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POLITICAL ORGANIZATION AND SOCIAL CONTROL OF INDIGENOUS PEOPLE

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Abstract: *Human groups have advanced ways in which public decision-making, leadership, maintenance of social unity and order, protection of group rights, and safety from external threats are handled. Anthropologists classify these as political systems or political administrations. In studying political systems, anthropologists have learned about the myriad ways that persons obtain power or the capability to get others to do what one wants, and authority, or socially suitable ways in which to wield power. While political anthropologists and political scientists share an attention in political systems, political anthropologists are attentive in the political systems from all different types of societies while political scientists focus on modern nation-states.*

Keywords: *Tribes, Political Organizations, Typological System, Societal Integration*

INTRODUCTION

Anthropologists usage a typological system when discussing political group. 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 to classify a group's political association. Service identified four types of political organizations: bands, tribes, chiefdoms, and states that are closely related to survival approaches. As with any typological system, these types are principles and there is variation within groups. Political organization can be thought of as a continuum with groups dwindling in between the principles. It is significant to note that today the many types of political administrations operate within the modern nation-state system.

BANDS AND TRIBES

The humblest political systems are originate in bands and tribes. To the casual witness from the outside, these types of civilizations do not seem to have leaders in the sense that we usually expect. Political power is essentially diffused through the civilization. Then, they have been referred to as being acephalous. Bands have been found chiefly among foragers, particularly self-sufficient pedestrian foragers. The total number of people within these civilizations rarely exceeds a few dozen. Bands are fundamentally associations of families living self-possessed. They are loosely allied by marriage, descent, friendship, and joint attention. The primary integrating mechanism for these civilizations is kinship. Bands are very egalitarian--all families are basically equal. There is no economic class difference. Though, there are often clear status changes based on gender and age.

Characteristically, there is no leadership location in bands that has the authority to conclusively settle disputes, punish criminals, prevent families from leaving, or signify the entire community in dealings with outsiders. Choices are made by community consensus, but persons who don't agree with the consensus usually do not have to accept it. During the late 19th century, this highly democratic dim political system of bands made it difficult for the U.S. government to make binding treaties with some Native American societies in the West. It was naively assumed by the federal government that when "spokesmen" for a band obvious to a treaty that it formally bound all members of their society to its footings. From the viewpoint of the band members, it really only obligated those exact individuals who agreed to the agreement. If others in the band failed to follow the terms of the agreement, the federal government expected that they were going back on a legal arrangement. This cultural misunderstanding on both sides was the importance of having radically dissimilar kinds of political schemes as well as profound ethnocentrism.

CONCLUSION

Ethnographic books propose that the political power and rank of women in many pedestrian foraging bands was astonishingly high, particularly compared to pastoralist and agrarian societies. Since forager women in all but the cold Polar Regions typically provided most of the food calories consumed, they performed frugally critical roles for their relations and society as a entire. Men usually hunted for meat. This was often the most desirable but typically the least reliable food source. The central economic part for women in providing vegetable foods, along with traditions of diffused political power in bands,

allowed women to voice their sentiments at significant community meetings. Obviously, women in some types of foraging societies had meaningfully less political influence. The status and authority of women in aquatic and equestrian foraging societies was typically far lower than that of men. This may be due to the fact that men usually providing most of the food in these societies that depended on meat as their principal basis of calories. In adding, the passionate military focus of equestrian foraging civilizations put men in a position to dominate political decision-making.

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