

Cultural Minorities

The Prospects for Plural Societies. STUART PLATTNER and DAVID MAYBURY-LEWIS, Eds. American Ethnological Society, Washington, D.C., 1984. viii, 231 pp. Paper, \$16. From a meeting, Lexington, Ky., April 1983.

Anthropology as an academic discipline has always addressed problems of the practical world. This is particularly the case when the survival of minorities is involved. It is not surprising, therefore, that when the president of the American Ethnological Society, David Maybury-Lewis, wished to have the prospects for plural societies discussed at the 1982 annual meeting of this prestigious society the leading scholars in the field rose to the challenge. Maybury-Lewis's own involvement with Cultural Survival, an organization working on behalf of so-called tribal groups and underprivileged ethnic groups throughout the world, provided the symposium with something of a built-in bias toward viewing the nation-state as "the villain of the conference" (p. 5). Yet the responses of the 13 anthropologists and sociologists whose papers are presented here were by no means uniform. Even the liberal idea of the freedom of a people to embrace and perpetuate the traditions of its choice was called into question.

The organizer invited specialists on different geographical regions; from different continents; and of different theoretical persuasions. Their charge was to discuss "the situation of tribal peoples in nation-states; the criteria for evaluating the success of ethnic groups in minority positions; and the possibilities, constraints and impediments to various forms of pluralism entailed in the structure of modern societies" (p. 77). Underlying this was concern with the physical extinction of Amerindian groups in countries such as Brazil and Ecuador and the recent publication of Leo Kuper's study of the United Nations' incapacity to deal with genocide.

From the different geographical regions represented come studies of Brazil, Ecuador, Oman, China, Malaysia, and Pakistan as culturally plural nation-states, as well as studies of ethnic movements that cut across national boundaries in the Andean region of South America, in Indonesia, and in South Asia. The papers themselves suggest

that history and the spread of ideas, particularly religious ideas of tolerance and exclusion, are more important than geography for understanding the conditions of minorities in plural societies.

The selection of contributors from different continents brought forth an even more challenging response. This takes the form of questioning the hegemony of Western social science and the usefulness of a "modern, secular, liberal outlook" (p. 141) in the practical affairs of Third World nations. Such questions are raised by two elder statesmen, the octogenarian Lin Yuch-Hwa from the People's Republic of China and T. N. Madan of India, and disquiet with existing anthropological models of cultural pluralism is expressed in milder form by Akbar S. Ahmed of Pakistan and the Norwegian scholar Fredrik Barth.

The theoretical persuasions represented in the volume are neither very extreme nor very different. Leo Despres reiterates his perception that competition for scarce resources accounts for a great deal of the when and where of ethnic confrontations. M. G. Smith continues to argue for the umbrella concept of pluralism rather than its component parts: race, class, ethnicity, internal colonialism, and social stratification. His well-documented paper demonstrates how the adoption of these particular concepts at different times reflects the social contexts of their users. It might perhaps be noted that at the conference itself younger scholars volunteered papers more critical of current anthropology than those represented here. The dominant theoretical stance of this volume emerged in the early years of the development decade (the 1960's). At that time the center-periphery model of the state associated with the name of Edward Shils and the primordial model of ethnicity associated with his Chicago colleague Clifford Geertz were innovative in the study of newly independent nations. Drawing upon these, but moving beyond them, the anthropology represented here addresses primordial sentiments and civil politics in the global context of the 1980's. The practical problems of legitimacy, ethnoregionalism, and citizenship in nation-building are here placed within the uneasy realities of global politics and threatened sovereignties.

Ironically, given the immediate concerns of the symposium with the condition of minorities within the nation-state, the most challenging paper argues for an anthropological theory of transnational dimensions. This is Fredrik Barth's "joker in the pack." It is generally accepted that there are two contending approaches to the anthropology of the plural society, and these are outlined by Despres in this volume. One approach focuses on the objective "culture-population-group" within a structural framework. The other takes a "more subjective, instrumentally oriented approach" (p. 8). For many, Barth pioneered the second path. In his previous work on boundary maintenance and ethnicity as an organizational vessel, he explored identity and manipulation. Now he launches his vessel upon the "currents" or "streams" of traditions. Sohar, a dominantly Islamic but cosmopolitan Omani town at the edge of the Indian Ocean, provides him with a microcosm. Rich in the complexities of race, ethnicity, religion, and gender, Sohar is viewed by Barth as a plural isolate that has emerged within the "moving context" of historical change. The analysis is openly derivative from the Boasians, and it is no less than the emergence, reproduction, and change of cultural traditions within what they would call a contradiction-ridden manifold that Barth seeks to place again on the agenda of anthropology.

It would be wrong, however, to conclude that this collection of papers is of significance only, or even primarily, for anthropologists. Anthropology's particular expertise in the analysis of the traditions and symbolic expression of various forms of religious and cultural pluralism has an immediacy in both national and international affairs. Two examples may be given. The scholars attempting here to suggest "alternatives to extinction" for the Indians of the Amazon and the Andes delineate how state power in South America maintains stability and the status quo (that is, the privileged position of the current power-holders) through increasingly authoritarian military regimes. Indians, who form a minority in all Central and South American countries, unite as Indians across state borders in order better to stake their claim in the developing world economy. The Indian movement brings together as a political force not only Indians but many others whom the state insists on categorizing only as peasants or citizens. The symbols of Indian ethnicity provide both the organizational vessel and the banner of political opposition.

Similarly, religious movements (dis-

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Robert S. Santley



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Dissociated Identities Rita Smith Kipp, 1993 Placing theories of ethnicity and religious pluralism in relation to theories of the state Rita Smith Kipp in *Dissociated Identities* situates a particular Indonesian people the Karo in the modern world What the state's policies on culture and religion mean to Karo women and men who now live in cities throughout Indonesia as well as in their Sumatran homeland becomes clear only by looking at the way Karo families and communities contend with religious pluralism with the pull of tradition working against the wish to be modern and with the new wealth differences in their midst Newly discrete facets of Karo selfhood ethnic religious and economic replicate in microcosm the political tensions of the nation state revealing both why the New Order has enjoyed great stability over almost three decades and the sources of disruption that may lie ahead

Proceedings of the American Ethnological Society American Ethnological Society, 1983 **A Man Divided** Douglas Hall, 1997 Michael Garfield Smith was an internationally distinguished anthropologist He was also a poet of merit but few people knew that or really understood the conflicts personal and professional that made him in the opinion of many who knew him appear arrogant and unapproachable This account tries to show the whole man and it is to date the only biography of M G Smith *A Man Divided* is a brief account of M G Smith the man the talented hardworking Jamaican and how he made his way rather than of the academic performance of Professor M G Smith the internationally distinguished anthropologist Preface **From Water to World-making** Gísli Pálsson, 1990

Theories of Race and Ethnic Relations John Rex, David Mason, 1986 This book brings together internationally known scholars from a range of disciplines and theoretical traditions In setting out the various theories it demonstrates the range and diversity of approaches to race and ethnic relations current in the field As well as identifying important and persistent points of controversy however the collection also reveals much complementarity and indicates the potential for a multifaceted approach to theorization The theories represented include contributions from the perspective of sociology social anthropology sociobiology and social psychology

The Prehistory of the Tuxtlas Robert S. Santley, 2007 This volume presents Santley's final synthesis of the evolution of Mesoamerican civilization in the Tuxtla Mountains of southern Veracruz Mexico **Ethnicity and the State** Judith D. Toland, 2017-07-28 Modern states have evolved as complex political structures in which unitary forms of government maintain an uncertain equilibrium with ethnically plural societies Historically ruling elites have tried with little success to eradicate ethnicity through genocide bury it under accusations of tribalism discredit it with the mind frame of modernization or confine it to local rather than national political arenas This broad ranging volume examines the dynamics of ethnic manipulation and accommodation by dominant and subordinate groups in the state building process *Ethnicity and the State* reflects the widely varying political contexts and cultures in which reasons of state contend with unyielding ethnic allegiances European South American Asian and Middle Eastern examples reveal a consistent set of themes and attitudes The authors find that while the state must realize its authority and stability through a strictly defined

charter of rights and values ethnic identity exercises its power more freely and flexibly The sense of peoplehood may be artificially constructed in response to immediate need or it may be ancient and organic growing over time It has the potential to cut across race class and gender Its central tenets and myths may be reinterpreted recreated enlarged upon or modified as the political situation warrants Flexibility of belief and the need to identify with a larger group account both for the durability of ethnic loyalty and its vulnerability to manipulation This volume is particularly timely at a moment when national governments in many parts of the world must face the adoption of more equitable forms of rule to hold their ethnically diverse societies together Taken together the analyses presented here warn against institutionalizing ethnic strife and offer a vision of how the state may foster expectations and policies that serve the interests of all ethnic groups within their borders Political scientists historians and anthropologists will find this book valuable for its interpretations of forces that continue to reshape the social and political fabric of the world

Ethnography and Law Eve Darian-Smith, 2017-11-30 Ethnographies of law are historically associated with anthropology and the study of far away places and people In contrast this volume underscores the importance of ethnographic research in analyzing law in all societies particularly complex developed nations By exploring recent ethnographic research by socio legal scholars across a range of disciplines the volume highlights how an ethnographic approach helps in appreciating the realities of legal pluralism the subtle contradictions in any legal system and how legal meaning is constantly reproduced on the ground through the cultural frames and practices of peoples everyday lives

Talking about People William A. Haviland, Robert J. Gordon, 1996 A reader for cultural anthropology courses consisting of articles that are global both in authorship and perspective The articles focus on contemporary global concerns and place an emphasis on gender issues throughout

Evidence-based Practice in Social Work Haluk Soydan, Lawrence Palinkas, 2014-09-19 The role of evidence based practice is one of most central and controversial issues in social work today This concise text introduces key concepts and processes of evidence based practice whilst engaging with contemporary debates about its relevance and practicality Evidence based Practice in Social Work provides both an argument for the importance of evidence based practice in social work and fresh perspectives on its controversies and organizational prerequisites It gives an accessible overview of Why evidence based practice is relevant to social work The challenges that the realities of social work practice present to models of evidence based practice Concepts of evidence based practice as a process and professional culture The role and nature of evidence How evidence based practice can be implemented and the importance of the organisational context The globalization of evidence based practice including issues of cultural diversity and adaptability of evidence based interventions Controversies and criticism of evidence based practice Written by internationally well respected experts this text is an important read for all those with an interest in the area from social work students to academics and researchers

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