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In the domain of politics the presence of kinship was (and is) seen as something to be exorcised in order to establish rational administrative systems, to mobilise colonial populations and even to destroy terrorist infrastructures.

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In Kinship, Islam, and the Politics of Marriage in Jordan, Geoffrey Hughes sets out to trace the 'marriage crisis' in Jordan and the Middle East.

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This event considers the ways investigations of kinship are a form of critique, and the possibilities inherent in pursuing kinship itself as a practice of critical engagement.

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Kin form important political groups, which change in size and relative inequality with demographic shifts.

[Kinship-based politics and the optimal size of kin groups ...](#)

political organization is seen as being based on politica defamilia or kinship politics.

[Lopez Family, 1945- 1989 - JSTOR](#)

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Finally, she addresses the political implications of chosen families. (source: Nielsen Book Data) Subjects. Subject Gay couples > United States. Gay parents > United States. Kinship > United States. Gays > United States > Family relationships. Bibliographic information. Publication date 1991 ISBN 0231072880 0231072899 (pbk.) 9780231072885 (alk ...

## Families we choose : lesbians, gays, kinship in ...

Kinship politics is built based on the classic political principle: blood is thicker than water. It asserts that power should be distributed among family members.

## Kinship politics threatens democracy - National - The ...

In some societies kinship and political relations are organized around membership in corporately organized dwellings rather than around descent groups or lineages, as in the 'House of Windsor'.

## Kinship - Wikipedia

Explain the politics of kinship/the family. How does kinship theory reflect economic/colonial logic and how do these logics affect our understanding/ analysis of gender. Your exam answers must be in an essay format with a word count of between 500-750 words. Your answer must use a minimum of two readings from the Module Two.

## Politics of Kinship - Acme Writers

Kinship is playing an important role in the field of politics, especially in rural elections to Panchayati Raj Institutions. Favoritisms, while distributing jobs, is being observed among the kinsmen. Due to the emergence of such new forces, kinship may acquire new structure and form.

## Kinship: Meaning, Types and Other Details

These studies of the late 1970s and '80s challenged the intellectual edifice on which the study of kinship had been built and gave rise to a lively debate over the mutual definition of kinship and gender. This debate was part of a much wider questioning of the central tenets of anthropological method and theory, including the division of the field into discrete domains such as politics, economics, kinship, religion, and theory.

## Kinship | Britannica

Kinship is important to a person and a community's well-being. Because different societies define kinship differently, they also set the rules governing kinship, which are sometimes legally defined and sometimes implied. At its most basic levels, according to the Sociology Group, kinship refers to:

## Kinship: Definition in the Study of Sociology

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The first pillar of identity politics is kinship. In connecting kinship and identity politics, I follow the arguments of J. Philippe Rushton and Frank Salter. Politics aims at living well together in society.

### Three Pillars of White Identity Politics:Part 1: Kinship ...

Kinship act as a watchdog of social life. In rural areas or in the tribal society kinship defines the rights and obligations of the family and marriage also the system of production and political power. It helps people to better understand their relationship with each other. It builds and develops and helps better relate to one another in society.

Politics and Kinship: A Reader offers a unique overview of the entanglement of these two categories in both theoretical debates and everyday practices. The two, despite many challenges, are often thought to have become separated during the process of modernisation. Tracing how this notion of separation becomes idealized and translated into various contexts, this book sheds light on its epistemological limitations. Combining otherwise-distinct lines of discussion within political anthropology and kinship studies, the selection of texts covers a broad range of intersecting topics that range from military strategy, DNA testing, and child fostering, to practices of kinning the state. Beginning with the study of politics, the first part of this volume looks at how its separation from kinship came to be considered a 'modern' phenomenon, with significant consequences. The second part starts from kinship, showing how it was made into a separate and apolitical field - an idea that would soon travel and be translated globally into policies. The third part turns to reproductions through various transmissions and future making projects. Overall, the volume offers a fundamental critique of the epistemological separation of politics and kinship, and its shortcomings for teaching and research. Featuring contributions from a broad range of regional, temporal and theoretical backgrounds, it allows for critical engagement with knowledge production about the entanglement of politics and kinship. The different traditions and contemporary approaches represented make this book an essential resource for researchers, instructors and students of anthropology.

Why are we so concerned with belonging? In what ways does our belonging constitute our identity? Is belonging a universal concept or a culturally dependent value? How does belonging situate and motivate us? Joseph E. David grapples with these questions through a genealogical analysis of ideas and concepts of belonging. His book transports readers to crucial historical moments in which perceptions of belonging have been formed, transformed, or dismantled. The cases presented here focus on the pivotal role played by belonging in kinship, law, and political order, stretching across cultural and religious contexts from eleventh-century Mediterranean religious legal debates to twentieth-century statist liberalism in Western societies. With his thorough inquiry into diverse discourses of belonging, David pushes past the politics of belonging and

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forces us to acknowledge just how wide-ranging and fluid notions of belonging can be.

In *Kinship, Islam, and the Politics of Marriage in Jordan*, Geoffrey Hughes sets out to trace the "marriage crisis" in Jordan and the Middle East. Rapid institutional, technological, and intellectual shifts in Jordan have challenged the traditional notions of marriage and the role of powerful patrilineal kin groups in society by promoting an alternative ideal of romantic love between husband and wife. Drawing on many years of fieldwork in rural Jordan, *Kinship, Islam, and the Politics of Marriage in Jordan* provides a firsthand look at how expectations around marriage are changing for young people in the Middle East even as they are still expected to raise money for housing, bridewealth, and a wedding. *Kinship, Islam, and the Politics of Marriage in Jordan* offers an intriguing look at the contrasts between the traditional values and social practices of rural Jordanians around marriage and the challenges and expectations of young people as their families negotiate the concept of kinship as part of the future of politics, family dynamics, and religious devotion

Attempts to do justice to the complexity of contemporary families and to situate them in their economic, political, and cultural contexts. This book explores the ways in which family life is gendered and reflects on the work of maintaining family and kin relationships, especially as social and family power structures change over time.

An edited 1999 collection examining the way confraternities shaped society in Renaissance and early modern Italy.

*Reconnecting State and Kinship* seeks to overcome the traditional dichotomy between state and kinship, asking whether concepts associated with one sphere surface in the other, tracking the evolution of these concepts through time and space, and exploring how this binary is reinforced within the social sciences.

"This book demonstrates that elite families and political order evolved in symbiosis throughout European and Middle Eastern history. Kinship groups like noble clans and royal dynasties were preconditions of stability and legitimacy of political orders. There is a tradition in political theory, anthropology and sociology spanning four centuries that claims that kinship is incompatible with political order. This tradition argues that kinship-based elements either disappeared before the emergence of political orders or were the foes of political order until the emergence of modernity. In contrast to this tradition, I show that neither political order in general nor the state in particular evolved in opposition to kinship groups or to kinship-based principles of legitimacy. Some scholars, like Anderson (2003:19-23) and Oakley (2006) emphasize that dynasties and therefore kinship was central to older political orders. However, the place of kinship in the history of political order remains

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largely untheorized"--

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