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English Summaries

Introduction: Perspectives of Postsocialist anthropology and its role

Hiroki Takakura

The introduction introduces the current research field of postsocialist anthropology in Japan, explores its possibilities and defines its role. It also explains the aim of the monograph and its various papers. The studies are based on some shared perspectives which may be applied to ethnographical studies of Russia and the former Soviet Union and neighboring regions such as Eastern Europe, the Caucasus, Central Asia, Siberia and Mongolia. The unique methodology is that the ethnographers observe the three historical phases of tradition, socialism and the present in order to analyze the contemporary socio-cultural process. Postsocialist anthropology in Japan started with the collapse of the Soviet Union and critically accepted the research history of Soviet Studies of the Cold war era. The ethnographical description of the postsocialist condition implies the deconstruction of the “socialist as other” and examines social history and the history of thought on Soviet anthropology and an exploration of its institutional meaning. Although postsocialist anthropology is a tentative research program and might disappear in the future, its aims and perspective renew certain anthropological traditions.

Keywords: postsocialist anthropology, area studies, Soviet Studies, socialist as other

Theories of Soviet anthropology and contacts with Western anthropology

Shiro Sasaki

Soviet anthropology (Sovetskaya etnografiya), which was born and developed in the former Soviet Union, is an anthropological discipline containing unique theories and paradigms. Though it projected the image of a closed and impenetrable discipline, because Soviet anthropologists were assumed to be restricted in access to information from the Western world, there was, in fact, active contact and discussion with Western anthropologists. In this paper, I will describe some theoretical characteristics of Soviet anthropology as revealed in the discussion between Soviet and Western anthropology conducted by E. Gellner in the 1970s (Gellner 1975; Gellner (ed.) 1980).

In Japan, Soviet anthropology was viewed as a discipline based on rigid and dogmatic

historical materialism with only old fashioned social evolution theories. However, Gellner's discussion revealed that its theories had more diversity than previously assumed and that Soviet anthropologists had an elastic attitude and comprehension of historical materialism. According to him, one could even see some parallels between Soviet and Western anthropology in their rejection of nineteenth century evolutionism.

As a result of this discussion, one can observe that "historicism" or the historical perspective was the most important theoretical and paradigmatic characteristic of Soviet anthropology that stood on the opposite side to the a-historicism of Western anthropology. Though it contains some defects as a theory of social development that might sometimes restrict one's comprehension of social history, I believe that the historical perspective of Soviet anthropology has a certain potential for the reconstruction of present anthropological disciplines.

Keywords: Soviet anthropology, Marxism, historical materialism, social formation, historicism

The battlefield of the Etnos theory in Russian ethnography: Towards an ethnography of Soviet sciences

Hibi Watanabe

The aim of this paper is to follow the theoretical connection of the Etnos theories presented by Russian and Soviet anthropologists. In the first section, based on the ideas of philosopher of science Imre Lakatos ('hard core' and 'protective belt'), a descriptive framework to be applied to the comprehension of the theoretical system is considered. In the second section, the author examines the content of critics of Soviet ethnography, in particular of the Soviet etnos theory, launched by V. Tishkov, director of the Institute of Ethnology and Anthropology, and claims that his discussion of the Russian civic nation does not attack the 'core' of the theory. The third section analyzes the conception of etnos presented by S. Shirokogoroff, distinguished fieldworker and theorist, and concludes that his model is highly dynamic, and therefore has difficulties in application to the political-administrative institutions of modern states. In the fourth section, the author refers to the academic, disciplinary atmosphere of the 1960s, during which Y. Bromley was appointed as director of the Institute of Ethnography, and analyses the relationship between his series of concepts (etnos, etnikos, and etnosotsial'nyi organism [ethno-social organism]) with an emphasis on the contribution of etnosotsiologiia (ethnosociology) to the disciplinary boundary maintenance of Soviet ethnography, and concludes that Bromley's etnos theory had multifarious theoretical possibilities as well as a political connotation to the Soviet-style ethno-national federation.

Keywords: Etnos Theory, Soviet Ethnography, Shirokogoroff, Bromley, Tishkov

Genealogy of Ethnogenetics in former Soviet archaeology

Hirofumi Kato

This paper investigates the descent of “Ethnogenetics” in Soviet archaeology. It has been recognized by archaeologists that “Ethnogenetics” is one of the characteristic theories of Soviet Archaeology. This does not mean that the theory originally appeared after the Russian Revolution in 1917. From the 19th to the 20th centuries, in the development of modern European countries, many cultural and ethnic theories were discussed. Russian archaeology is no exception: the “archaeology of ethnoses” was discussed in the same context.

This paper briefly outlines a history of archaeological thought in imperial Russia before 1917, discusses the formation process of the “Archaeology of national history”, and then examines the issue of “Ethnogenetics” in the context of this history. It is concluded that “Ethnogenetics” follows naturally from a tradition formed with the identification of the Slav group using the concepts of archaeological material cultures in the 19th century, and the formation of Slav and non-Slav archaeology through the Russian archaeological congress.

Keywords: Ethnogenetics, Soviet Archaeology, History of Russian archaeology, Archaeology of ethnoses

Primitiveness: The origin of humanity and the quest for a communist society

Katsuya Orimo

In this paper, I will describe how anthropological knowledge was represented and utilized in European society at the end of the nineteenth and the beginning of the twentieth century. I will focus especially on its influence on the artistic movements of the period. When primitive art, which had been recognized as a representation of the origin of humanity, was reevaluated as a way of expression free from the restrictions of the rules of European art, an artistic movement called “Primitivism” emerged. It was resonant with the quest for a communist society interpreted as the first step in human society (“primitive communism”), as well as the inevitable result of the general rule of development of human society through historical materialism. This ideological resonance led many artists in those days to support the communist movement. I will clarify the relation between these two movements using the keyword “primitiveness.”

Keywords: origin of humanity, primitive art, primitivism, primitiveness, utopia and communism

Cultural anthropology and socialism in the Slovak Republic: The influences of political ideology

Yuko Kambara

In general, Slovak cultural anthropologists are severely critical of the ethnographies written in the days of socialism, and they tend to disregard them. Despite this, there is an opportunity for today's Slovak cultural anthropology to connect with its socialist past. The aim of this paper is to explain the key influences on today's Slovak cultural anthropology by considering its historical succession from the days of socialism to the present.

During socialist times, anthropologists were restricted in the subjects they had access to, and their research methods and objectives had to fit in with those of socialism. This political ideology prevented the anthropological discipline from developing independently. As a result, Slovak anthropology formed in a unique way, different from other cultural anthropologies in Western Europe or the USA. After the democratic revolution in 1989, anthropologists had to replace socialist ideology with new theories and methodologies. This caused serious confusion among Slovak anthropologists. A key point made apparent from this transformation was that the "present time" analytical skills of Slovak anthropologists continued to be relevant in the present. This perspective helped Slovak anthropologists to accept current European and American anthropological trends, because their concerns were already focused on present issues of culture, not only on their tradition. Politics in cultural anthropology existed not only during socialism, but continues to the present day. Little attention has been paid to the positive influences of socialist cultural anthropology. Socialism is a common and natural experience for most anthropologists "at home". For this reason it is important for a study of a post-socialist location to interpret the days of socialism and its ethnographies objectively.

Keywords: socialism, political ideology, post-socialism, cultural anthropology

Reading an area through its 'Native' theory: The scientific methodology of history of the Polish Marxist historian, Jerzy Topolski

Yukiko Nakatsu

Jerzy Topolski (1928-1998) was one of the most prominent historians in Poland, who tried to establish a scientific methodology of history after the Second World War. Although his works have been so far understood basically in relation to the *École des Annales*, the main purpose of his studies was to establish his own scientific methodology of history based on original Polish analytic philosophy.

His idea, the "conceptualization" of history, is a procedure which requires researchers firstly to understand the nomothetic nature of the individual past event through observation

and abstraction, and then secondly to verify or falsify it by collation with other historians or historical data. Topolski, who learned a lot from logic and epistemology, expected that history could accumulate its own scientific knowledge and progress towards absolute truth or absolute objectivity in the future.

So called western countries sometimes consider the sciences in former socialist countries as dogmatism or essentialism. We can see from Topolski's works, however, that there is a lot of divergence in scientific development between Western countries and Poland. There has hardly been any attempt to apply Polish analytic philosophy to historical science in the West. It seems this divergence produces incomprehension and a kind of prejudice towards the science of the former socialist countries.

Keywords: Polish historiography, Methodology of history, Marxism, Philosophy of Science, Epistemology

Russian subgroups in post-Soviet Russia: Some movements for new ethnic status and “Rights”

Naho Igaue

The notions of “nationality” and “ethnicity” played important roles in the Soviet Union and continue to do so in one of its successors, the Russian Federation. In this paper we analyze the influence of Soviet and Russian ethnic policies on the Russian people, the dominant ethnicity in the country, observing Post-Soviet “ethnic” movements among such local groups as “old settlers” in the northern part of the Russian Far East (Kamchadals and etc.), Cossacks and Pomors in the European part of Russia, and some groups in the Buryat Republic.

Soviet ethnographers have regarded these groups as part of a Russian ethnicity (Russian subgroups), though their official nationality in the Soviet period was not always “Russian”. Since the latter half of the 1980s these groups have reacted variously to the rise of nationalism and the “independence of nations” firstly in the USSR, then in the Russian federation. Some have called for official registration as an independent “nationality” or “indigenous people”, others, on the contrary, stress their legitimacy as “Russian”. Among these quite different movements we can find some points in common, claims of “rights” based on “indigenouness” (korennost') or “being local” (byt' mestnym), which had little value for Russians in Soviet times.

Keywords: Russian, ethnic subdivision, ethnic policy, indigeneity, National Census

Practicing a nation in rural Kyrgyzstan: Reconsideration of the heroic epic “*Manas*” and nation-building

Setsuko Yoshida

Since the breakup of the Soviet Union, nation-state building and the ethnicities of Central Asian states have always been central topics studied by focusing on national events and the elites who work out concrete programs for those events. The actual ways of accepting such national events in local societies have often been overlooked. In this paper, I deal with the famous Kyrgyz heroic epic “*Manas*”, and its national commemorative ceremony held in 1995, from the viewpoint of a northern Kyrgyz village. First, the location of the Kyrgyz ethnic heroic character *Manas* and his epic among the rural population is analyzed from their discourse, contrasting it with the concrete ways of carrying out the 1995 ceremony. Secondly, *Manas*, generally understood as one of the ethnic ancestors of the Kyrgyz, is reconsidered in the context of ancestor veneration in rural Kyrgyzstan, and the characteristics of *Manas* as an ethnic ancestor and ceremonies for him are analyzed in terms of practicing a nation category. In conclusion, I point out that the Kyrgyz heroic character *Manas* is an imperfect symbol for the integration of the Kyrgyzstan nation due to a lack of institutionalized contexts to treat him as the national ancestor of Kyrgyzstan.

Keywords: northern Kyrgyzstan, heroic epic “*Manas*”, nation-building, ancestor veneration, local society

On the Qaraqalpaq intellectual Dāvqaraev

Hiroki Sakai

Najim Saaddin Dāvqaraev (1905-1953) was a famous Qaraqalpaq intellectual. The central Asian Qaraqalpaq people, living mainly in Qaraqalpaqstan in Uzbekistan, have a rich oral tradition and a unique nomadic culture. Dāvqaraev was familiar with heroic epics and classical poetic literature. He was the first Qaraqalpaq folklorist to classify genres of oral literature and study the characteristics of oral epics. Dāvqaraev is well-known not only as a scholar of oral literature but as a writer. He wrote many poems, short stories, dramas and novels. It is pointed out that his works were the foundation of modern Qaraqalpaq literature. Moreover he was a distinguished educator, who taught the Qaraqalpaq language and literature in Alma-Ata and Qostanay in Kazakhstan as well as in Tortkul and Nukus in Qaraqalpaqstan. Dāvqaraev, the first Doctor of Philosophy in Qaraqalpaq, was awarded the Order of the Red Banner of Labor by the Soviet authorities.

In the early 1950s, however, he was accused of being an “anti-soviet feudalism” because his PhD thesis supported bourgeois and nationalistic ideas. Such an accusation was hardly a rare case in the Soviet era. From this point of view, the life of Dāvqaraev suggests to us

what Soviet intellectuals could be.

Keywords: Central Asia, Qaraqalpaq, Intellectuals, national cultures, Soviet

The magic boom generation in contemporary Russia: The crossing of magic research and magic practice

Junko Fujiawara

In Russia, many magicians who work using the mass media appeared after the collapse of the Soviet Union. Their “practical magic books”, published as a “handed-down national tradition” are sold in every bookstore and represent a boom in magic.

Since the 19th century, Russian ethnographers and folklorists have collected and analyzed many data related to magic. However, the main purpose of their research was the recording of what was called “tradition” before the socialist revolution. They either almost ignore, or criticize strongly, the new phenomenon of magic in the post socialist age. This paper aims to study this disregarded phenomenon through a reinterpretation of the activity of researchers as a compositional element in the present-day magic boom.

From the viewpoint of magic as a national inheritance at risk of disappearance, magicians and researchers using the mass media have the same idea. The magic boom in present day Russia arose from magicians putting to practical use data collected by research activities over many years.

Keywords: Russia, folklore, magic, tradition, authenticity, mass media

National music in Russia: the example of the folk musical instrument the Balalaika

Kaori Yunoki

In the former Soviet Union and Communist Bloc countries in addition to Russia, there was an original form of national music, a mixture of European symphonic music and their own folk music, where a wide repertoire of folk, classical, popular music etc. was performed solo, ensemble, or by orchestras of folk instruments. The purpose of this thesis is to reassess the cultural history of a representative Russian folk instrument, the balalaika. Though its culture is often thought to be a prototype of that of other communist countries, in distinction to them, Russia did not have a tradition of instrumental music, and it was only at the end of the 19th century that the balalaika was modernized and urbanized on the basis of European symphonic music. Since then performers themselves have appealed not

to an existing culture, but to an imaginary or invented one, which was thought desirable by various groups, including the government. If Russia had an influence on other countries, it was through propaganda, not by any actual culture.

Keywords: folk instrument, urbanized culture

Two doctrines and seven central figures: A structural outline and description of Islam in post-Soviet Uzbekistan

Haruka Kikuta

Until quite recently, many analyses of Islam in the former Soviet Union depended on the model of 'Parallel' Islam, meaning that most Muslims live outside the sphere of the Muslim Boards or 'Official' Islam. However, as more and more detailed fieldwork was carried out, the defects of this view became obvious. What we need is a much more nuanced account of how Islam is lived 'on the ground'. This paper presents a new analytical framework and a detailed description of Islam in Uzbekistan during and after the Soviet era, through two doctrines and seven central Muslim figures. The framework can accommodate the study of Islam in the region on its own terms and at the same time introduce a comparative perspective with the wider Muslim world.

Keywords: Uzbekistan, Islam, the Soviet era, the Post-Soviet era

Kazakh's large memorial feast, *As*, in the post-Soviet period: A case study in rural areas in Northern Kazakhstan

Toko Fujimoto

The purpose of this study is to examine the revival of the Kazakh large memorial feast, or *as*, in the post-Soviet period. The *As* was held by rich Kazakhs one year after the death of a father in the 18th-19th centuries, but was prohibited by government policy in the Soviet period. Although the post-Soviet *as* is celebrated in various forms, most previous studies have focused only on the traditional memorial feasts of the pre-Soviet period.

In this paper, I explore the revival of large memorial feasts in the post-Soviet period, based on field research conducted over 26 months between 2003 and 2007 in northern Kazakhstan. It is made clear that the *as* was revived to celebrate the centenary anniversaries of the births of famous Kazakh villagers, as well as the commemoration of the setting of tombstones at a patrilineal sub-clan's family cemetery. During the memorial feasts, the Quran was recited to the ancestors according to the genealogy, and to regional

historical figures, including those who had been politically oppressed by the Soviet government. The present revitalization of the *as* allows Kazakh villagers not only to affirm their genealogy but also to commemorate regional histories back to the pre-Soviet period.

Keywords: post-Soviet, Kazakhstan, memorial feasts, festivities, setting of tombstones.

Memories of Socialism and religion: The persistence and transformation of household rituals in Mongolia

Katsuhiko Takizawa

After the collapse of the socialist system in 1990, the religious situation changed dramatically in Mongolia. For about 70 years of the Socialist era, with the exception of one single Buddhist monastery, people were not allowed to perform religious activities in the public sphere. However, after democratization, as well as a revival of pre-existing Buddhism and Islam, religious groups from other countries, including Christian ones, started to enter Mongolia, attracting people's interest and belief.

Household rituals have played an important role as a basis for the acceptance of such a new religious situation after democratization. This derives from the historical fact that the household was an important place for the reproduction of religious practices during the socialist period, when "religion" was eliminated from the public sphere. In the context of modernization, this establishment of the autonomy of household rituals was very significant for the modern separation between the private and the public.

In this paper, from this viewpoint, I will examine the problem of modernization and religion in Mongolia through an analysis of memories of household rituals.

Keywords: Mongol, household ritual, religion, socialism, memories

Embroidery for dowries, and embroidery for trade: A case of Kashta handiwork in the Shofirkon district of Uzbekistan.

Emi Imahori

This paper deals with embroidery handiwork in Uzbekistan. In particular, it shows how the embroiderers have re-interpreted embroidery handiwork with various cultural meanings, rules, and a value system through commercialization under the transformations of the post-socialist era.

One Uzbek embroidery, *kashta*, which is handmade with colored threads and needle, used to be prepared for a young woman's marriage dowry. Formerly, a splendid dowry decorated

with elegant kashta was regarded as a cultural sign indicating the bride's good sense and diligent character, namely being a valuable bride.

The author has researched a rural area in the Shofirkon district of Bukhara province in Uzbekistan since 2002, and describes how in the past kashta used to possess cultural rules such as "every girl or woman had better embroider", "a new bride has to present kashta to wedding party guests". Such cultural rules sustained embroidery handiwork until the socialist era. However, after the spread of women's education even into rural areas in the 1970s, some educated girls tried to re-interpret the rules relating kashta to valuable brides.

In the post-socialist era, the number of girls preparing kashta for dowries declined due to economic reasons. But educated women started businesses producing kashta souvenirs for foreign tourists. Interestingly, the former cultural meaning of kashta as "women's work" survives in its commercialization, playing an important role in protecting women's priority income. As a result, the kashta business produces women entrepreneurs and workers.

This article analyzes the re-interpretation of the cultural meaning of kashta among entrepreneurs and workers. To increase the value of their products, kashta entrepreneurs attempt to shift former cultural meanings from guest to client. Kashta workers, on the other hand, utilize kashta handiwork to be valuable brides not through the preparation of a dowry but by earning income while still doing domestic chores and rearing children.

Keywords: Uzbekistan, post-socialist anthropology, kashta, things and commodities, Shofirkon.

Suburbanization in a Mongolian pastoral society: A tentative analysis of the emergence of post-post socialistic pastoralists

Takahiro Ozaki

The disruption of socialism that occurred in Mongolia in the early 1990's brought Mongolian pastoral societies to what can be described as a kind of post socialist condition. It included freedom of livestock possession, choice of seasonal movement and choice of camping site. Although this change in Mongolian pastoral societies shortly after the disruption of socialism could be called the re-emergence of a previously rather self-sufficient life style, after the beginning of the 21st century, quite different phenomena began to emerge; for example, linkages with cities based on a reconstruction of the distribution system between rural (pastoral) and urban spaces.

The author describes this current situation as post-post socialist and tries to analyze suburbanization above all. Suburbanization is the situation in which pastoralists who can survive only by pastoralism concentrate in an area around an urban space. This cannot be seen as a simple return to the trends of the socialist era that the post-post socialist situation partially includes. In this report, the author takes as a case study a post-post socialist pastoralist, whose seasonal camps are located at a pasture about 10 miles from the center of Bulgan Aimag, and the pastoral community that he belongs to.

Keywords: Mongolia, pastoralists, suburbanization, post socialism

**Adaptive process of pastoral production to the market economy
and related socio-cultural features in post-socialist conditions:
Transformation of the culture of cattle- horse breeding in Sakha
in Eastern Siberia**

Hiroki Takakura

This paper examines the transformation of the traditional subsistence of the current Siberian pastoralists of Sakha, focusing on the newly emerging individual horse herders and the animal trust system in the post-socialist condition. In previous studies, researchers have insisted that due to the impact of the market economy and privatization policies, Siberian indigenous hunter-pastoralist societies would shift to a traditional or neo-traditional subsistence economy (food-production) rather than adapt to the market principle. However, adaptation to market exchange has arisen simultaneously with reciprocal subsistence activities in Sakha society. I will therefore revise the previous theory and claim that the impact of the market economy and privatization will be a dual food production system and a related social space. The conditions for this formation are embedded both in the history of modernization of socio-economic life under socialist policies, and in Sakha food production and the related socio-cultural process of cattle-horse breeding, in which each animal has different ecological, economic and cultural significance.

Keywords: animal trust system, dual economy, cattle-horse pastoralism, post-socialist condition, impact on the market economy and privatization, Sakha, Siberia