

SES no.066; Preface

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journal or publication title	Senri Ethnological Studies
volume	66
page range	?-?
year	2004-02-20
URL	http://hdl.handle.net/10502/1055

Preface

Due to the rapid environmental, political and economic upheavals that northern regions are currently experiencing, the cultures of northern peoples are also changing dramatically. Such changes are no longer the province solely of individual ethnic groups or nations, but are also being recognized as international issues. Successful efforts to revitalize northern peoples' cultures, maintain their identities, reestablish relationships between ethnic groups and nations, rethink the relationship between man and nature, solve ethnic conflicts, and promote coexistence and mutual understanding among peoples with different cultural backgrounds are some of the challenges that will face humanity in the 21st century.

To discuss these topics, therefore, a collaborative research project by the National Museum of Ethnology under the title of "A Study of Ethnicity and Identity in Circumpolar Regions" was conducted from 2000 to 2002. This in conjunction with an international conference of Northern Studies Association on the "Ethnicity and Identity in the North" (ICNSA 3) at Hokkaido University in 2000, has been conducted on the status of ethnicity and identities of the circumpolar peoples in northern Eurasia, Japan and North America. These studies were conducted based on case studies presented and discussed from various points of view by the multi-national group of scholars. Then, the purpose of this volume is to present the results of these studies and to understand the current ethnic and cultural dynamics in northern regions to clarify our challenges in the 21st century by taking an anthropological approach.

This volume will be academically significant if we succeed in presenting an answer—based on research on northern regions, and by clarifying the true meaning of ethnicity and identity and their relationships—to the question "What is human beings?" and if we help explore a new anthropological field.

This book is composed of six parts, in which papers are arranged with reference to the different peoples in various major geographical regions. Part I is on the Ainu in northern Japan; Parts II and III on the peoples in northern North America: Alaskan Eskimos, Canadian Inuit, and First Nations Amerindians; Part IV on the peoples of North Asia and Post-Soviet Siberia; Part V on the peoples of Central Asia and northern Europe including Mongols of Mongolia and of Chinese Inner Mongolia, and Saami in Scandinavia. These papers contribute to clarifying the differences and similarities among northern cultures. Part VI contains concluding remarks on circumpolar ethnicity and identity.

Although the general theme of this book is ethnicity and identity, and the relationships between them, the focus of each paper differs according to the viewpoints, which covers a wide range: cultural and religious revival, and creation of new cultures and traditions; ethnic symbiosis, hybridity, and mixture; cultural inheritance, transmission, and education; food, subsistence, and egalitarianism; shamanism, politics, nationality, and "aboriginal rights"; "heroic" millenarianism, and symbolism; language proficiency, narratives, and "literature," etc. These topics are interwoven with each other and related to the dynamics of ethnicity and identity. Among the multi-national scholarly works, the natives' views are also presented in some papers by the natives themselves, which contribute to understand the emic perspectives on ethnicity and identity.

In Part I, based on her 72-years-experiences as an Ainu, Mutsuko Nakamoto addresses her reappraisal of Ainu culture. She states a need for the transmission of cultural knowledge to the younger generation so that they can respect different peoples and cultures. Koichi Kaizawa, a secretary general of the Ainu Cultural Preservation Society in Biratori Town, also tells of a need to learn Ainu culture to regain Ainu identity. Takashi Irimoto presents the course of Ainu identity and ethnic symbiosis by analyzing the process of the creation of the Marimo (Lake-ball) Festival, held on the beach of Lake Akan for 50 years, which was newly created by incorporating the formalities of traditional Ainu sending-off rituals. In this festival, ethnic identity as Ainu shifts to the identity of a larger group including both the Ainu and the Japanese. Then, he points out that in order to make an ethnic symbiotic relationship develop, people's roles and the humanity of those who connect the different groups by transcending them, are important, as well as the economic reasons and the techniques of discourse.

In Part II, George Charles, a Yupiaq Eskimo in Alaska, by analyzing traditional songs, demonstrates the value of family tradition of knowledge. Ann Fienup-Riordan explores the activities of the recently-established Calista Elders Council as an example of Yup'ik "culturalism," that is, the process of self-conscious, deliberate use of identity, culture, and heritage in the struggle for recognition of a distinctive Yup'ik way of life. She discusses their "hunting tradition," including both subsistence activities at home and current efforts to "harvest history" from living elders, not as discrete practices, but as complicated points of engagement. Nobuhiro Kishigami discusses temporal change and the reproduction of Inuit identities by analyzing cases drawn from the Inuit of Akulivik, a small community in arctic Quebec, and Montreal, Quebec's largest city. Then, he points out that many Inuit maintain "we-feeling" through the traditional social practice of mutual help through resource sharing, but that several urban persons of Inuit origins who do not participate in these practices show a "multi-ethnic" or non-Inuit identity. Edith Turner, after examining the Inupiat national culture become more proud, conscious of its identity, and no longer so afraid of its shamanic gifts, honoring them, presents a new role of anthropology which may be called advocacy anthropology. She suggests that anthropologists have been privileged to help in this endeavor, and their help, which should be invited, not forced, is the true role of the discipline in this decade.

In Part III, Harvey Feit explores different responses to the necessity to define "Who are the James Bay Cree?" He focuses on the cultural and political dimensions of contested identity, ethnicity and nationalism. On the one hand there are European-American views of "Indians" and of civilization. On the other a "traditional" Cree sense of "Whitemen" as cannibals and animals as real people exists alongside an awareness of the Cree themselves as actors in national and international arenas. Then, he points out that the identity is not dual but hybridity. Kayo Ohmagari explores the relationship between traditional bush food and development of Cree identity, and argues that bush food could be a gateway for rediscovering Cree tradition and culture.

Henry Sharp explores the means by which the Chipewyan have managed to maintain their identity as their lives shifted from a focus of interaction with their land to interaction with each other in the new high-density circumstances of their lives. He points out that

subsistence and social egalitarianism in the bush remains at the core of their identity no matter what their occupations or the manner of their lives. Noel Dyck examines the politics of Indian residential schooling in northern Saskatchewan, focusing upon the operation of residential schooling by the Church of England in the City of Prince Albert. Although the administration of Indian residential schooling in Prince Albert had much in common with a contemporary public discourses about residential schooling elsewhere in Canada, it also had certain distinctive nature brought about by their own efforts and successes. He presents a complex nature of relations between aboriginal people and the State in ethnographic and historical particularity.

Robin and Jillian Ridington present the results of their collaboration with the Dane-zaa, Athapaskan hunter-gatherers who in recent years have been developing strategies for maintaining their cultural identity in the face of outside pressures, and discuss the role of ethnographic documentation in the maintenance of cultural identity. They point out that oral tradition, as a narrative knowledge, is an important means of preserving and passing on cultural identity. Garry Oker, a Dane-Zaa educator, worked with anthropologist Robin Ridington and filmmaker Stacey Shaak and a group of Dane-zaa young people to produce a documentary about change and continuity in the Dane-zaa community of Doig River. By using a new media technology, i.e., video image and film, he looks back through the knowledge of their elders and forward to new opportunities and challenges. Toshiaki Inoue, by examining the "Gwich'in Gathering," which is held biennially to confer on the matter of the Arctic National Wildlife Refuge development, points out that the bush life is not only for their subsistence but also for Gwich'in cultural survival, and that they could confirm their group identity by attending such a gathering.

In Part IV, Juha Pentikäinen discusses the principal and conceptual problems of shamanhood in the processes of northern ethnicity and identity. He presents the importance of the role of shamans in the ethnic revival and survival processes of the indigenous peoples, since shamans are "the main carriers" of their cultural traditions, keeping them in their oral memory in their secret shamanic language spoken and known only by them and in the "mother tongue." Takako Yamada explores the process of reconstructing ethnicity and identity in the Republic of Sakha through the revival of culture and religion after independence. She points out that the philosophy of "symbiosis with nature" in the revival of shamanism, also backed by the government's political strategies, has acted as a core message for reconstructing Sakha ethnicity and identity. Elena Glavatskaya presents the contemporary process of raising the ethnic identity of the Khanty in West Siberia and the revitalization of folk religious festivals. Then, she points out the two main streams of this revitalization: one is the preservation of its sacred religious meaning within the group which is conservative in nature, and the other is the self-presentation for outsiders which includes some inevitable innovations. David Anderson examines the advantages but also the contradictions of the idiom of "aboriginal rights" for representing the lifestyle and the difficulties of Siberian rural peoples today. Then, he presents that in the current post-Soviet setting it is dangerous to assume that the quality of domination and the idioms of defending local interests are identical to those of the colonial situations of the Americas.

Kazunobu Ikeya reports that although there has been a general decline in reindeer

pastoralism in the post-Soviet era, some groups of Chukchee have managed to maintain their identity through efforts to re-popularize reindeer pastoralism and revert back to their traditional way of life. Megumi Kurebito examines, from a linguistic point of view, the noun incorporation (NI) in Koryak, with a finite verb forming a compound with a noun serving as its complement. Then, she finds that the process has been maintained in spite of the strong influence of Russian, and that this incorporating character is one of the most persistent identities of the Koryak language. Roberte Hamayon examines how a symbolic procedure was implemented to face a political problem in the post-Soviet context by analyzing the national cultural emblem of the figure of the epic hero Geser for the Republic of Buryatia. Then, she suggests that the choice of Geser as an emblem is based on the following factors: the normative character of the epic tradition, which is inherently ideological; and the fact that Geser is a borrowed figure compared to the other Buryat epic heroes, who are genuinely Buryat.

In Part V, Dashtseveg Tumen, based on her own physical anthropological investigation, demonstrates extremely heterogeneous characteristics among more than 20 ethnic groups, speaking the languages of Mongolian and Turkic branches of the Altaic linguistic family. Then, she suggests that a comparative analysis shows Mongolian ethnic groups are divided into two clusters: one is Turkic speaking groups and some ethnic groups from West Mongolia, the other contains East Mongolian ethnic groups. Xiaomei Yun examines the ethnic identity of Tumed Mongols to whom she is belonged. Tumed have been considerably exposed to and influenced by Chinese culture over the past four centuries, and as a result have lost most of their Mongolian characteristics and even lost their own language. Then, she notes that the perception of the Tumeds themselves has changed from a strong sense of Mongol identity, to a more varied and fragmented one. Since Mongols and Hans coexist, these new groups are determined not only by ethnicity but also by social status, occupation, region, family, marital ties, and common interests. Alta, after examining his ecological and cultural anthropological research on Chahar in Inner Mongolia, presents his own identity as a Chahar Mongolian.

Ole Henrik Magga, who is a Saami linguist and was the first president of the Saami Parliament, outlines the change in Norwegian minority policies during the 20th century and up to the present towards a background of the recent international development in UN indigenous peoples policies. Håkan Rydving discusses the role of language proficiency for Saami ethnicity and identity today, and suggests that the role of language as a marker of ethnic boundaries varies: for some ethnic groups and some individuals, who have shifted to the language of the majority and no longer speak the indigenous language, it will lose its role as a marker. He also suggest that for other groups and those individuals who succeed in preserving the indigenous language or even reversing a language shift process, it will, during the 21st century, become an increasingly important marker of ethnicity. Harald Gaski, undertaking that both art and science play a significant role as identity markers, examines a new way of using *yoik*, a poetry, by Nils-Aslak Valkeapää. He then discusses what is literature in an indigenous person's view; through problematizing the difference between a Latin-based definition of literature and a Sami understanding of what is fit to be classified as literature. Nils-Aslak Valkeapää presents the poetry in his native Saami language, with

translator Harald Gaski, and Ole Henrik Magga who performs traditional Saami singing, the *yoik*. The poetry deals with among other things differences between indigenous peoples and Western men in their views and understanding of nature and the surrounding environment. And the *yoiks* performed at the concert partly take their point of departure from the theme of the poems and partly deals with other associations brought forth by the lyrics.

In Part VI, concluding remarks are made by Takashi Irimoto. Based on the papers presented here, as well as his own experiences among the peoples of Northern Eurasia, North America, and Japan, he presents a general picture of anthropology of ethnicity and identity and its prospects, with special reference to the circumpolar ethnicity and identity.

This volume is a collective product, based on the work of all the participants in the original joint study and the international conference, which were supported by the National Museum of Ethnology and The Ministry of Education, Science, Sports and Culture. I also thank the editorial committee of the National Museum of Ethnology and the Center for the Study of Cultural and Ecological Foundations of the Mind, 21st Century COE Programs, of Hokkaido University for their supports to publish the results of these studies. Last and most important, on behalf of the participants, we would like to express our heartfelt gratitude to those indigenous peoples who made sacrifices so that we could study their rich cultures and, by so doing, come to a deeper understanding of our own societies and ourselves. We hope that the knowledge and experience gained through these studies will benefit those involved as well as humankind in general.

Sapporo and Kyoto
May 2003

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