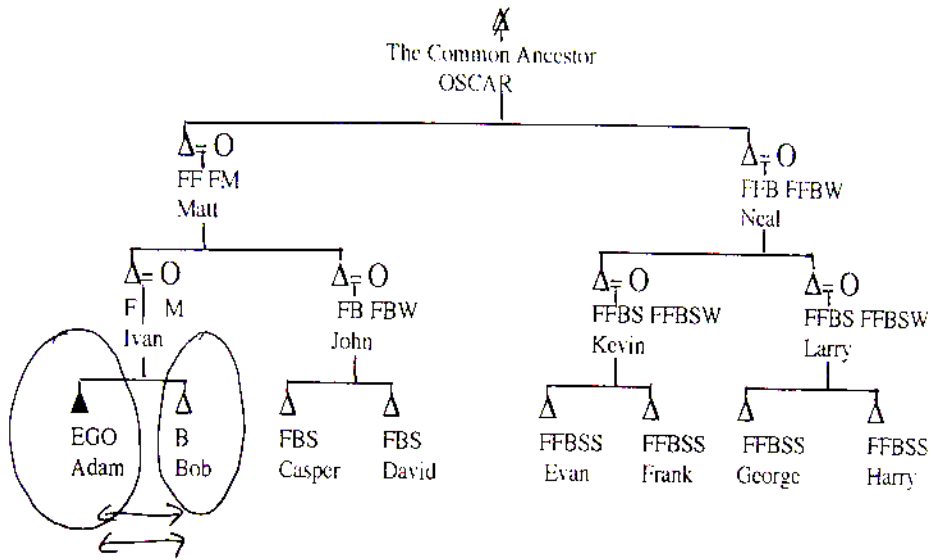
SEGMENTARY LINEAGE SYSTEMS

Segmentary Lineage System ("balance of power"): (Typical in Pastoral societies)

A **segmentary lineage system** is a system of descent groups (lineages) organized around the principle of opposition to one another. This is a unilineal system where the line of descent is traced either from the father's side of the family (a patrilineage) or the mother's side of the family (a matrilineage) but not both sides (a bilineage). Lineages descended from brothers may be in conflict with one another in some matters but join with one another to fight against members of lineages that are more distantly related. If a man is involved in a dispute with a member of a closely related lineage, members of each lineage are brought into the dispute as well. If, however, the dispute is with a man from a very distantly related lineage, then larger

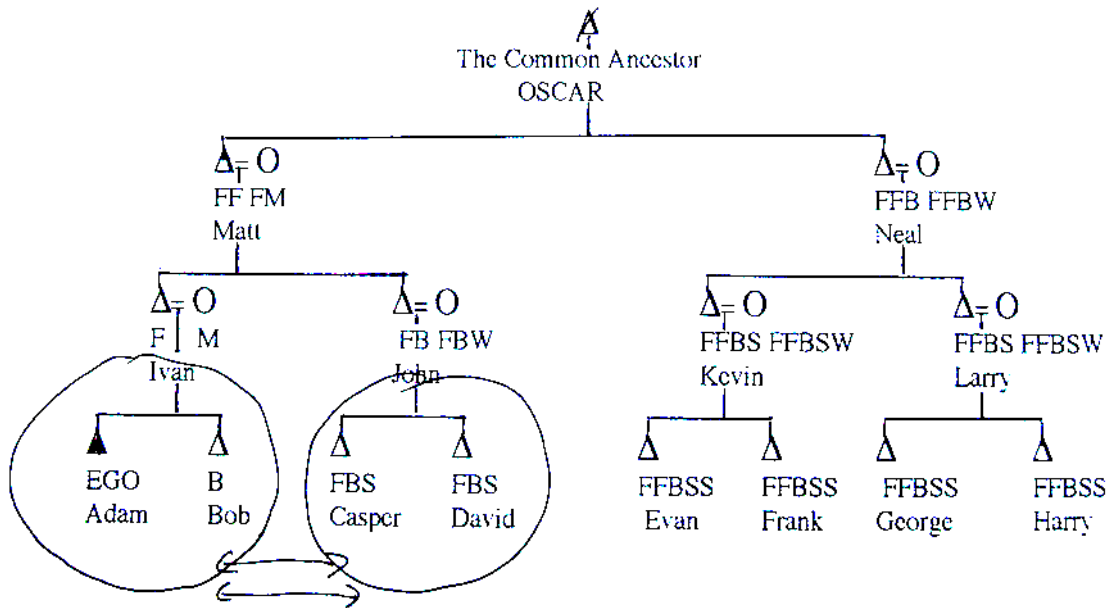
lineages, (all those tracing descent back to the disputants' common ancestors) may be involved. In other words, it is based on the idea that my brother and I are antagonistic to each other only as long as there is no person more distantly related to us who is antagonistic to both of us. This principle is summed up in a famous Middle Eastern proverb: I against my brother; my brothers and I against my cousins; my [patrilineal] cousins, my brothers and I against the world.

The segmentary system enables a particular lineage segment to enlist the aid of progressively larger and larger groups of related segments when its territory is threatened. Of course, the entire tribe rarely functions as a completely integrated whole. but the system does provide the basis for broad military alliances that endure as long as they are needed to ward off attack or defend newly acquired territory.



"I against my brother":

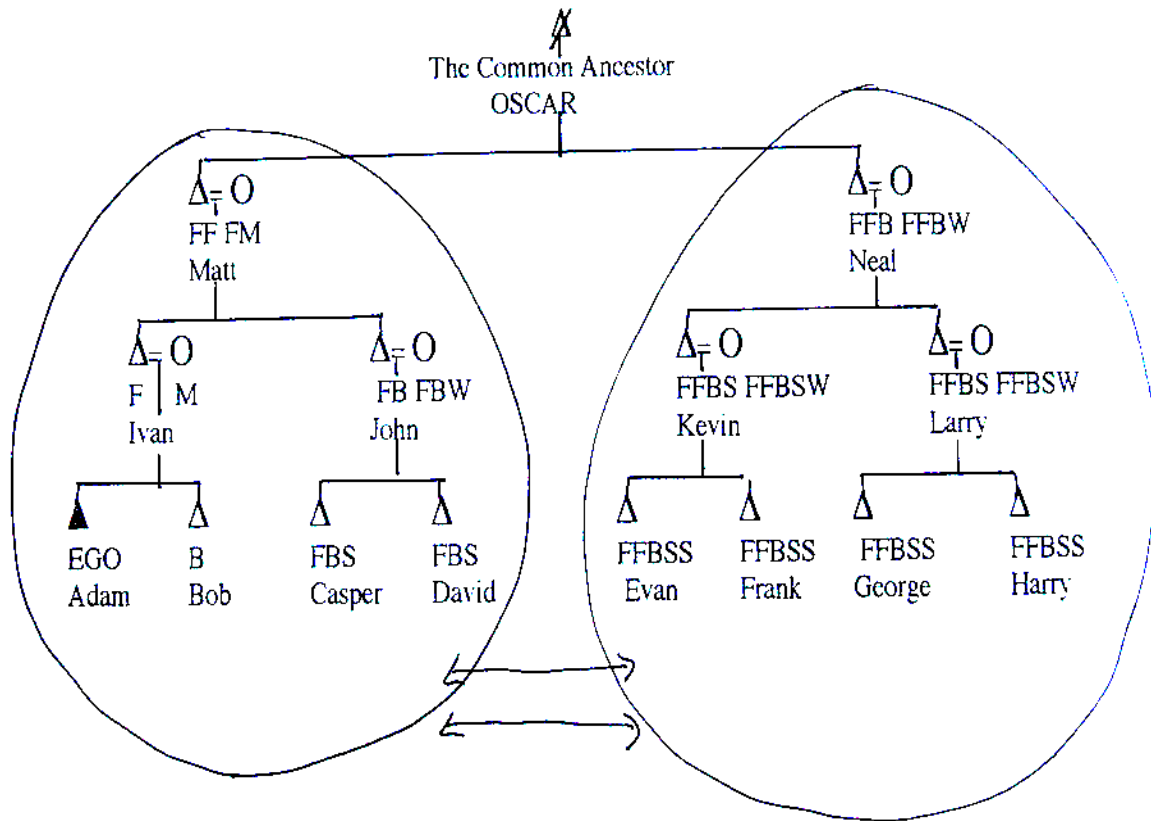
This is a unilineal society, specifically a patrilineage that traces the line of descent through the father. Adam and Bob are fighting. Each has a wife (or wives) and children that constitutes their own nuclear family and in some cases a community.



"my brothers and I against my cousins":

Bob has a dispute with his paternal cousin Casper (FBS). Adam and Bob being brothers (B) resolve their differences to go against Casper. Of course, David joins Casper in the dispute because they are brothers and more closely related than their cousins.

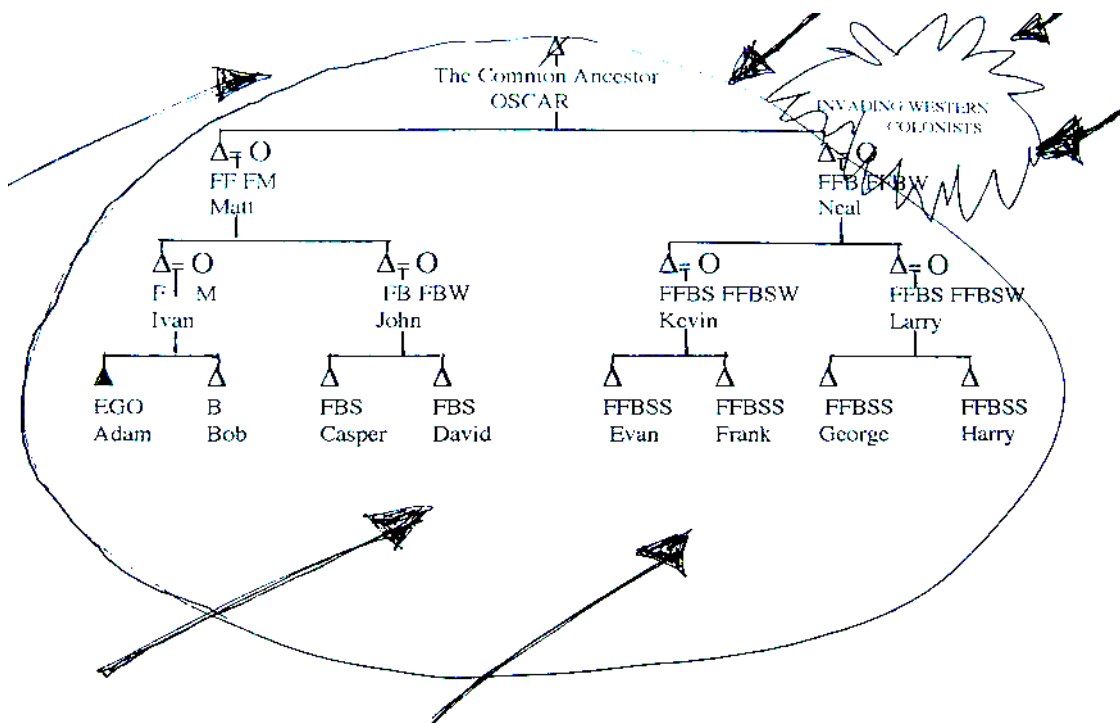
One day Evan gets in an argument with David. Because Adam and Bob are more closely related to David than Evan, they resolve their differences and join forces with Casper and David to fight Evan. The dispute extends upwards to include their fathers. The father Ivan (F) joins with his brother John (FB) to fight against Kevin (FFBS) and Larry (FFBS)



“My [patrilineal] cousins, my brothers and I against the world”:

One day a group of Western colonists come and attack George's family village. All the family, all the tribes, join together because they are all descended from a common ancestor (they are a clan). Because they are all descended from the same person they are all related. Everyone resolves their minor differences to join forces to fight against the outside threat.

This is an **acephalus form of leadership** because there is no one permanent leader. The leader of the group is very flexible because it depends on who is present at a given time and who is more closely related to the common ancestor (depends on age, gender, and descent). Remember this is a pastoral society; hence they are constantly migrating and moving with their animals. They need a form of leadership that can be flexible. If Ivan, Adam, Bob, Casper, and David are in a group, then Ivan is the obvious leader because he is more closely related to the common ancestor. If Both Ivan and John are present, the elder male is the leader. Let's say the invading Western Colonists are attacking the group; Neal is the present leader but is killed. Immediately it is understood that Matt will take his place as leader, and if Matt is killed, the eldest male of the next generation will take his place.



Watch short video

Look also at definition of segmentary lineage on this short video:

<https://www.youtube.com/watch?v=op8QMpnXPKU>

States



A class photo of the 110th United States Senate.

State-level societies are the most complex in terms of social, economic, and political organization, and have a formal government and social classes. States control or influence many areas of its members lives. From regulation of social relations like marriage to outlining the rights and obligations of its citizens, there is little in daily life that is not impacted. States have large populations and share the following characteristics:

States have power over their domain. They define citizenship and its rights and responsibilities. Inequality is the norm, with clear social classes defined. States monopolize the use of force and maintenance of law and order through laws, courts, and police. States maintain standing armies and police forces. They keep track of citizens in terms of number, age, gender, location, and wealth through census systems. They have the power to extract resources from citizens through taxes, which can be through cash such as the U. S. tax system or through labor such as the Incan mita system where people paid with their labor. States also have the ability to manipulate information.

States control population in numerous ways. They regulate marriage and adoption. They create administrative divisions, e.g., provinces, districts, counties, townships, that help to create loyalties and help to administer social services and organize law enforcement. They may foster

geographic mobility and resettlement that breaks down the power of kin relationships and create divided loyalty, e.g., resettlement of Native Americans on reservations.

States often use religious beliefs and symbols to maintain power. State leaders may claim to be a deity or may conscript popular ideology for political purposes. Regalia may be used to create a sense of pageantry and authority.

Most states are hierarchical and patriarchal. There have been female leaders, e.g., Indira Gandhi (India), Golda Meir (Israel), Margaret Thatcher (Great Britain), and Benazir Bhutto (Pakistan), but no female-dominated states have been documented.

Social control is of key concern to state leadership and is maintained through the formal methods mentioned above and informal methods such as psychological manipulation. **Hegemony** is the internalization of a dominant ideology (Gezen and Kottak 2014: 116), which can happen through such things as the enculturation process and persuasion through media and propaganda. The social order then seems normal and natural. Resistance is quickly squashed through shaming, gossip, stigma, and use of formal enforcement and judiciary means.

The subsistence base of all states is intensive agriculture. The first states centered production on one major crop that could be produced in large quantities and was easily storable: wheat, rice, millet, barley, maize, and tubers (potato, manioc, yams). Wheat, rice, and maize still dominate production today.

Explore: Learn more about the anthropologists

Elman Service:

http://texts.cdlib.org/view?docId=hb1p30039g&chunk.id=div00051&brand=calisphere&doc.view=entire_text

Social Stratification

Social stratification is a society's categorization of people into socioeconomic strata, based upon their occupation and income, wealth and social status, or derived power (social and political). As such, stratification is the relative social position of persons within a social group, category, geographic region, or social unit. In modern Western societies, social stratification typically is distinguished as three **social classes**: (i) the upper class, (ii) the middle class, and (iii) the lower class; in turn, each class can be subdivided into strata, e.g. the upper-stratum, the middle-

stratum, and the lower stratum.^[1] Moreover, a social stratum can be formed upon the bases of kinship or caste, or both.

The categorization of people by social strata occurs in all societies, ranging from the complex, state-based societies to tribal and feudal societies, which are based upon socio-economic relations among classes of nobility and classes of peasants. Historically, whether or not hunter-gatherer societies can be defined as socially stratified or if social stratification began with agriculture and common acts of social exchange, remains a debated matter in the social sciences.^[2] Determining the structures of social stratification arises from inequalities of status among persons, therefore, the degree of social inequality determines a person's social stratum. Generally, the greater the social complexity of a society, the more social strata exist, by way of social differentiation.^[3]

An **open class system** is the stratification that facilitates social mobility, with individual achievement and personal merit determining social rank. The hierarchical social status of a person is achieved through their effort. Any status that is based on family background, ethnicity, gender, and religion, which is also known as ascribed status, becomes less important. There is no distinct line between the classes and there would be more positions within that status. Core industrial nations seem to have more of an ideal open class system.^{[4][5]}

Caste is a form of social stratification characterized by endogamy, hereditary transmission of a lifestyle which often includes an occupation, status in a hierarchy and customary social interaction and exclusion based on cultural notions of superiority.^{[6][7]}

Indian Caste System

The **caste system in India** is a system of social stratification^[1] which has pre-modern origins, was transformed by the British Raj,^{[2][3][4][5]} and is today the basis of reservation in India. It consists of two different concepts, varna and jāti, which may be regarded as different levels of analysis of this system.^[6]

Varna may be translated as "class," and refers to the four social classes which existed in the Vedic society, namely **Brahmins, Kshatriyas, Vaishyas** and **Shudras**.^[6] Certain groups, now known as **Dalits**, were historically excluded from the varna system altogether, and are still ostracized as untouchables.^{[7][8]}

Jāti may be translated as caste, and refers to birth. The names of jātis are usually derived from occupations, and considered to be hereditary and endogamous, but this may not always have been the case. The jātis developed in post-Vedic times, possibly from crystallisation of guilds during its feudal era.^[9] The jātis are often thought of as belonging to one of the four varnas.^[10]

The varnas and jatis have pre-modern origins, and social stratification may already have existed in pre-Vedic times. Between ca. 2,200 BCE and 100 CE admixture between northern and southern populations in India took place, after which a shift to endogamy took place. This shift may be explained by the “imposition of some social values and norms” which were “enforced through the powerful state machinery of a developing political economy”.^[11]

The caste system as it exists today is thought to be the result of developments during the collapse of the Mughal era and the British colonial regime in India.^{[2][12]} The collapse of the Mughal era saw the rise of powerful men who associated themselves with kings, priests and ascetics, affirming the regal and martial form of the caste ideal, and it also reshaped many apparently casteless social groups into differentiated caste communities.^[13] The British Raj furthered this development, making rigid caste organisation a central mechanism of administration.^{[2][12][4][14][5][15]} Between 1860 and 1920, the British segregated Indians by caste, granting administrative jobs and senior appointments only to the upper castes. Social unrest during the 1920s led to a change in this policy.^[16] From then on, the colonial administration began a policy of positive discrimination by reserving a certain percentage of government jobs for the lower castes.

Caste-based differences have also been practised in other regions and religions in the Indian subcontinent like Nepalese Buddhism,^[17] Christianity, Islam, Judaism and Sikhism.^{[18][19][20]} It has been challenged by many reformist Hindu movements,^[21] Islam, Sikhism, Christianity^[18] and also by present-day Indian Buddhism.^[22]

New developments took place after India achieved independence, when the policy of caste-based reservation of jobs was formalised with lists of Scheduled Castes (Dalit) and Scheduled Tribes (Adivasi). Since 1950, the country has enacted many laws and social initiatives to protect and improve the socioeconomic conditions of its lower caste population. These caste classifications for college admission quotas, job reservations and other affirmative action initiatives, according to the Supreme Court of India, are based on heredity and are not changeable.^{[23][a]} Discrimination against lower castes is illegal in India under Article 15 of its constitution, and India tracks violence against Dalits nationwide.^[24]

Varna (वर्ण) is a Sanskrit word which means color or class.^{[25][26]} Ancient Hindu literature classified all humankind, and all created beings, in principle into four varnas:^{[25][27]}

- the Brahmins: priests, teachers and preachers.
- the Kshatriyas: kings, governors, warriors and soldiers.
- the Vaishyas: cattle herders, agriculturists, artisans^[28] and merchants.^[29]
- the Shudras: laborers and service providers.

Social Control



Signs warning of prohibited activities; an example of a social control.

Social control is a concept within the disciplines of the social sciences and within political science.^[1]

Sociologists identify two basic forms of social control:

1. **Informal means of control** – Internalization of norms and values by a process known as socialization, which is defined as “the process by which an individual, born with behavioral potentialities of enormously wide range, is led to develop actual behavior which is confined to the narrower range of what is acceptable for him by the group standards.”^[2]
2. **Formal means of social control** – External sanctions enforced by government to prevent the establishment of chaos or anomie in society. Some theorists, such as Émile Durkheim, refer to this form of control as regulation.

As briefly defined above, the means to enforce social control can be either informal or formal.^[3] Sociologist Edward A. Ross argues that belief systems exert a greater control on human behavior than laws imposed by government, no matter what form the beliefs take.^[4]

Social control is considered to be one of the foundations of order within society.^[5]

Definition of the concept

Roodenburg identifies the concept of social control as a classical concept.^[6]

While the concept of social control has been around since the formation of organized sociology, the meaning has been altered over time. Originally, the concept simply referred to society's ability to regulate itself.^[7] However, in the 1930s, the term took on its more modern meaning of an individual's conversion to conformity.^[7] Social control theory began to be studied as a separate field in the early 20th century.

The concept of social control is related to another concept, which is the notion of social order. Social control is a thing which is identified as existing in the following areas of society:^[1]

- The education system
- Policing and the law
- Psychiatry
- Social work
- The welfare state
- The working environment

Informal

Social values

The **social values** present in individuals are products of informal social control, exercised implicitly by a society through particular customs, norms, and mores. Individuals internalize the values of their society, whether conscious or not of the indoctrination. Traditional society relies mostly on informal social control embedded in its customary culture to socialize its members.

Sanctions

Informal **sanctions** may include shame, ridicule, sarcasm, criticism, and disapproval, which can cause an individual to stray towards the social norms of the society. In extreme cases sanctions may include social discrimination and exclusion. Informal social control usually has more effect on individuals because the social values become internalized, thus becoming an aspect of the individual's personality.

Informal sanctions check 'deviant' behavior. An example of a negative sanction comes from a scene in the Pink Floyd film 'The Wall,' whereby the young protagonist is ridiculed and verbally abused by a high school teacher for writing poetry in a mathematics class. Another example from the movie 'About a Boy', when a young boy hesitates to jump from a high springboard and is ridiculed for his fear. Though he eventually jumps, his behaviour is controlled by shame.^[8]

Reward and punishment

Informal controls reward or punish acceptable or unacceptable behaviour (i.e., **deviance**) and are varied from individual to individual, group to group, and society to society. For example, at

a Women's Institute meeting, a disapproving look might convey the message that it is inappropriate to flirt with the minister. In a criminal gang, on the other hand, a stronger sanction applies in the case of someone threatening to inform to the police of illegal activity.^[9]

Theoretical bias within the modern media

Theorists such as Noam Chomsky have argued that systemic bias exists in the modern media.^[10] The marketing, advertising, and public relations industries have thus been said to utilize mass communications to aid the interests of certain political and business elites. Powerful ideological, economic and religious lobbyists have often used school systems and centralised electronic communications to influence public opinion.

Formal

Techniques

Law is a technique used for the purposes of social control.^[17]

A mechanism of social control occurs through the use of selective incentives.^[18] Selective incentives are private goods,^[19] which are gifts or services,^[20] made available to people depending on whether they do or don't contribute to the good of a group, collective, or the common good. If people do contribute, they are rewarded, if they don't they are punished. Mancur Olson gave rise to the concept in its first instance (c.f. *The Logic of Collective Action*).^[19]

Genocide



Skulls of victims of the Rwandan Genocide

Genocide is the deliberate and systematic destruction, in whole or in part, of an ethnic, racial, religious or national group. The term was coined in 1944 by Raphael Lemkin. It is defined in Article 2 of the Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG) of 1948 as "any of the following acts committed with intent to destroy, in whole or in part, a

national, ethnical, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the groups conditions of life, calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] forcibly transferring children of the group to another group.”^[1]

The preamble to the CPPCG states that “genocide is a crime under international law, contrary to the spirit and aims of the United Nations and condemned by the civilized world” and that “at all periods of history genocide has inflicted great losses on humanity.”^[1]

Determining what historical events constitute a genocide and which are merely criminal or inhuman behavior is not a clear-cut matter. In nearly every case where accusations of genocide have circulated, partisans of various sides have fiercely disputed the details and interpretation of the event, often to the point of depicting wildly different versions of the facts.

International law



Members of the Sonderkommando burn corpses of Jews in the fire pits at Auschwitz II-Birkenau, an extermination camp

After the Holocaust, which had been perpetrated by the Nazi Germany and its allies prior to and during World War II, Lemkin successfully campaigned for the universal acceptance of international laws defining and forbidding genocides. In 1946, the first session of the United Nations General Assembly adopted a resolution that “affirmed” that genocide was a crime under international law, but did not provide a legal definition of the crime. In 1948, the UN General Assembly adopted the Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG) which defined the crime of genocide for the first time.^[2]

The CPPCG was adopted by the UN General Assembly on 9 December 1948 and came into effect on 12 January 1951 (Resolution 260 (III)). It contains an internationally recognized definition of genocide which has been incorporated into the national criminal legislation of many countries,

and was also adopted by the Rome Statute of the International Criminal Court, which established the International Criminal Court (ICC). Article II of the Convention defines genocide as:

...any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Theories of Warfare

What is war?

- A political relationship between groups to pursue aims.
- it is an organized group of people in pursuit of a collective aim.
- It is a complex phenomenon having multiple causes.
- it entails the use of lethal forces according to the rules of battle.
- there is cultural variation in terms of frequency and seriousness.

What is the cultural materialist theory (Marvin Harris)

War is the competition for scarce resources and differences can be explained in terms of infrastructure (Mode of production & Mode of Reproduction).

Warfare in small scale societies:

- i) Foragers: war is rare but there is some individual conflict.
- ii) Pastoralists: sporadic warfare to maintain grazing rights, defend family/tribe.
- iii) Horticulture: The Yanomami are fighting because of a shortage of protein in their diet and the need for better hunting territory. They also lack a sophisticated political system to deal with conflict.

Warfare in large scale societies:

- iv) Agriculture: Devastating battles marked by long periods of peace. Need for land. They have a sophisticated political system (Full time professional armies, police, judicial system, etc.)
- v) Post Industrial society: Warfare and alliances on a global scale.

Theories of warfare in Yanomami culture (a horticultural society)

- i. Cultural materialism (Marvin Harris): Mode of Production/ Mode of Reproduction
=Protein shortage - fight for hunting territory.
- ii. Sociobiology (Napoleon Chagnon): Male supremacist complex, female infanticide, shortage of wives, polygyny allows more aggressive men to have the wives and warfare contributes to reproductive success.
- iii. Ecological anthropology (Ferguson):
War results from resource scarcity related to social structural and ideological factors.
Safeguarding living with access to vital land. Yanomami warfare is due to the historical impact of Western expansion (Introducing disease- fears of sorcery; axes & guns - increase conflict)
- iv. Social Structure (Gluckman):
Patterns in social relations and personal ties between people limit the intensity of warfare.
- v. Phenomenological (Rosaldo)
Translating indigenous understandings of warfare.
- vi. Post Structuralists (Patrick Tierney)
Looks for underlying power structures particularly in terms of the researcher's relationship with his or her research subject. In the case of the Yanomami, the researchers themselves cause intergroup conflict.

HOW DO THE DIFFERENT FORMS OF SOCIETIES DEAL WITH CONFLICT?

Structure (Political Economy)

Topics: POLITICAL ECONOMY, Review leadership in different modes of production, distribution of power, hegemony, and agency explanations of warfare and violence.

CLASSIFICATION OF POLITICAL ORGANIZATION (Definitions below):

Political systems relate to power relationships, inequality, resistance, and the way societies deal with decision-making, group identification/cohesion, leadership, discipline and control.

A. SMALL SCALE SOCIETIES

In small-scale societies social order and conflict are often resolved through informal mechanisms. Disputes are handled through public opinion based on the support of one's kin group. The offender may be punished through shaming, ridicule, or ostracizing. There are a number of ways disputes can be handled cross culturally such as insulting song duels, witchcraft or "supernatural assault."

I. Political Organization within **FORAGER** societies (No centralized political system)

BAND: The characteristic form of social organization found among foragers; a small group of people usually with 50 or fewer members. Labor is divided according to age and sex, and social relations are highly egalitarian. The band is an egalitarian political system that is considered the oldest form of political organization within human evolution.

KINSHIP POLITIES: A form of political organization based on family relationships and connections. Kinship is based on marriage (affinity) and birth (consanguinity). Within Forager societies bilineal descent is an adaptive strategy to rely on as many kin as possible. Kin groups may resolve conflicts, influence decisions, and rules. Every person in the kin group can have a say and contribute to decisions of the group.

HEADMEN: A recognized informal leader within a group who has no real power. Usually it is a person within the band who people respect -- they value the headman's opinion. He is not a full time leader, however when an occasion arises when someone needs to be disciplined, or an important decision must be made, the headman can persuade the group but not force, command, nor physically punish. A headman is known for his hard work and generosity.

II. Political Organization within **PASTORALIST** societies (No centralized political system).

TRIBES: A form of social organization or political group generally larger than a band. A tribe can consist of several bands or lineage groups, who may share a similar language, lifestyle and live within a common area or territory. There may be a chief who speaks for the group or organizes group activities.

ACEPHALUS SYSTEM: "Acephalus" literally means "without a head." Acephalus societies may appear to not have formally recognized leaders (no one is the head of the group), yet this flexible and adaptable system allows for an instant leader to be found when needed based on kin group organization. Political control may be based on collective bands, other local groups, or unilineal kin groups. This is linked to a segmentary system.

SEGMENTARY SYSTEM: A mode of hierarchical social organization in which groups beyond the most basic emerge only in opposition to other groups on the same hierarchical level. Small units (such as autonomous tribes) may come together to form larger groups (based on a link to a common ancestor) when faced with external threats. (They may also unite on special feasting or celebratory occasions). After the threat is gone, they will break apart again into their smaller groups.

CLANS: A unilineal descent group formed by members who believe they have a common (sometimes mythical) ancestor, even if they are unable to trace the exact genealogical links.

III. Political Organization within **HORTICULTURAL** Societies (No centralized political system):

TRIBES: (see above)

HEADMEN: (See above)

CLANS: (See above)

BIGMEN/BIGWOMEN: A powerless leader that uses persuasion and self example to get others to participate. He or she gains their position by the ability to stimulate production by gaining support from fellow villagers and family to work in their behalf. She can gain support by her generosity and personality. He sets a good example by typically working harder than anyone else and he makes the most sacrifices (he can be the poorest person due to his generosity). (Linked to redistributive feasts such as the Moka).

CHIEFDOM: A form of social organization in which the leader (a chief) and the chief's close relatives are set apart from the rest of the society and allowed privileged access to wealth, power, and prestige. The chief has control over surplus resources that he redistributes to the group. The Chief usually inherits his leadership position and his high status is clearly marked by his luxurious lifestyle. Though the Chief gives things away, he saves the best food and clothing for himself.

B. LARGE SCALE SOCIETIES:

Systems of control in large-scale societies tend to require more formal mechanisms of control (such as formal laws and police) due to social stratification and the size of the population (not everyone knows each other). You tend to find formalized use of trials and courts with written laws to handle disputes. Because groups are large, state societies need a lot of disciplinary laws.

I. Political Organization within **AGRICULTURAL** Societies (Centralized political system).

A STATE SYSTEM: With increased storable surplus, a state system has full time professionals who do not have to produce their own food. A state is a stratified society that possesses a territory that is defended from outside enemies with a professional army and from internal disorder with professional police. A state, which has a separate set of governmental institutions designed to enforce laws and collect taxes and tribute, is run by an elite that possesses a monopoly on the use of force. A state is a centralized political unit that includes many communities and has the power to enforce rules and discipline. We will discuss in class “the origin of the state” by looking at Wittfogel’s Hydraulic theory, Carniero’s discussion of Circumscription, and M. Harris’ cultural materialist explanation in terms of Infrastructure.

II. Political Organization within **INDUSTRIAL** Societies (Centralized Political system)

A STATE SYSTEM: (See above)

GLOBAL POLITICAL ORGANIZATION: Political organization that goes beyond the nation state to include connections with other centralized state systems around the world. It is related to maintaining the world order. The United Nations with its world court in the Hague is one example. Another example is Interpol that is an international criminal police organization used to apprehend international criminals.

WESTERN CAPITALIST EXPANSION/GLOBALIZATION & POLITICAL SYSTEMS: this refers to the reshaping of local conditions by powerful global forces on an ever intensifying scale due in part to new rapid forms of communication (internet, transportation, etc.). Capitalism is an economic system based on supply and demand of the market economy but also includes an entire way of

life that grew in response to and in service of the market. The values of market capitalist societies (including stratification and exploitation) have spread on an increasingly global scale creating a sense of fragmentation and exploitation. Globalization includes the interconnections in culture, economy, and social life. Global hegemony includes the power inequities between powerful "core" societies and the less powerful and often exploited "peripheral societies." Western mass expansion and globalization describe how nation states and their cultural political values affect political systems on a worldwide scale

CULTURAL EXAMPLE: PASTORAL SOCIETY

4.1 Cultural Example: A look at Pastoral Society: Masai

We will watch the film "Masai Woman" in class to review Structure in Pastoral societies, however it is also interesting to see a TED talk about a young Masai woman today.

WATCH THE FOLLOWING:

Watch "Kakeny Ntaiya: A girl who demanded School" (15:16), Oct. 2012.
http://www.ted.com/talks/kakenya_ntaiya_a_girl_who_demanded_school

REVIEW THE GENERAL OUTLINE OF PASTORAL SOCIETY BEFORE ADDRESSING FILM QUESTIONS

Source: Pope Fischer, Lisa

General Characteristics of Pastoral Societies

(Example: Masai of Kenya; or Nuer of Sudan; or the traditional Navajo of the US) SMALL SCALE SOCIETY
Pastoralists rely on domestic animals that they herd in the natural environment. Like foragers they are a small population that must migrate to sustain themselves however they have the capability to collectively organize into larger groups when necessary. There is no ownership of property other than their animals but this is an extensive strategy that requires the use of a lot of land. They produce their own consumption items using simple technology but they may also trade with other peoples and use forms of reciprocity. Having flexible strategies are adaptive for their survival.

I. INFRASTRUCTURE

1. Mode of Production

- A. Flexibility in Pastoralists social life – they rely on herding domestic animals.
- B. ecology -
 - i. Range of environmental regions
 - ii. Need for fresh pasture for animals
 - iii. some move short distances other long distances
(it depends on the type of herd animal and the environment).
- C. Subsistence - raise domestic animals but their diet does not depend on meat.
- D. Settlement - most pastoralists are nomadic
- E. property relations:
 - i. animals
 - ii. "use rights" – no private territory
- F. Mode of Consumption: small
- G. Mode of exchange: reciprocity & trade.

2. Mode of Reproduction -- THIS IS A SMALL SCALE SOCIETY

- A. Population Density - very low, similar to that of hunters and gatherers.
- B. Diet, labor, cultural practices & beliefs will affect birth & death rates.
- C. Due to migration and need to be flexible the population size when in autonomous units is small yet they have the ability to collectively organize into larger groups on special occasions.

II. STRUCTURE

1. Domestic Economy

- A. Tends to be unilineal (matrilineal or patrilineal), post marital residence tends to be either matrilineal, avunculocal, or patrilocal. Household is based on extended family networks.
- B. Division of labor
 - i. Gender Division –
 - ii. Gender hierarchy/ status of women relates to lineage system.
 - a) Tendency to be patrilineal, patrilocal, patriarchy giving women low status. Women may not be allowed ownership of animals, and in some cases women themselves may be perceived as property.
 - b) Matrilineal societies may give more status to women, however even these types of societies tend to be avuncular giving status to the mother's brother. Women in matrilineal, matrilineal societies will have more status.
- C. Segmentary Lineage System (relates to Acephalus leadership) – family alliance.
- D. Budget fund: moderate –resources allocated within immediate family and extended outward as needed. Sharing and trading is important.

2. Political Economy

- A. Characteristics: Ritual Ties form group solidarity and often reinforce beliefs in common ancestor. Group solidarity is important for collective organization especially in times of conflict.
- B. Political Organization: tribes and clans
 - i. "structural relativity"
 - ii. defense
- C. Leadership
 - i. Segmentary Political System (Acephalus)
 - a. Lack of formal leadership
 - b. unity through closeness of kinship
 - ii. War and Expansion

III. SUPERSTRUCTURE

- A. Architecture -- teepee and Yert/Yurt – can set up quickly and temporarily.
- B. Verbal oral tales, poetry, songs
- C. Production of trade items
- D. Belief systems emphasize link to kinship, common ancestor
- E. Rites of passage, rituals –“communitas”

- F. Individualistic cults, shamanistic cults, communal cults.
- G. Sharing, building alliances, honor, and “blood relations” are important value systems.

** Basic Similarities:

Flexibility, ability to be autonomous (small tribes) yet can quickly organize as a group (larger clan groups). Kinship alliance is important and flexible. Small-scale society. Status and prestige based on ownership of animals, # of wives, and # of adult children. Reciprocity still important.

FILM QUESTIONS

Source: Pope Fischer, Lisa

FILM: Disappearing Worlds: Masai Woman (the Masai of Kenya) (50 Minutes) *There is an Italian dubbed version available on Youtube. Turn on subtitles (CC), go to tools “subtitles” and turn on “auto translate” and select “English”

La Donne Masai

<https://www.youtube.com/watch?v=lqUOaaCBjFM>

or

<https://www.youtube.com/watch?v=E5Pw1z--to8>),

The film is also available in DVD format on Netflix.

East Africa

BACKGROUND:

We will be seeing examples of a traditional pastoral society. Think of ways this society differs from forager society. Remember you will be given exam questions that test your understanding of these different societies. Think about the following questions while watching the film:

INFRASTRUCTURE:

Mode of Production

- 1) How would you describe the environment that these Masai people live in?
- 2) How do the Masai people survive? How do they obtain food and shelter?
- 3) What type of tools (technology) did the Masai people use?
- 4) (Consumption pattern) What type of items/goods do the Masai have (pastoralists) compared to the Dobe Ju'Hoansi (Foragers)?
- 5) How do they obtain these items?

Mode of Reproduction

- 1) What is the population size (population density) compared to foragers?
- 2) How healthy were the Masai? What form of healing practices do you think they rely on and how is this reflective of the infrastructure?
- 3) What are some things that might affect the size of the population in pastoral societies?

STRUCTURE

Domestic Economy

- 1) What happened to the new bride after she got married? Where did she go to live? What form of post marital residence pattern is this?
- 2) Kinship patterns in pastoral societies tend to be unilineal -- does this look like a matrilineal society or a patrilineal society?
- 3) What form of marriage pattern do we see in this society (monogamy/polygamy)?
- 4) Why do they insult the new wife? Were the old wives jealous of the new wife?
- 5) How does the division of labor of the Masai compare to that of the !Kung (foragers)? What are the gender division and the status of women? What might affect the difference in status between the !Kung (foragers) and the Masai (pastoralists)
- 6) Describe examples that illustrate the importance of kinship in this society?

Political Economy

- 1) Does this look like the egalitarian society that we saw with the San (Foragers)? Do we see examples of stratification or status?
- 2) Does a woman have any power in this society? How does this form of stratification relate to the domestic economy and ultimately the infrastructure?
- 3) Describe the "leader" of the group?
- 4) Do you see any examples of conflict? Do you see any examples of how groups bond together (cohesion)? What types of groups do you see? Are there any signs of political activity?

SUPERSTRUCTURE

- 1) What were some examples of artistic expressions?
- 2) Describe examples of how Masai cultural expressions can reinforce or reflect the society's values and beliefs.
- 3) What kind of belief system did the Masai have? Do they have a religion?
- 4) How do the ritual celebrations compare to those of the foragers (the !Kung San)?
- 5) In what ways is the architecture reflective of the infrastructure?

- 6) How does the origin myth (see below) connect to the Structure and Infrastructure?

MYTH FROM THE MASAI:

Elephants used to carry things for women long ago. Buffaloes were our cows. Gazelles were our goats. Warthogs were our sheep. Zebras were our donkeys. Those were our animals. One day the women got up to slaughter an animal and every woman said: "My son won't go herding today. He'll stay to eat kidney." So, the animals went off to the forest. They all became wild. Gazelles, buffaloes, and zebras – all went off on account of a kidney. Just a kidney! Because no child went herding, that is why we (women) no longer own animals. Men own all these cows. We (women) became men's servants because our cows (the wild animals) went off on their own. We neglected the herd and so we became the servants of men. So, we (women) own nothing. All we have now is our gourds to milk into. That's the way it is.

SECOND TEST

Concepts and terms for second test

STRUCTURE:

***Structure** (part of the universal pattern/ cultural materialism). This is the major focus of this section. It consists of two parts:

A) Domestic Economy: How families are defined/organized, marriage, division of labor, etc.

B) Political Economy: How groups deal with cohesion & conflict, form of leadership

DOMESTIC ECONOMY:

Families, Kinship, and Marriage

Terms Associated with Marriage (Affines)

Bridewealth: "A customary gift before, at, or after marriage from the husband and his kin to the wife and her kin" (Kottak 2010: 451, 303).

Dowry: "A marital exchange in which the wife's group provides substantial gifts to the husband's family" (Kottak 2010: 453, 303).

Forms of Marriage:

Endogamy: "Marriage between people of the same social group" (Kottak 2010: 453, 299).

Exogamy: "Mating or marriage outside one's kin group; a cultural universal" (Kottak 2010: 453, 297).

Polygamy: "Marriage with three or more spouses, at the same time; see also *plural marriage*" (Kottak 2010: 459, 304).

Polyandry: "Variety of plural marriage in which a woman has more than one husband" (Kottak 2010: 459, 304).

Polygyny: "Variety of plural marriage in which a man has more than one wife" (Kottak 2010: 459, 304).

Family related by lineage (Consanguines – "Blood ties")

Unilineal Descent: (One line of descent either from mother's or father's side)

Matrilineal Descent: “Unilineal descent rule in which people join the mother’s group automatically at birth and stay members throughout life” (Kottak 2010: 456, 294).

Patrilineal Descent: “Unilineal descent rule in which people join the father’s group automatically at birth and stay members throughout life” (Kottak 2010: 458, 294).

Location newlyweds go to live after married:

Matrilocality: “Customary residence with the wife’s relatives after marriage, so that children group up in their mother’s community” (Kottak 2010: 456, 296).

Patrilocality: “Customary residence with the husband’s relatives after marriage, so that children grow up in their father’s community” (Kottak 2010: 458, 296).

kinship diagram (you should be able to identify basic kinship symbols and codes)

Segmentary lineage system

Division of Labor

Gender

Domestic-public dichotomy: “Contrast between women’s role in the home and men’s role in public life, with a corresponding social devaluation of women’s work and worth” (Kottak 2010: 453, 319).

Gender Roles: “The tasks and activities that a culture assigns to each sex” (Kottak 2010: 454, 315).

Gender Stereotypes: “Oversimplified but strongly held ideas about the characteristics of male and females” (Kottak 2010: 454, 315).

Gender Stratification: “Unequal distribution of rewards (socially valued resources, power, prestige, and personal freedom) between men and women, reflecting their different positions in a social hierarchy” (Kottak 2010: 454, 315).

Patriarchy: “Political system ruled by men in which women have inferior social and political status, including basic human rights” (Kottak 2010: 458, 325)

Patrilineal-Patrilocal complex: “An interrelated constellation of patrilineality, patrilocality, warfare, and male supremacy” (Kottak 2010: 458, 323).

POLITICAL ECONOMY-

Political Systems

Achieved status: “Social status that comes through talents, actions, efforts, activities, and accomplishments, rather than ascription” (Kottak 2010: 449, 268).

Ascribed status: “Social status (e.g., race or gender) that people have little or no choice about occupying” (Kottak 2010: 450, 268).

Caste systems: “Closed, hereditary system of stratification, often dictated by religion; hierarchical social status is ascribed at birth, so that people are locked into their parents’ social position” (Kottak 2010: 451, 278).

Status: “Any position that determines where someone fits in society; may be ascribed or achieved” (Kottak 2010: 461, 268).

Stratification: “Characteristic of a system with socioeconomic strata” (Kottak 2010: 461, 193, 277).

Types of political Formations/leaders organized in terms of types of societies

Foragers

- **Band** “Basic unit of social organization among foragers. A band includes fewer than one hundred people; it often splits up seasonally” (Kottak 2010: 450, 238, 262).
- **Headman:** Powerless form of leadership. Person has ability to resolve conflict without force, but rather persuasion, and example.
- **Kinship Politics:** Conflict and resolution within family dynamics

Pastoralists –

- **Chiefdom** “Form of sociopolitical organization intermediate between the tribe and the state; kin-based with differential access to resources and a permanent political structure. A rank society in which relations among villages as well as among individuals are unequal, with smaller villages under the authority of leaders in larger villages; has a two-level settlement hierarchy” (Kottak 2010: 451, 193, 262).
- **Tribe:** “Form of sociopolitical organization usually based on horticulture or pastoralism. Socioeconomic stratification and centralized rule are absent in tribes, and there is no means of enforcing political decisions ” (Kottak 2010: 462, 262).
-
- **Segmentary lineage/Confederate** – **political organization based on unilineage.**
Acephalus system: the leader varies depending on who is present, but typically

the male most closely related to the common ancestor would be the leader. Middle Eastern proverb: "I against my brother, my brother and I against my cousins, my brother and cousins against the world."

-

Horticultural societies

- **Chiefdom (See above)**
- **Tribe (see above)**
- **Big man:** "Figure often found among tribal horticulturalists and pastoralists. The big man occupies no office but creates his reputation through entrepreneurship and generosity to others. Neither his wealth nor his position passes to his heirs" (Kottak 2010: 450, 267).

Agricultural Societies

- **State (nation-state):** "Complex socio-political system that administers territory and populace with substantial contrasts in occupation, wealth, prestige, and power. An independent, centrally organized political unit; a government. A form of social and political organization with a formal, central government and a division of society into classes" (Kottak 2010: 461, 186, 262).

Post Industrial Societies

-**State (nation-state) (See above)**

-**Globalization:** "The accelerating interdependence of nations in a world system linked economically and through mass media and modern transportation systems" (Kottak 2010: 454, 40).

Short Essay:

- 1) Define Cultural Materialism.
- 2) Describe each part of the Universal pattern
- 3) Describe the "Structure" of Pastoral Societies using illustrative examples from the film: Masai Woman.

Summary Outline of chapter

OUTLINE FOR UNIT FOUR: Structure: Political Economy

4.1 Political Economy

How to Deal with conflict from small to large scale society

Forms of Leadership

Warfare

Read: Evans, Tracy Chapter 11: Politics & Culture.

Political Systems

Power

Bands

Tribes

Chiefdoms

Segmentary Lineage Systems

States

Social Stratification

Indian Caste System

Social Control

Genocide

Theories of Warfare

How Do Different Types of Societies Deal with Conflict?

Small Scale:

Informal control, no centralized political system

Forager (Band, Kinship polities, Headman)

Pastoral (Tribe, Acephalus system, Segmentary system, Clan.

Horticultural Society (Tribe, Headman, clan, Bigmen, chiefdom)

Large Scale:

More formal means of control, centralized state

Agricultural Society (A State system)

Post Industrial Society (State System, Global Political Organization,

Western Capitalist Expansion)

4.2 Cultural Example: A look at Pastoral Society: Masai.

We will watch a film "Masai Woman" in class.

Look also at "Kakeny Ntaiya: A girl who demanded School" (15:16), Oct. 2012.

General Outline of Pastoral Societies in terms of the Universal pattern of Cultural Materialism

Film questions organized in terms of the Universal pattern

Second Test

Terms associated with Structure: Domestic and Political Economy

Short Essay:

1. Define Cultural Materialism.
2. Describe each part of the Universal pattern

Describe the "Structure" of Pastoral Societies using illustrative examples from the film: Masai Woman.

References by section:

Political Economy -- References

Source: Evans, Tracy Chapter 11: Politics & Culture. Read the following:

<https://courses.candelalearning.com/anthropologyx15x1/part/unit-10-politics-culture/>

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