Chapter 1 : Indigenous peoples - Wikipedia

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Definitions[edit] The adjective indigenous was historically used to describe animals and plant origins. During the late twentieth century, the term Indigenous people began to be used to describe a legal category in indigenous law created in international and national legislations; it refers to culturally distinct groups affected by colonization. The use of the term peoples in association with the indigenous is derived from the 19th century anthropological and ethnographic disciplines that Merriam-Webster Dictionary defines as "a body of persons that are united by a common culture , tradition , or sense of kinship , which typically have common language , institutions , and beliefs , and often constitute a politically organized group ". They are culturally distinct groups that find themselves engulfed by other settler societies born of forces of empire and conquest". Indigenous people also include people indigenous based on their descent from populations that inhabited the country when non-indigenous religions and cultures arrivedâ€"or at the establishment of present state boundariesâ€"who retain some or all of their own social, economic, cultural and political institutionsâ, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains. The status of the indigenous groups in the subjugated relationship can be characterized in most instances as an effectively marginalized, isolated or minimally participative one, in comparison to majority groups or the nation-state as a whole. Their ability to influence and participate in the external policies that may exercise jurisdiction over their traditional lands and practices is very frequently limited. This situation can persist even in the case where the indigenous population outnumbers that of the other inhabitants of the region or state; the defining notion here is one of separation from decision and regulatory processes that have some, at least titular, influence over aspects of their community and land rights. In a ground-breaking decision involving the Ainu people of Japan, the Japanese courts recognised their claim in law, stating that "If one minority group lived in an area prior to being ruled over by a majority group and preserved its distinct ethnic culture even after being ruled over by the majority group, while another came to live in an area ruled over by a majority after consenting to the majority rule, it must be recognised that it is only natural that the distinct ethnic culture of the former group requires greater consideration. These constraints can be observed even when the indigenous society is regulated largely by its own tradition and custom. They may be purposefully imposed, or arise as unintended consequence of trans-cultural interaction. They may have a measurable effect, even where countered by other external influences and actions deemed beneficial or that promote indigenous rights and interests. This definition has some limitations, because the definition applies mainly to pre-colonial populations, and would likely exclude other isolated or marginal societies. They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems. The primary impetus in considering indigenous identity comes from the post-colonial movements and considering the historical impacts on populations by the European imperialism. The first paragraph of the Introduction of a report published in by the Secretariat of the Permanent Forum on Indigenous Issues published a report, [12] states For centuries, since the time of their colonization, conquest or occupation, indigenous peoples have documented histories of resistance, interface or cooperation with states, thus demonstrating their conviction and determination to survive with their distinct sovereign identities. Indeed, indigenous peoples were often recognized as sovereign peoples by states, as witnessed by the hundreds of treaties concluded between indigenous peoples and the governments of the United States, Canada, New Zealand and others. Classical antiquity[edit] Greek sources of the Classical period acknowledge the prior existence of indigenous people s , whom they referred to as "

Pelasgians ". These peoples inhabited lands surrounding the Aegean Sea before the subsequent migrations of the Hellenic ancestors claimed by these authors. The disposition and precise identity of this former group is elusive, and sources such as Homer , Hesiod and Herodotus give varying, partially mythological accounts. However, it is clear that cultures existed whose indigenous characteristics were distinguished by the subsequent Hellenic cultures and distinct from non-Greek speaking "foreigners", termed " barbarians " by the historical Greeks. But because already existent populations within other parts of Europe at the time of classical antiquity had more in common culturally speaking with the Greco-Roman world, the intricacies involved in expansion across the European frontier were not so contentious relative to indigenous issues. The idea that peoples who possessed cultural customs and racial appearances strikingly different from those of the colonizing power is no new idea borne out of the Medieval period or the Enlightenment. European expansion and colonialism[edit] The rapid and extensive spread of the various European powers from the early 15th century onwards had a profound impact upon many of the indigenous cultures with whom they came into contact. The exploratory and colonial ventures in the Americas, Africa, Asia and the Pacific often resulted in territorial and cultural conflict, and the intentional or unintentional displacement and devastation of the indigenous populations. The Canary Islands had an indigenous population called the Guanches whose origin is still the subject of discussion among historians and linguists. Indigenous societies range from those who have been significantly exposed to the colonizing or expansionary activities of other societies such as the Maya peoples of Mexico and Central America through to those who as yet remain in comparative isolation from any external influence such as the Sentinelese and Jarawa of the Andaman Islands. The United Nations estimates that there are over million indigenous people living in over 70 countries worldwide. This includes at least distinct peoples [18] in over 72 countries. Contemporary distinct indigenous groups survive in populations ranging from only a few dozen to hundreds of thousands and more. Many indigenous populations have undergone a dramatic decline and even extinction, and remain threatened in many parts of the world. Some have also been assimilated by other populations or have undergone many other changes. In other cases, indigenous populations are undergoing a recovery or expansion in numbers. Certain indigenous societies survive even though they may no longer inhabit their "traditional" lands, owing to migration, relocation, forced resettlement or having been supplanted by other cultural groups. In many other respects, the transformation of culture of indigenous groups is ongoing, and includes permanent loss of language, loss of lands, encroachment on traditional territories, and disruption in traditional lifeways due to contamination and pollution of waters and lands. Indigenous peoples by region[edit].

Chapter 2 : Sociology/Anthropology Programme

Tanka Bahadur Subba is the present and second vice chancellor of Sikkim University in India Earlier, he was Head of Anthropology Department and Dean of School of Human and Environmental Sciences, North Eastern Hill University, Shillong, India.

My research focuses on economy, nature, indigeneity, and settler colonialism. This project tells the human story of Everglades restoration and theorizes the co-production of nature and indigeneity in settler societies like the United States. Additionally, I write about indigeneity and money, the anthropology of the United States, and indigenous sovereignty, and I am collaborating with photographer Adam Nadel on a museum exhibition about the inextricability of people and nature in the Everglades. Additionally, I am funded through participation in a National Science Foundation Long Term Ecological Network on the Florida Coastal Everglades, for which I am undertaking wildly interdisciplinary collaboration as a co-author of a paper on phosphorus and will conduct ethnographic research on the social life of a stormwater treatment area. Current Anthropology 52 S3: PDF Thoughts on the U. Newsletter of the Society for the Anthropology of North America 14 1: Annual Review of Anthropology Cultural Anthropology 25 2: PDF Termination Redux? Seminole Citizenship and Economy from Truman to Gaming. Native Americans and the Legacy of Harry Truman. Truman State University Press. American Anthropologist 2: PDF High Stakes: Florida Seminole Gaming and Sovereignty. In Handbook of North American Indians, vol. Comparative Studies in Society and History 48 3: PDF Casino Roots: University of Colorado Press.

Chapter 3 : Department of Anthropology - University of British Columbia - Vancouver - Canada

CAMBRIDGE STUDIES IN LAW AND SOCIETY Cambridge Studies in Law and Society aims to publish the best scholarly work on legal discourse and practice in its social and institutional contexts, combining the-.

Faculty Sociology and Anthropology Programme The major in Sociology and Anthropology studies the behavior and conduct of people and groups in their social context. That exploration of what it means to be human ranges from the study of culture and social relations, to languages, to music, art and architecture, and to vestiges of human habitation. Providing us with different ways of understanding human behavior, the major will allow students to develop the analytical skills necessary to look more closely at particular behaviors and events. How, for example, might we explain the emergence of new rituals, such as internet-based marriage, or birthday parties? How do we understand the behavior of communities that might seem counter-productive or even abhorrent to us, such as inter-caste strife or the celebration of corrupt politicians? Each of the fields teaches distinctive skills, such as applying theories, employing research methodologies, formulating and testing hypotheses, and developing extensive sets of data. At Ashoka, we hope to explain such phenomena on their own terms, drawing on the best traditions of both sociology and anthropology, equipping students with the ability to observe, question, explain and position such explanations in wider theoretical frameworks, using a toolbox which incorporates surveys, ethnography, historical research and sound and video records. Uniquely at Ashoka, the major orients students across a wide variety of foundation courses which locate it in relation to other disciplines, such as economics, history and psychology. Ravindran Sriramachandran The course introduces students to two of the most important concepts that frame the study of social sciences: What does it mean to be political? What is the difference between thinking politically and doing politics? What do we mean by social and political formations? How and why do these formations emerge? Are they similar and static across time and space? If not, then what explains their variation? What are some of the ways in which these issues have been studied? Importantly, how do we begin to understand these diverse and dense set of ideas Core Courses Introduction to Social Anthropology Social anthropology is the comparative study of human behavior in its social context. Societies and peoples around the world vary enormously in their conduct and ideas, and the study of these variations â€" and the common humanity which underlies them and renders them intelligible â€" lies at the heart of social anthropology. Anthropological theory What is society? In what way is it more than the sum of its parts, individuals or persons? Does society shape individuals in order to achieve stability for the whole? Or is social conduct and thought revealing of underlying structures in our unconscious? Or is such conduct and thought instead led by lived experience, the practice and habit of everyday life? This course will take us through the foundational theory of anthropology: Each topic will be taught in the context of ethnographic examples and of contemporary theorists working with these foundations. How does it create meaning and explanation? Why is it such an important force in our lives? With their detailed studies of ritual and religious practice, anthropologists have shown how religion is a special way of formulating order in the social world and how such formulations are publicly legitimated and reiterated in ritual. Drawing on ethnography from South Asia and elsewhere, we explore the different forms of relatedness as expressed through kinship, caste and community, highlighting their link to ideas of personhood, to gender, and to relations of ownership and inheritance. We explore the way in which kinship and caste both connect and divide: This comparative understanding has positioned them to comment critically on the categories and assumptions inherent in Western economic thought. The course will draw on theory and case studies from anthropology, sociology and political economy to cover topics such as market and non-market exchange, money, the nature of value, norms and morality in commercial society, formal versus substantive meanings of the economic, transactions and game theory, and the social regulation of the economy. Politics, Law and the State: Social Change and Development This course introduces students to the ideas of development which have informed government policy and civil society in India and the developing world since Independence.

Using case studies of policies and programmes, the course will explore the gap between plan and actual implementation. Anthropology of India The aim of the course is twofold. First, to introduce students to some of the classical themes of Indian anthropology and to their contemporary relevance. Second, to equip students with the ability to observe contemporary social phenomenon â€" critically and with detachment â€" to make sense of the rapidly changing appearance of Indian society. Among the themes covered will be: Capitalism and Industry The course will offer the chance both to examine and interrogate the founding theories of capitalism and industrialization, and to explore some of the most exciting and pertinent ethnographies of our time: Agrarian Studies Agrarian studies is the interdisciplinary exploration of the modern transformation of the countryside across the world. It tries to understand the intrusive thrusts of nation-state formation, urban industrial production, and the rationalization of belief into the most distant agrarian regions. It insists that people everywhere have confronted those forces with their particular histories and distinctive, local configurations of environment, society and culture. The course approach is global, while emphasis is given to the Indian context of agrarian systems, land tenure and reform, social change in the village and peasant movements. Sociology of Post-Industrial Societies How do we observe, analyze, apprehend society when it is spatially dispersed and virtual, residing in networks and new forms of affinity? To what extent does technology shape society, or is it rather than technology is driven by social needs which shape and reshape it? Demonstrating how and why contemporary social theory has converged on common questions, across the disciplines including philosophy, sociology, anthropology, economics, geography, ecology, history , the course will explore topics such as: Qualitative research methods The course has two parts. First, it introduces students to some of the questions and debates around epistemology in social science. How does social scientific knowledge compare with scientific? Can one claim to be an objective observer ineffective of and unaffected by the phenomenon being observed? Second, it provides the opportunity to explore and test out a variety of field methods and to understand their relative strengths, including participant observation, questionnaires, semi-structured interviews, use of historical sources, and sound and visual recordings. Major Requirement As with other majors, the Anthropology and Sociology major will require 12 courses. Most classes will meet twice a week for an hour and a half each. Classes will be supplemented by weekly hour-long sessions with teaching assistants, making up a total of four hours of class time per course per week. The grid below captures one possible trajectory through the Anthropology and Sociology major. Critical Thinking Seminars Studying Indian Culture and Society South Asia provides us with an archive that is exceptionally useful for tracking the changes that colonialism ushers in and changes in the field of studying culture because of a combination of many factors. Every major phase in the development of anthropology and every anthropological theory has had its lively encounter and engagement in and through South Asian ethnographies. As a result, in reading a range of representative ethnographies of South Asia, we will also discuss the evolution and range of anthropological theory more generally.

Chapter 4 : Professor Francesca Merlan - Researchers - ANU

In this issue authors address the question of how putatively universal rulesâ€"imperial dictates, state laws, economic regimes, and consequential categories of social life like "religion," "the market" and "indigeneity"â€"are translated into local vernaculars and adapted to local sites and singular needs.

In my husband Alan Rumsey and I conducted a first period of fieldwork together in the Highlands of Papua New Guinea, and our involvement continues to this day, with research emphases on segmentary sociality, warfare and peace-making, exchange, language and politics, and, most recently, language socialization. Additionally, in , and in keeping with family circumstances young children at that time, I began field research in Southern Germany on transformations in farming, rural conditions, occupation and government measures to mitigate the impacts of change. This research association also continues, and has developed into contacts with other European locations and institutions in Spain, Italy and France concerning questions of agrarian transition, social change and conflicts over homely belonging in various locations including, most recently, ones of intensive tourist visitation. I remain committed to ethnographic fieldwork in these areas. Over the time I have done research in the north, and given the emphasis on land claims and native title, I have been involved in these processes, by which the state has sought to regulate and restore indigenous associations with land. It has been one of the bases of my theoretical interest in socio-cultural transformation and attempts to model and understand it. I have done research in the Western Highlands of Papua New Guinea Merlan and Rumsey , where the lives of people have clearly changed under outside influence, but where relations to land largely remain outside the sphere of state regulation and the land itself under indigenous tenure. My field research in southern Germany has been in a region of Bavaria where farming remains very important, ideologically and as livelihood, and where many see themselves as having deep-rooted relations of indigeneity to specific local areas and villages; nevertheless, the long-term process of exit from agrarian occupation has continued apace. I have attempted to describe how people see and deal with this, and to document and analyse the ways in which people here attempt to limit the effects of change Merlan , This of course has required engagement with an historically and culturally complex set of issues in relation to the wider German, European and global settings. I have plans to collaborate on research in Venice on various aspects of the current situation there including: Current student projects Ying-Cheng Chang [Thesis under examination] Journey from the rainbow bridge: Separated Christian socialities in an indigenous Truku village of Taiwan. Paul Hayes Thesis title: Being in the black: The business of development in northern Australia. Pursuing quality and resisting commodification: An analysis of value creation among Clare Valley family wine businesses. Bowen, Zazie Jay Children and play in Mayurbhanj District, Odisha [India]. Harradine, Mark Andrew People of the land and people of property in Vanuatu. Adams, Elise Katharine Issues of autonomy in an urban indigenous organization. Blakeman, Bree Melanie An ethnography of emotion and morality: Toward a local Indigenous theory of value and social exchange on the Yolngu Homelands in remote north-east Arnhem Land. Jakob, Lina Birgit Shakuto, Shiori [examined, graduation December] Anxious Intimacy: Negotiating gender, value and belonging among Japanese retirees in Malaysia.

Chapter 5 : UCLA Anthropology

Anthropology and the Politics of Indigeneity Alberto Gomes1 This article is essentially a critical reï¬‚ection on the transnational concept of Indigeneity.

Chapter 6 : Undergraduate Anthropology - Catalogue of Courses

Collaborative and decolonizing methodologies, Indigeneity, space and place, temporality, human-nonhuman

relationships, archaeological ethnography, oral histories, museum studies, religion and spirituality, feminist and queer theory.

Chapter 7 : Tanka Bahadur Subba - Wikipedia

I study and teach about sociocultural life in the contemporary United States. My research focuses on economy, nature, indigeneity, and settler colonialism.

Chapter 8 : Indigeneity in India (Book,) [calendrierdelascience.com]

the political, social, economic + cultural domination of a ter modern colonialism began - americas + sea rout to far ea british empire covered 1/5 of world's surface + 1/4 of pe.

Chapter 9 : Indigeneity in India

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