

Институт этнологии и антропологии
им. Н.Н. Миклухо-Маклая
РОССИЙСКОЙ АКАДЕМИИ НАУК

**ВЕСТНИК
АНТРОПОЛОГИИ
HERALD OF ANTHROPOLOGY**



2023 № 1

The journal “Herald of Anthropology” was established by the RAS Institute of Ethnology and Anthropology Academic Council decision of 20/03/2014

The journal is registered with the Ministry of Digital Development, Communications and Mass Media of the Russian Federation. Registration number PI No. FS77–61734

*The Journal is indexed in the
Russian Science Citation Index (RSCI)*

By the order No.21-p of The Ministry of Science and Higher Education of the Russian Federation of 12/02/2019 “Herald of Anthropology” is included in the list of peer-reviewed scientific journals recommended for publishing scientific results of theses for Candidate and Doctoral scientific degrees



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Web: <https://journals.iea.ras.ru>

ISSN (print) 2311–0546

ISSN (online) 2782–1552

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NOTHING ABOUT US WITHOUT US: HOW AN ANTHROPOLOGIST CAN KEEP HIS PLACE

Anthropologists and informants are seen as co-authors of new legal-anthropological knowledge, using the example of work on the draft law “On State Support for Entrepreneurial Activity in the Arctic Zone of the Russian Federation. There are not yet a sufficient number of indigenous scientists in Russia who are engaged and particularly interested in such research, but is such cooperation with other anthropologists voluntary or forced? What is the „field“ in such work if it is based not only on ethnographic materials, but also on direct observation of the participants’ behavior in the lawmaking process? The lawmaking process requires a degree of temporal and factual detachment from ethnographic material, but who can determine the extent of this detachment? What is the basis of trust and solidarity in this case? It should be emphasized that such work involves “authorized representatives” of indigenous peoples, which requires attention to the principle of free prior and informed consent, other norms of international law and Russian law. The report hypothesizes that it is possible and necessary to combine methods of anthropology and jurisprudence for the success of lawmaking and to create a broader field of academic and applied research of the legal status of indigenous peoples.

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For citation: Novikova, N. I. 2023. Nothing About Us Without Us: How an Anthropologist Can Keep His Place. *Herald of Anthropology (Vestnik Antropologii)* 1: 7–18.

Funding: The study was carried out as a part of the research plan of the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology.

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TRANSFORMATIONS OF THE OB-UGRIC FIELD: FROM TRADITIONALISM TO CURRENT CHALLENGES

The author has studied the Ob-Ugrians peoples (Khanty and Mansi) for many years and has conducted field research among them. The article attempts to analyze the changes that have taken place in the Ob-Ugric field and approaches to fieldwork in the post-Soviet period. In line with the positivist approach Soviet ethnographers sought to immerse themselves in the culture of the peoples under study, to find in the field unique and archaic features of the economy, culture, social organization and religious representations of Khanty and Mansi. Therefore, for a long time the Ob-Ugric field was rural and ethnographers worked mainly with elderly people. In the early 1990s, ethnology as a whole and fieldwork in particular was reoriented towards reflecting new realities: the socio-economic development of indigenous people and the political activity of ethnic leaders. Fieldwork allowed researchers to see the problems and needs of the communities under study, to discuss them, and to suggest possible ways for further development. The field expanded to include neighborhood centers, urban spaces, industrial company offices, and executive offices. A whole pleiad of researchers grew up from the Northern peoples themselves, for whom the field was “domestic” and who based their work on an “insider’s view”.

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For citation: Martynova, E. P. 2023. Transformations of the Ob-Ugric Field: From Traditionalism to Current Challenges. *Herald of Anthropology (Vestnik Antropologii)* 1: 19–30.

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METAMORPHOSES OF THE “TUVAN FIELD”

The article demonstrates the metamorphoses of the Tuvan field of study. Currently, there have been significant changes in the object of research in Tuva, including the relationship between the subject and the object of the study. There are different strategies for the relationship between the anthropologist and the respondent. One is a model of an official and a respondent, where the relationship between the subject and the object of research is strictly regulated. The other is the model of anthropologist being a “good friend” when he or she “helps his/her local source of information to comprehend their own culture”. The third one is the model where the researcher learns on the spot and takes the position of an “eternal student”, including in relation to his or her interlocutors (local sources). It is here, that “the key source” of information appears and is carefully guarded. What does an anthropologist become for his key source — an administrator, a “good friend”, an assistant in solving problems, a guest, an extra freeloader or a relative? Each of these strategies requires reciprocity and genuine dialogue. The metamorphosis of the Tuvan field is rather not a change in the focus of the study, but a transformation of the scientist, and also of time. The article concludes that in the modern anthropological field, a unique opportunity is given to scholars to open a new, valuable dialogue. The article is written in the genre of an anthropological essay, and is based on my own observations and impressions, collected in the course of many years of expeditions in Tuva.

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For citation: Moskalenko, N. P. 2023. Metamorphoses of the “Tuvan Field”. *Herald of Anthropology (Vestnik Antropologii)* 1: 31–41.

Funding: The study was carried out as a part of the research plan of the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology.

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KOSHUMCHA AS A TRADITION OF MUTUAL ASSISTANCE IN THE MODERN KYRGYZ SOCIETY

Koshumcha is a traditional form of material assistance among the Kyrgyz, which was provided by relatives to the organizers of ceremonial meals that accompany the life cycle rituals. At present, koshumcha is brought to more types of events, the circle of donators has expanded, and guests usually donate money as koshumcha (instead of livestock, food, clothing). The reciprocity, i. e. the obligation to return the gift in the same amount, is the key feature of koshumcha as a form of gift exchange. The custom of bringing koshumcha creates a community of gift exchange that helps its members to organize the toi (feasts). The amount of koshumcha received by the organizer of a toi compensates for most his expenses, sometimes even exceeds them and thus, being financed by the whole community, the scope of the organized toi surpasses the capabilities of an individual household by several times. At the same time, the obligation to bring koshumcha is a burden to many families, especially to those who have low income. The number of those who oppose this custom is growing in the Kyrgyz society. This trend indicates that koshumcha is no more a way of providing mutual assistance, but rather affects and ruins the poor. It has become a source of enrichment for the organizers of the toi and all the structures that serve the feasts. Among those who criticize the koshumcha there are people who have received a religious Muslim education. These people emphasize that this custom is incompatible with the principle of unpaid help which Islam is calling for. Despite the fact that the power structures, as well as religious and public activists, condemn the growing the expenses caused by the toi and the koshumcha, a refusal to give koshumcha is uncommon and the vast majority of the Kyrgyz society continues to observe this custom.

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For citation: Naumova, O. B. 2023. Koshumcha as a Tradition of Mutual Assistance in the Modern Kyrgyz Society. *Herald of Anthropology (Vestnik Antropologii)* 1: 42–62.

Funding: The reported study was funded by Russian Foundation for Basic Research, project number № 20–59–22001.

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THE DEAD IN THE SPACE OF THE LIVING: THE FEAST OF THE DORMITION AMONG THE ABKHAZ

The article uses the example of the ceremonial side of the Abkhaz tradition of celebrating the Feast of the Dormition of the Virgin Mary (Hаnхәа) as an attempt to show how the Abkhazian society shapes its ideas about the world of the living and the world of the dead. The border between these worlds is seen as passable in both directions, which requires the living to be cautious, on the one hand, and to care for the dead, on the other. The most important form of care for the dead is feeding them, which becomes the central ritual action during the celebration of the feast. Food is offered not only to relatives, but also to those deceased who may be around and also need food. Another form of contact with the world of the dead is the divination. On the Feast of the Dormition, it takes place next to the cemetery at night and consists in listening to sounds that are considered as signs of upcoming events related to a particular community. Both forms of communication with the dead imply compliance with a certain set of prohibitions aimed at protecting the living.

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For citation: Zelnitskaya, R. S. 2023. The Dead in the Space of the Living: The Feast of the Dormition Among the Abkhaz. *Herald of Anthropology (Vestnik Antropologii)* 1: 63–71.

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MAGICAL WAYS OF THIEF PUNISHMENT AND RETURNING STOLEN GOODS (IN THE PEASANT CULTURE OF THE MID-19TH — EARLY 20TH CENTURES)

The article analyses the magical ways to punish a thief and return the stolen goods based on published and unpublished archive materials, periodicals, collections and dictionaries containing folklore texts, descriptions of ritual and magical practices and linguistic data. Magical punishments are viewed in the context of exchange theory which understands the negative reciprocity as a retribution for the damage caused. Although anthropologists have paid attention to the social functions of magic and magical practices as a part of customary law system of different peoples, they have rarely become the subject of special research within the anthropology of law. This article discusses the ways to punish and return stolen goods using contagious and sympathetic magic. It was revealed that the rituals mostly consisted in affecting different objects, and this destructive influence was projected onto the thief's body as the main object of magical manipulation. Flame, heat and smoke were the most popular means for causing damage, which allows us to compare the magical ways of punishment with the rituals of recognizing witches. The article concludes that maintaining social stability was the main function of magical punishment.

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For citation: Bauer, T. V. 2023. Magical Ways of Thief Punishment and Returning Stolen Goods (in the Peasant Culture of the Mid-19th — Early 20th Centuries). *Herald of Anthropology (Vestnik Antropologii)* 1: 72–87.

Funding: The research was funded from the federal budget for the accomplishment of the state task of the Karelian Scientific Center of the Russian Academy of Sciences.

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HEROIC MOTIFS IN THE FOLKLORIZED PAST OF THE MARI PEOPLE. ONAR AS A MYTHOLOGICAL PORTRAIT OF ETHNIC IDENTITY

The article is devoted to the ethnosymbolizing and representative role of the mythical giant Onar in the context of the national (ethnic) identity of the modern Mari people. The author examines in detail the name and functions of the hero in local folklore plots, modern culture, and the perception of Onar by the Mari people. The popular character is studied from the point of view of constructing ideas about the conditional mythical past, the “roots” of ethnic history. The representatives of different Mari groups consistently associate the giant with the ancient history of the Mari lands and the deeds of its heroes. In various texts of non-fabulous prose onars appear both as a category of creatures, a mythical people, and as a specific fairy-tale giant called Onar. The author of the article describes current trends in the cultural practices and ethnic activism related to Onar. In modern society commemorative acts aimed at glorifying the Mari heroes including Onar are widespread. This is evidenced by the creation of memorable objects of the cultural landscape or the celebration of the “National Hero’s Day”. The name of the giant is represented in the cultural space of the city and in ethnic branding. The study is based on materials collected in the regions of compact residence of the Mari population.

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For citation: Ustyantsev, H. Yu. 2023. Heroic Motifs in the Folklorized Past of the Mari People. Onar as a Mythological Portrait of Ethnic Identity. *Herald of Anthropology (Vestnik Antropologii)* 1: 88–101.

Funding: The study was carried out within the framework of the Development program of the Interdisciplinary Scientific and Educational School of Moscow University “Preservation of the World Cultural and Historical Heritage”, the branch “Models of Analysis of Languages and Cultures of Indigenous Peoples of Russia”.

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UDC 39+316.346.3

DOI: 10.33876/2311-0546/2023-1/102-124

Original Article

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NATIONAL AND SOCIO-CULTURAL VALUES IN THE PERCEPTION OF RUSSIAN YOUTH

The article publishes the results of socio-anthropological research of the life strategies of Russian youth. To study the students' perception of general national values and Russian identity, mass and expert surveys with a single design were conducted in universities of 8 regions of four Federal districts of the Russian Federation: The Far Eastern, Volga, North Caucasian and Central districts. The analysis of the awareness of boys and girls of their national, ethnic and regional identities showed that the national of identity predominates among young people. The vast majority of respondents positioned themselves as citizens of the country and considered whole Russia as their homeland. It was observed that in the mass consciousness of students there is general unanimity about the most important events in national history, which include the victory of the Soviet Union in the Great Patriotic War of 1941–1945, the launch of the world's first satellite and the first human space flight. Students' perception of the achievements and activities of the state in the post-Soviet period is less stable, as the social attitude towards contemporary events is just being formed. Nevertheless, the results of the study suggest the paramount importance of scientific discoveries, cultural and sports events for the emergence of patriotic feelings among modern students. Differences in the answers depending on the region may indicate the specifics of political attitudes, reactions to external threats, orientations for priority participation in regional or national projects typical for young people in each particular region. The difference in students' judgments is also to some extent influenced by the curricula and the quality of education in metropolitan and provincial higher education institutions.

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For citation: Martynova, M. Yu., N. A. Belova, O. A. Zykina and M. P. Klyaus. 2023. National and Socio-Cultural Values in the Perception of Russian Youth. *Herald of Anthropology (Vestnik Antropologii)* 1: 102–124.

Funding: The research was carried out within the Program of fundamental and applied scientific research “Ethnocultural diversity of Russian society and strengthening of the all-Russian identity”. The project “Russian values and symbols: national unity and ethno-cultural diversity”.

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LOCAL INITIATIVES OF THE “HOUSE OF THE KARELIAN LANGUAGE” IN THE VEDLOZERO VILLAGE

“A Place where the Meaning of Village Life Becomes Clear”

The Karelian regional public organization “House of the Karelian Language” was registered in 2013 in Vedlozero. It is located in Pryazhinsky district of the Republic of Karelia. Four years later, a language nest was created here. The language nest in Vedlozero uses the technique of total early language immersion. It means that the Karelian language is used in all situations. Children can speak Russian to each other or teachers, but adults answer them in Karelian only. These field notes are based on the results of a trip to the “House of the Karelian Language”. The original task was to get acquainted with the methodology of language immersion. However, my tasks expanded in the process of analysis — observation, informal communication with visitors and leaders, while collecting interviews. Based on the analysis of empirical data collected in Vedlozero I try to answer the following questions: why parents choose a language nest for their children or prefer municipal kindergarten, what links have emerged between the organization, on the one hand, and local and municipal institutions, on the other. The case of Vedlozero shows the Russian experience of civic participation. The author concludes that the possible reasons for the emergence of such a space in Vedlozero are the organization leaders’ proactivity, their cultural ties and involvement in international experience. There is a significant factor of flexibility in the work of the organization and the ability to go beyond the “sectoral thinking”.

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For citation: Litvin, J. V. 2023. Local Initiatives of the “House of the Karelian Language” in the Vedlozero Village. *Herald of Anthropology (Vestnik Antropologii)* 1: 125–141.

Funding: The study was carried out as a part of the research plan of the Russian Academy of Sciences Institute of Linguistics, Literature and History of the Karelian Research Centre.

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UKRAINIAN IDENTITY IN RUSSIA ON THE EVE OF 2022

“I don’t understand why all this hatred” vs. “Ukrainians are treated well”

The article, based on the data from field sociological studies carried out in several regions of the Russian Federation among people with Ukrainian identity in 2020–2021, examines the level of social comfort when expressing their ethnicity in public and the frequency of ethnically motivated negative attitude to Ukrainians. Ethnic statistics and demographic trends show that socio-political factors have played a key role in the numerical dynamics of the Ukrainian population in Russia throughout the last century. The author wonders to what extent the decline in the number of Ukrainians over the past three decades correlates with ethnically motivated xenophobia against them, although the increase in migration should have stopped the depopulation. The empirical data of the author’s sociological research show that in such an “burning” and intimate issue as interethnic relations, quantitative sociological methods do not quite correctly reflect the existing realities, because many respondents try to “embellish” the situation. The data collected using qualitative methodology shows that about half of the respondents experienced some degree of discomfort with their Ukrainian identity, sometime faced xenophobic manifestations or choose a strategy of concealing their Ukrainian identity (oscillating identity). Moreover, respondents of all ages and regions of residence declare such a situation, and ethnic deprivation or cases of interethnic conflicts refer to both the Soviet and modern periods.

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For citation: Bublikov, V. V. 2023. Ukrainian Identity in Russia on the Eve of 2022. *Herald of Anthropology (Vestnik Antropologii)* 1: 142–161.

Funding: The study was carried out with the financial support of the Russian Foundation for Basic Research, scientific project No. 20–011–00676 “Multiple Russian-Ukrainian ethnic identity in Russia and its regional characteristics”.

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SECURITIZATION OF ETHNO-POLITICAL CONFLICT IN ARGENTINA

This article aims to discuss the current policy of the Argentine government about the Mapuche territorial claims as the most organized and politically active group of indigenous peoples in the country. Its theoretical and methodological framework includes the Securitization Theory by the Copenhagen School of Security Studies and theoretical approaches explaining ethno-political conflicts. The author argues that prerequisites for the “Aboriginal question” politicization in the country are associated with the integration of local indigenous peoples into the state during its consolidation, and the root causes of current ethno-political conflict lie in the nature of the dominant groups policy in the state, which was formed as mono-ethnic. The author describes the state policy to manage the conflict in the last two decades as driven by positioning the indigenous movements as a threat to the territorial integrity and national security of the country. As a result, this narrative has become an effective tool not only for criminalizing and delegitimizing the Mapuche position in public discourse, but for prosecuting of activists as well.

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For citation: Shcherbakova, A. D. 2023. Securitization of Ethno-Political Conflict in Argentina. *Herald of Anthropology (Vestnik Antropologii)* 1: 162–180.

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DOUKHOBORS IN LIVONIA: THE WAY TO THE EZEL ISLAND AND SETTLING

The article is devoted to the history of the Doukhobor sect members' exile to Livonian province, to the Ezel island (nowadays Saaremaa) and to the Dynamind Fortress in the late 18th century. The documents from the archives of Russia, Estonia and Ukraine comprehensively show exile as a repressive measure, widely used by the state in the 18th century to solve problems related to religious dissidents. The study uses the example of the Doukhobors to examine all stages of exile, starting with the crime itself, which consisted in anti-church and anti-state statements, organization of gatherings, seduction of Orthodox Christians into the Doukhobor faith, and then subsequent activities of the Russian penitentiary system. The article describes the economic and daily life of the exiled Doukhobors, their behavior, and their relations with the local authorities. The author highlights those aspects of legislation and law enforcement practices, which were aimed not only at punishment, but also at the reformation and return of apostates to the bosom of the Orthodox Church, which played an important role in this process.

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For citation: Inikova, S. A. 2023. Doukhobors in Livonia: the Way to the the Ezel Island and Settling. *Herald of Anthropology (Vestnik Antropologii)* 1: 181–197.

Funding: The study was carried out as a part of the research plan of the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology.

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MARSHANS' SHARE OF GOD AS AN ANCESTRAL CULT IN THE TRADITIONAL BELIEFS OF ABKHAZIANS

The article examines one of the numerous ancestral cults representing Ants-vakhatsara (antsaakhatara / anc°axaçara) — a crucial institution of the folk religion of the Abkhazians. The cult's longevity is not only due to the historical memory of the Abkhaz people, but, above all, to the centuries-old coexistence of the Abkhazian "faith in God" and the official religion, Orthodox Christianity. Despite the tragic periods in the life of a once powerful family organization, which, by the will of historical fate, came to the verge of physical disappearance, it preserved the living traces of its cult within the spiritual life of one large family / patronymy. The work also gives a historical overview of the family, the origins of its cult and the interpretation of the ritual performed by a group of relatives.

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PARENTAL FAMILY INTERACTION STRATEGIES IN THE CONTEXT OF THE ACTUALIZATION OF RELIGIOUS IDENTITY AMONG TAJIKS IN MOSCOW

The intensification of migration, the transformation of identities and the need to restructure everyday life of migrants in the host society not only affect the migrant community, but also have a significant impact on the culture in the recipient country. The purpose of this article is to examine, using the example of Tajiks in Moscow, how the actualization of religious identity affects the revision of parental authority in the family. The research methods included interviews with young migrants whose everyday life is structured by religious practices (prayer, ablutions, etc.). The study revealed certain trends to redefine parental authority, which affect directly the relationships within the informants' families. The actualization of religious identity is often a consequence of constructing a social reality in a new context, and sometimes even legitimizes this need to do so. Communicative networks and religious communities created by migrants in order to acquire knowledge about Islam result in parents losing their role of the bearers of religious knowledge.

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POSTNEOPAGANISM: THE TWO DIRECTIONS OF THE IDEOLOGICAL EVOLUTION OF THE FORMER NEOPAGANS

This article studies the two examples of how the worldview of the former representatives of Russian neo-paganism transforms. We will use the umbrella term “postneopaganism” to refer to these groups. The first example is “Emergence”, the worldview of the “Monolith” internet subculture, developed by bloggers and publicists V. G. Frolov and E. E. Sychev. The second example is the transition of some ultra-right young people to radical Islam, while maintaining the original nationalist views. In the first case, a unique worldview, different from Russian neopaganism, is formed, and the neopagan construction of tradition is replaced by technoprogressivism and a kind of religion of revelation. The supporters of “Emergence” largely created the discourse of criticism of Russian neopaganism and introduced such pejoratives as “dolboslavie” and “heroverie”. The worldview of V. G. Frolov, E. E. Sychev and their followers is analyzed based on online publications and interviews collected by the author. Regarding the right-wing radical Russian Islam, the author offers a brief description of this phenomenon and its background. He also proposes a hypothesis based on the mimetic theory of the French-American anthropologist René Girard, according to which the image of a Muslim as an “Other”, formed in the nationalist press, could have certain attractivity and become a model for young nationalists. Articles from the A. N. Sevastyanov’s “National newspaper” are used here as an example of such nationalist publications.

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For citation: Kutyavin, N. A. 2023. Postneopaganism: About Two Directions of the Ideological Evolution of the Former Neopagans. *Herald of Anthropology (Vestnik Antropologii)* 1: 234–245.

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LAMMAS CELEBRATION AMONG RUSSIAN WICCANS

The article is based on a study of Russian Wiccans, conducted by the author from 2015 to date in Moscow and St. Petersburg, and in the Russian segment of the Internet. The article tells about Wicca — its features, principles and the most significant stages of development. Also, in general terms, the article describes the Wheel of the Year — the ritual cycle of Wiccans. The main part of the article is devoted to one of the Wiccan holidays — Lammas. According to Wiccans, it is the day of the beginning of autumn and harvest, thanksgiving for the gifts sent down and the prologue to the dark season. Part of the information about the celebration of Lammas, which is the basis of the article, was obtained by the author during field work in one of the Wiccan covens in Moscow in the summer of 2020. The collected material is presented in three parts: a brief history of Wicca in the West and in Russia, the history of the Wheel of the Year, and an example of the celebration of Lammas among Russian Wiccans.

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For citation: Vlasenko, A. A. 2023. Lammas Celebration among Russian Wiccans. *Herald of Anthropology (Vestnik Antropologii)* 1: 246–255.

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TEENAGER IN THE VIRTUAL WORLD (THE CASE OF UZBEKISTAN)

Uzbekistan is going through a period of reforms, which, among other issues, aim to promote innovation. 40% of the country's population are under the age of 18. That is why it is so important which "capital" teenagers own when they enter the period of maturity. They will determine the country's future. The world is entering a digital age, and the virtual environment has a significant impact on non-adults, particularly in teenage years. Therefore, the influence of the digital factor on adolescents (their physical health, psyche, values, behavior, communication with peers and older generation, etc.) is difficult to overestimate. The article is devoted to the effect that the Internet and social networks have on schoolchildren in Uzbekistan, and is based on the findings of a survey (WHO project) conducted among teachers, students and their parents in schools in Tashkent, Kashkadarya, and Fergana provinces. The findings show that teachers and parents have a wrong idea of how much time schoolchildren spend on the Internet, and reveal their unpreparedness in terms of "control". The way the Internet is used in the educational process in the capital is different from regional schools, which may have an impact on the graduates' knowledge. The article offers recommendations to the public education authorities based on the results of the research.

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For citation: Tashmukhamedova, D. G. 2023. Teenager in the Virtual World (The Case of Uzbekistan). *Herald of Anthropology (Vestnik Antropologii)* 1: 256–276.

Funding: The reported study was funded by the World Health Organization, project "Influence of the Internet, Virtual Social Networks, and IT on Wellbeing and Health of Teenagers in Uzbekistan".

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SOCIAL ANTHROPOLOGICAL APPROACHES TO SCHOOL BULLYING RESEARCH

The article aims to unfold the discussion about the problems and perspectives of socio-anthropological school bullying research. Through the critical review of several theoretical concepts and methodological principles developed in sociology and anthropology of violence, and sociocultural studies of childhood, the author wonders how such concepts might be useful and applicable in the academic research of school bullying. In particular, the review is focused, first, on such theoretical frameworks which consider violence as a deviation, or as a structurally important cultural phenomenon, and second, on the different conceptualisations of childhood, “childhoods” and generations’ relations, elaborated in anthropology and sociology throughout XX and early XXI centuries. Special attention is given to the issue of defining and re-defining concepts of bullying, violence, childhood in various academic discourses, cultural and political contexts. Age and cultural difference between participants of a school bullying research (children, adolescents, adults) and researchers (usually, only adults) is addressed in the light of how it affects research aims, objectives, methods and data, constituting basis of expert/academic knowledge on school bullying. In conclusion, author articulates several theoretical and methodological principles which might be used to approach ethical problems and overcome some organizational difficulties in sociocultural research of school bullying.

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For citation: Filatova, V. O. 2023. Social Anthropological Approaches to School Bullying Research. *Herald of Anthropology (Vestnik Antropologii)* 1: 277–299.

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AGGRESSIVE AND POSTCONFLICT BEHAVIOR AMONG CHILDREN, BODY SIZES AND DISTANCE OF COMMUNICATION: CROSS-CULTURAL COMPARISON ON THE EXAMPLE OF MOSCOW AND TBILISI

Studies on the relationship between body size and aggression using psychological questionnaires indicate the presence of this correlation in children and adolescents, but the results are contradictory. This study was conducted using direct non-involved observation of children from two ethnic groups at the playgrounds of Moscow (Russia) and Tbilisi (Georgia). 288 conflicts were recorded (183 — Russians, 105 — Georgians). The strategies of aggression and reconciliation are analyzed taking into account the body size of the participants and their spatial behavior, which made it possible to identify the universal and culturally specific features of these types of behavior in the natural game interaction. This is the first time aggression and reconciliation are being studied in the light of these relationships. The contribution of morphological (sex, body size) and psychological (aggression and reconciliation strategies used) characteristics of a person to the expression of aggressive and post-conflict behavior is universal — cultural differences manifested themselves in the types of aggression and reconciliation. Spatial characteristics were determined by the ethnicity factor — Georgian children communicated at a shorter distance in all phases of the conflict. Our data do not support previous findings that taller, larger students score lower in aggression, while shorter, thinner students are more hostile and prone to fighting and arguing. Our observations support the idea of an imbalance of power between the aggressor and the victim and indicate that in most cases the offender is taller and larger than the victim. However, children show a high reconciliatory potential, which indicates that children understand the importance of maintaining the integrity of the group.

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For citation: Burkova, V. N. 2023. Aggressive and Postconflict Behavior Among Children, Body Sizes and Distance of Communication: Cross-cultural Comparison on the Example of Moscow and Tbilisi. *Herald of Anthropology (Vestnik Antropologii)* 1: 300–318.

Funding: The study was carried out as a part of the research plan of the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology.

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DRINKING ESTABLISHMENTS AS A LEISURE PRACTICE FOR CITY DWELLERS

The relevance of the article is due to the need to study the leisure forms of the urban population. The article is based on a socioanthropological study conducted in the Republic of Tatarstan in March 2020 among the residents of Kazan. The purpose of the article is to analyze the actualization of “drinking” establishments in the leisure practices of citizens. The authors consider the location of institutions and their popularity among Kazan residents. The motives for visiting establishments, frequency, habits of visitors, etc. are analyzed. It is concluded that specialized supermarkets selling alcoholic and related products (“alcohol markets”) together with points of sale of draft beer (“pivnushki”, “razlivukhi”) are integral attributes of urbanized space, localized mainly in residential parts of the city and places of dense residential development. As the study showed, employees and visitors do not see any negative aspects in the work of institutions: for the former they are associated with guaranteed employment, for the latter they provide affordable alcohol products acceptable in terms of price and quality, which satisfy the need for rest after a working day.

The materials of the article may be useful for sociologists, psychologists, social and cultural anthropologists, as well as representatives of social structures and bodies in charge of the production and turnover of alcohol.

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For citation: Titova, T. A. and A. Kh. Mingaliev. 2023. Drinking Establishments as a Leisure Practice for City Dwellers. *Herald of Anthropology (Vestnik Antropologii)* 1: 319–330.

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REPRODUCTIVE CHARACTERISTICS OF THE NORTH OSSETIAN RURAL POPULATION AND THEIR TEMPORAL TRENDS

734 rural Ossetian women of post-productive age (over 45 years old) were surveyed by local health officials at our request. The main genetic and demographic parameters (vital statistics and age-related reproductive characteristics) were calculated. Total fertility rate was 4.05, effective fertility rate was 2.55. Families with three children predominate (36%). Family planning is largely carried out by artificial abortions of pregnancy (1.22 per woman on average). The Crow index and its components were: $I_m = 0.0219$; $I_f = 0.206$; $I_{tot} = 0.232$. To explore the temporal trends in genetic and demographic characteristics, the sample was divided into four parts by the years of birth of the women surveyed (before 1950, 1950–1959, 1960–1969, 1970 and later). It was found that the total fertility rate is decreasing monotonously from 4.48 to 3.46. The effective fertility rate dropped from 3.03 to 2.39. The expanded population reproduction was replaced by the simple one. A significant decrease in the age of sexual initiation was observed. The average age of women in labor is monotonously decreasing from 27.36 to 25.95. There were no significant differences in the age of menarche and menopause between different age groups. The value of the Crow index and its components is also decreasing.

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For Citation: El'chinova, G. I., Z. K. Getoeva, V. V. Kadyshhev, Yu. A. Revazova and R. A. Zinchenko. 2023. Reproductive characteristics of the North Ossetian rural

population and their temporal trends. *Herald of Anthropology (Vestnik Antropologii)* 1: 331–339.

Funding: The research was carried out within the framework of the state assignment of the Ministry of Science and Higher Education of the Russian Federation.

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PORTRAITS OF MEDIEVAL INHABITANTS OF VOLOGDA. HISTORY AND ARCHAEOLOGY

The article includes a study of three burial grounds in the city of Vologda. The first cemetery is located at Park Lane, 12. According to archaeological data, this cemetery dates from the 13th-16th centuries. The second burial ground is represented by burials at the south wall of St. Sophia Cathedral, which date from the 14th-16th centuries. The last cemetery is located on Burmaginykh Street, 34. This cemetery, according to archaeologists, dates to the 15th-17th centuries. The paper provides a brief overview of the cemeteries under study based on the materials of archaeological excavations. The main part of the article focuses on an extensive historical description of the medieval population of the city of Vologda. The key place in the work is occupied by the cranial study of the Vologda population buried in these burial grounds. Further conclusions were made based on the materials of research carried out earlier by one of the authors of this publication, as well as by anthropologists from St. Petersburg. It was concluded that while the composition of the population was changing throughout various historical periods, the craniofacial complexes of the three cemeteries remained unique and distinctive.

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For Citation: Veselovskaya E. V., T. F., Panteleeva, Yu. V., Rashkovskaya (Pelenitsyna) and E. A. Krykov. 2023. Portraits of Medieval Inhabitants of Vologda. History and Archaeology *Herald of Anthropology (Vestnik Antropologii)* 1: 340–350.

Funding: The work was carried out under a state grant of the Vologda Region in the field of culture (the project “Anthropological Portfolio of Medieval Vologda” was implemented through the Vologda State Museum-Reserve Support and Development Fund of the Vologda Region), as well as in accordance with the theme of the Research Institute of the IEA RAS “Evolutionary continuum of the genus Homo” Sub-topic “Anthropology of ancient and modern populations”.

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LOCAL SUNDID CRANIOTYPE: ITS GEOGRAPHICAL CENTER AND RELATIONS WITH NEIGHBORING POPULATIONS

A part of the southern Mongoloids is characterized by a cranial shape which we classify as the Sundid cranial type. This type is most common among the western part of southern Mongoloids (the territory of Indochina and Indonesia) and is sharply different from the cranial types of neighboring territories: the Pacifids (the eastern territory of Indochina and Indonesia) and the Tropids (most of the territory of India and the islands to the east and southeast of Indonesia and Philippines). The Sundids' cranial samples have smaller, brachycranial in shape, and much more spherical crania, than the samples from the neighboring territories. Thus, the Sundid cranial type was surrounded by populations having significantly different cranial characteristics. Only the cranial samples of tropical Pacifids (small populations of Negritos) are similar to the Sundids in the shape of the skull. Six samples of southern Mongoloids were divided into clusters that differ from each other in 7 traits that describe the shape of the skull. The Sundids and the Pacifids were presented almost equally in the studied group, while there were significantly fewer Tropids.

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For Citation: Pestriakov, A. P., O. M. Grigorieva and Yu. V. Rashkovskaya (Pelenitsyna). 2023. Local Sundid Craniotype: Its Geographical Center and Relations with Neighboring Populations *Herald of Anthropology (Vestnik Antropologii)* 1: 351–364.

Funding: The research was carried out within the framework of the research topic “The Evolutionary Continuum of the Genus Homo”. Sub-topic “Anthropology of Ancient and Modern Populations”.

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BOOK REVIEW: SEMIBRATOV, V. 2021. THE PHENOMENON OF A COUNTY TOWN. MALMYZH IN THE HISTORY OF RUSSIAN CULTURE. MOSCOW: “RARE BIRD”, 288 P.

The review of the monograph “The Phenomenon of a County Town. Malmyzh in the history of Russian culture” by V. K. Semibratov appreciates highly this work. The book depicts the city of Malmyzh history in the 17th—early 20th centuries as a place where the interaction of Russians, Tatars, Udmurts, and Mari inhabitants took place. This multidisciplinary study is based on multiple literary and archival sources. The objects of study are universal and specific manifestations of the leading forms of preservation, translation, transformation, creation of life activity models. The methodology for studying, describing, and interpreting is mainly based on a systemic cognitive model and partly on a diatropic model. This allows the author to: revise, organize and update the resources of Malmyzh’s collective memory; conceptually select clusters of facts in order to reconstruct the evolution of the local anthroposphere; reveal the mutual influence of the cultural dynamics of Malmyzh and another regions of the empire. Coupled with the techniques of micro-historical method this lets the author to identify and isolate all historical and cultural factors, components and motives from one another. The monograph is evaluated in the light of a number of ideas: “Retropia” by Z. Bauman, the anthropological concept “Past Discontinuous” by I. Sandomirskaya, transhistorical thinking, V. I. Ivanov’s historical philosophy in his poem “Man” and “Patriotism” by M. Krom. It is emphasized that some of Malmyzh’s relationships with the country had a status of social inventions. They are useful for the anthropologist and educator as precedents or prototypes of the relationship between the “native” and the “universal”. The monograph provides a transhistorical contact with the past. Therefore, the book stimulates the reader’s regional self-awareness, his reflection of motherland studies.

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For citation: Poizner, B. N. and I. V. Izmailov. 2023. Book Review: Semibratov, V. 2021. The Phenomenon of a County Town. Malmyzh in the History of Russian Culture. Moscow: Redkaia ptitsa, 288 p. *Herald of Anthropology (Vestnik Antropologii)* 1: 365–374.

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