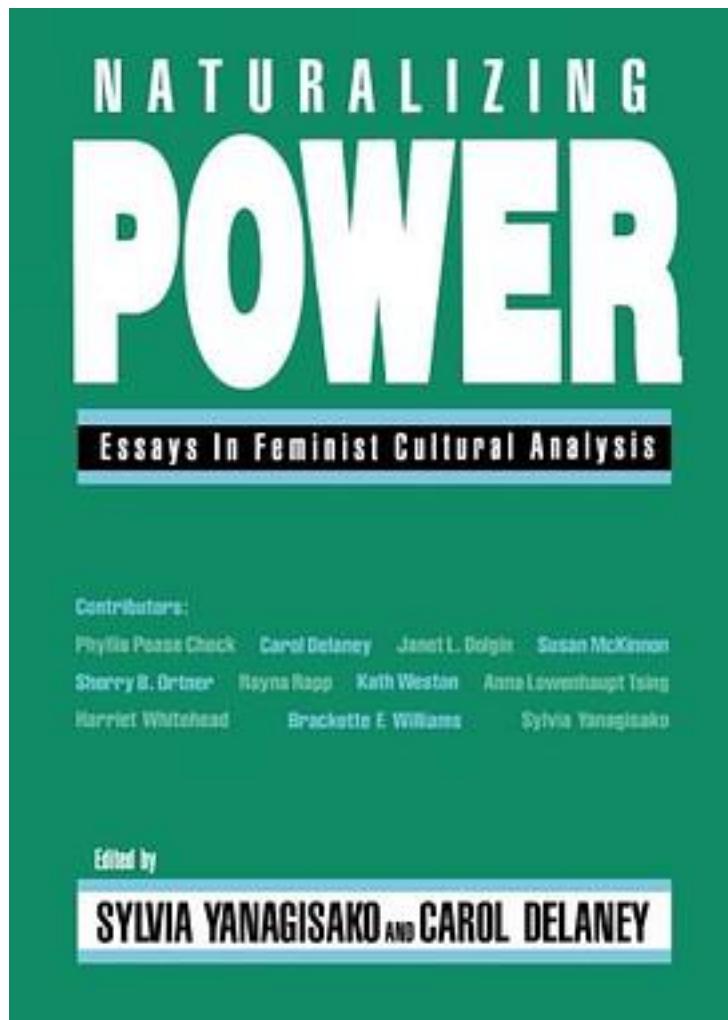


# Naturalizing Power



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Naturalizing Power discusses what feminist anthropologists have to offer feminist

theory in the 1990s. It answers the question 'Where are the origins of power and difference?' by locating these concepts in cultural narratives of sexuality, gender, kinship, race, nation and religion. The essays focus on intersections among kinship, race, nationality, ethnicity, sexuality, religion and gender which make relations of social inequality appear to be logical extensions of a natural order, thereby legitimating and obscuring power. The contributors bring to cultural analysis the insight that inequality and hierarchy come already embedded in symbolic systems which can be known only through contextually specific cultural practices. After a decade in which literary theory and philosophy has come to occupy the core of feminist theory and studies of socially-contextualized gender relations have become increasingly marginal, feminist scholarship cries out for ethnographically grounded cultural analyses in which people are located in historically and culturally specific social relations. While the volume includes a range of modes of feminist cultural analysis, all of them analyze specific cultural practices in which inequality and hierarchy appear to be logical consequences of people's identities and the order of things.

作者介绍:

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标签

差异政治

Anthropology

评论

Weston, K. *Forever is a long time: Romancing the real in gay kinship ideologies*. 拒绝将生物基因联系等同于亲属关系，拒绝将永恒视作血亲的必要特征而将非永恒视作非血缘关系的特质。其中提到将友谊视作“fictive kinship”，背后的假设：友谊作为一种不可预测的社会纽带，是自主选择的，因此其契约性就决定了它的不可依赖和不可持久。但出柜所导致的亲属关系断裂则破除了permanent

kinship的神话，即使是成功的出柜故事也伴随着亲属关系的再确认‘即便你是同性恋，你也是我的孩子’，假定性身份是会影响到亲属关系的，这一点也说明了亲属关系并不自然也不永恒（永恒作为每日实践的产物），伴随着对个人的义务要求。

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书评

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