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Abstracts for Panel Proposals Focused Theme:
Everyday Life in the Middle East: Political, Legal, Economic and Medical

Chair: Dr. Soheila Shahshahani, Shahid Behehsti University, Iran
soheilairan@gmail.com

Executive Secretary: Marzieh Kaivanara, University of Bristol, UK
m.kaivanara@gmail.com

Dr. Viloyat Aliyeva

Academy of Sciences, Institute of History, Republic of Uzbekistan

Modern Youth: Cultural And Anthropological Approaches

Changes, transformations and modernizations, so characteristic for modern society, are area of constantly growing interest from cultural anthropology. Thus the special attention is paid to the processes happening in the youth environment as the youth is the main subject and the agent of sociocultural changes. Despite rather large number of the works devoted to youth as to object of cultural and anthropological knowledge and in particular — to youth subcultures it is impossible to tell that the exhaustive characteristic of the processes happening in the youth environment (subculture) is given. The reason of it, in our opinion, consists in domination of sociological approach to the analysis of the problems which are available here which doesn't allow to capture a number of the essential features of youth subculture connected with the cultural and anthropological bases of existence of formal and informal youth communities. At usual — generally sociological - statement of a question the standard and valuable content of culture or undertakes as some reality other than values of other generations, or factors of dependence of this contents on a social and economic situation in society are fixed. Thus conditionality created valuable orientations by the main feature of the person — his ability to carry out a free choice between "alternatives of a bipolarity" isn't investigated.

Formation of values of youth subcultures happens in the conditions of a choice (conflict) between various cultural examples of behavior, thinking and a *chuvstvovaniye*. Within traditional approach it is impossible to raise a question of the bases of preferences and restrictions which define alternatives of this choice. Cultural and anthropological approach allows to look differently at an axiological perspective, traditional for cultural science, in general and the standard and valuable content of youth subcultures in particular. A number of researchers speaks about the "anthropological revolution" happening in socio-humanistic knowledge. In the circumstances cultural pluralism or multiculturalism when the question of acceptance of these or those models, forms or patterns of behavior is defined not by the state and ideology, and it is actually provided to a choice of the person, are had solving anthropological characteristics of the subject effect.

Cultural and anthropological approach is represented actual in respect of formation of Post-Soviet youth policy. Still discussions on the basic conceptual provisions, forms and methods of its implementation proceed. Owing to uncertainty of tasks and absence of officially recognized status the need for development of mechanisms and criteria of effective management of this sphere is sharply felt.

Many problems of youth and youth policy, painful for Post-Soviet society, are connected not only with real social and economic and political difficulties of a transition period, but also that

development of the concept of youth subculture isn't complete. Traditional approach to youth as to the social and demographic group allocated only on social and age, occupation characteristics without due consideration of its anthropological features prevails.

The author, without belittling importance of the sociological analysis of youth groups, considers necessary to draw attention to opportunities of cultural and anthropological approach to analytics of the youth environment, the values and norms accepted in this subculture.

The main idea consists in the following: dynamics valuable orientations (etos) of youth subcultures can receive more adequate explanation within the cultural and anthropological approach based on interpretation of behavior as a choice of alternatives in certain bipolar coordinates (/others, freedom/dependence, domination/submission, demonstration/regard, etc.).

Respectively, the hypothesis of research consists that dynamics of a youth etos upon transition from system of values of a stable state to the unstable has to have significant expressions in change of a position in system of similar coordinates.

In the western researches on a youth perspective regarding valuable and moral subcultural manifestations by pioneers it is considered to be representatives of the Chicago school who else in the 1920th years applied methods of city ethnography to the description, the analysis and studying of special types of city youth communities (G. Becker, V. F. Whyte, etc.) . The important role in formation of subdiscipline of sociology of youth belongs to T. Parsons. In the 1970-11980th years the noticeable contribution to formation of the theory adequate to the current processes in the youth environment was made by the works of staff of the Center of modern cultural researches of University of Birmingham devoted to development of the subcultural concepts which were guided by the class theory (L. Altyusser, A. Gramsha), ideas of subcultural stylization as way of group identifications (M. Breyk). Strong impact on reconsideration of the conceptual bases of a youth question was had U. Beck and E. Giddens's works, and also the scientists developing ideas of global and local interpretations modern youth the practitioner (X. Pilkington, J. Tomlinson, S. Thornton).

Works of the end of the 1980th — the middle of the 1990th years connected with increase of public activity and formation of new types of youth solidarnost, first of all, of informal youth associations have special value.

At the present stage separate, first of all, scandalous manifestations of youth group identity, with another — general-theoretical reflections about a youth place in the transformed society and ways of its integration into social institutes come under the spotlight of researchers, on the one hand.

The anthropological approach in the humanities which originally received application at research of archaic cultures is gradually displaced in psychology, pedagogics, sociology and cultural

science. In recent years interest in a philosophical and anthropological perspective considerably increased in domestic science.

Thus, the problem which is the cornerstone of the real research consists that, on the one hand, an insufficient readiness of questions of the status of modern youth, a choice of priorities in youth policy, on the other hand - limited number of the corresponding researches within cultural and anthropological approach.

Gay Breyley
University of Monash, Australia

‘Intensive Collectivity’: Collaborative Art and Music Practices in Urban Iran

Collaborative art and music practices in urban Iran This paper examines the practices of a minor, independent group of artists and musicians working collaboratively in contemporary Tehran. These artists work across various media and the musicians mostly produce electronic music and sound art. As such, this group is not “representative” of artistic practices in Iran, but it serves to illustrate how young people may use creativity to respond to and live with the various pressures of urban life in the contemporary Middle East. The artists concerned are mostly from middle class backgrounds, in North and West Tehran, and thus, in some ways, privileged in their creative and social possibilities. Their collective consciousness of this relative privilege – and of the comparative hardships of those in their city who experience real poverty and disadvantage – contributes to the values and attitudes expressed in their artistic practice. These values include supportive collaboration, artistic independence and creative honesty. Drawing on fieldwork in Tehran and interviews with some of the artists and musicians, this paper considers how the uncertainties and fears of everyday life emerge as both deeply personal and communal, individual and collective. It reflects on the challenges of expressing such insecurities effectively and the ways art and music present a partial solution. The paper focuses on recent examples of art and music produced independently in Tehran, such as Idlefon’s 2014 CD, “Intensive Collectivity Known As City”.

Dr. Iroda Dadadjanova
State Institute of Arts and Culture of Uzbekistan, Republic of Uzbekistan

“A Woman Who Sings”: Representation of Uzbek Divas in a New Socio-Cultural Space

The latest quarter-century history had changed a lot. Uzbekistan has changed: changed the very society and culture in it. Have formed new value orientations, constructing national identity of the region. Protective attitude to the age-old traditions, on the other hand - openness to all progressive and effective cultural policy is already being felt in everything. In the same polysyllabic and paradoxical socio-cultural space my object is female musicians, key exponents and disseminators of cultural (neo)values.

Due to the growth of mass media and rapidly developing global pop industry, in the Uzbek musical entertainment arena significantly increased the number of female performers. Tangible transformations in the matrix of cultural production have began to generate new formats of pop stars. Has appeared "other" heroines, "other" songs.

What is motivated this kind of "gender balance" in the secular-Muslim society on? Who is she, this "woman who sings", dare to realize themselves in the field, which was regarded for centuries purely "man's job"? Who is she herself in this essentially masculine society? How she assign her role, her status in it? What does she think of, what is she creating? How and why does she represent itself in this way?

Answering these questions, I will try to define a new cultural role and social position of "singing" Uzbek women. The basis of this research is interviews conducted by me with the current representatives of the national pop music of different generations and qualifications.

Dr. Avazbek Ganiyev
Tashkent State Institute of Oriental Studies, Republic of Uzbekistan

Impact Of Religious Obligation “Zakat” To The Welfare Of The Society In Contemporary Muslim States

Zakat is one of the obligations of Islam. Essentially it is the responsibility of the state to collect it from the rich & pay it to the poor strata of the society. The purpose of zakat is to purify the wealth of the rich by giving a certain amount to the needy and poor people of the society. There

are different kinds of wealth or assets on which zakat is payable. One of the wealth or assets that require the payment of zakat is the income. With the track of time new and new forms of assets are being created. For example, bonds, shares, debentures, corporate profits, savings certificates etc. Although money is changing its faces but there exists certain rules which help the people to understand the Nisaab of new things to fulfill the obligation of zakat. However, for this case study, the individual zakat on income is being investigated.

Literacy and awareness of the population is estimated very low on zakat on income. So there is a need and it is the duty of the Muslim economists to educate on the subject matter. This would include the criteria for the eligibility of the zakat on income. Other factors may be due to the level of piety or psyche of the people to pay or avoid the obligation.

Zakat on income is one of important types of zakat and currently many scholar have interest to research this topic and give their valuable scientific recommendations and viable tools to increase awareness of zakat payers regarding its calculation when income level reaches Nisab (minimum amount of income in order to be eligible to pay zakat on income), where to pay and what are the benefits from paying zakat on income.

It has been observed that people do not fulfill the duty to pay zakat usually because of three reasons; not wanting to pay, they avoid its full payment and there is negligence for one reason or the other. For the former there is no solution unless convinced by the relevant authority, in this case the Majlis Ugama Islam Brunei (MUIB). For the latter two the reason is either they have no knowledge or they do not want to get the knowledge mainly because the payment bothers them and they want to find a way out to justify that they are not up to the Nisaab and they do not fall under the category for having that obligation. Hence, to minimize such illiteracy of the population and thus highlight the benefits of paying zakat, the case study has been done in order to determine the level of awareness of the population and help the MUIB to encounter these issues as well as increase in the collection of zakat amount.

The concept of awareness of paying zakat in Uzbekistan and Brunei Darussalam has never been extensively studied. This research suggests that there is currently high/ low level of awareness among working individuals on zakat on income. In summary, this leads to recommendation that a program shall be started where zakat can be more easily collected and proceeds are more distributed transparently. Due to the limitations the result generated by this study at this stage is not comparable to published findings of case study in another country. Chance to have more time and necessary supervisor advice as well as proper research oriented conditions would give researcher deeply study Zakat on income and compare three Muslim countries Uzbekistan and Brunei.

Dr. Ganieva Gulnora

The Institute of History at the Academy Sciences, Republic of Uzbekistan

Gender Sociology: Condition, Problems and Prospects in Society Transformation

According to the Constitution of the Republic of Uzbekistan (adopted in 1992) and the UN Convention on Elimination of All Forms of Discrimination Against Women” (CEDAW) (adopted in 1995 in Beijing) the government defined the general strategy and priority directions of the state policy towards women and is aimed at realization of and guaranteeing equal rights and freedoms, establishing equal opportunities for women and men, and elimination of all forms of discrimination. But at the same time, it is necessary to pay attention to still existing stereotypes, prejudices and patriarchal rudiments, which carry in itself discriminative elements regarding the attitude towards women and their position in some families, in which women are exposed to negative acts on the part of their husbands, mothers-in-law, fathers-in-law, sisters-in-law and other husband’s relatives in many-generation families. In the family of her husband woman appears as a deprived of civil rights pawn of her well-being. In all these, the main problems are female legal illiteracy, gender inequality, economic dependence and the underestimated self-assessment of women.

Both in villages, and in cities there is usual existence of families with joint residing of the representatives of several generations (normally having many children). Those families prevail where, three generations live together: the parents, married sons and their families, and their children. In such families, the precise hierarchy of members of family takes place depending on the age and sex. The youngest daughter-in-law, “kelin”, has the lowest status. In families with joint residing, the heads of a family are husband’s parents. Very seldom, a young family in the countryside, particularly in Muslim families, lives separately from their parents. A girl becoming a “kelin” (a bride) in such big family appears very frequently in the position when she constantly has a strong psychological stress and economic dependence. From rather a free individual she turns into a person having no freedom, being obliged to please everybody, not daring to have her own voice in the matters. Chores of housekeeping fall down on her shoulders as well as, looking after and attending to her husband, his parents, other relatives, and visiting guests. Thus, she should be amenable to a number of humiliating restrictions and do everything only having received the consent of the family head; besides, she is not allowed to work in a society and do other activities outside the home. Usually in rural oblasts in families with joint residing, a kelin fails to take part in distribution and planning of the family budget. Even if a kelin works, she is deprived of the opportunity independently to plan how to spend her earned money. It is customarily in families with joint residing, if a kelin works, she is always obliged to bring the earned money to the head of the family. Without having personal money, she becomes dependent and is obliged to obey. Being afraid of rumors and vaporous conjectures, which can undermine and destroy their reputation in the makhalla and community brides (kelins) prefer to keep silence

and are fain to comply with this position.

Dr. Sachiko Hosoya
Oxford University, UK

Ethical Discussions on Premarital /Prenatal Diagnosis: Case Studies of the Thalassemia Prevention Programme in Iran

The purpose of this paper is to investigate the social policy of preventive genetic medicine in Iran, by following the legalisation process of abortion law and the factors affecting the process in wider Iranian contexts. In this paper, ethical discussions of premarital / prenatal diagnosis and selective abortion in Iran will be presented, and Iranian social policy of intervention, to control genetic diseases, especially a genetic hemoglobin disorder called Thalassemia will be explored. Ethical dilemmas in the application of genetic medicine to social policy will be focused upon.

In order to examine the role of the policy for prevention of genetic diseases and selective abortion in Iran, various resources have been studied, not only academic articles, but also discussion in the Parliament and documents related to a court case, as well as ethnographic data on the living conditions of Thalassemia patients.

Firstly, discussions of prenatal diagnosis and selective abortion is overviewed from the viewpoints of ethics, disability rights activists, and public policy for lower-resources countries. As a result, it should be noted that the most important point in the discussion on prenatal diagnosis and selective abortion in Iran is the allocation of medical resources.

Secondly, the process of implementation of the National Thalassemia Screening Programme and legalisation of 'Therapeutic Abortion Law' is analysed, through scrutinizing documents such as the Majlis record, government documents and related laws and regulations. Although some western academics suggest that Iranian policy of selective abortion seems to be akin to eugenic public policy, the Iranian government is careful to avoid any portrayal of the policy as 'eugenic'.

Thirdly, in order to provide an ethnographic discussion of this issue, practices of vasectomy seen among the Thalassemia patients will be introduced. In addition the restricted environments of Thalassemia patients and the carriers are described. This is in order to understand certain disabling social factors for people with genetic diseases in the local contexts of Iran.

Krzysztof Lalik

Jagiellonian, University of Krakow & Institute of Middle and Far Eastern Studies and Institute of Ethnology and Cultural Anthropology, Poland

Relations between Christians and Muslims in Iraqi Kurdistan – The Case of Ankawa and Koya

In my presentation I am going to analyse current mutual relations between different religious and ethnic groups living in Koya and Ankawa, district of Erbil, the capital of Iraqi Kurdistan, so namely between Christian Assyrians and Muslim Kurds. My paper will be based mainly on field research I conducted in Iraqi Kurdistan in summer 2013 and spring 2015, using such anthropological methods as questionnaire and free surveys, open and hidden observation as well as in-depth and standard interviews with representatives of Kurdish and Assyrians political, scientific, religious and cultural organizations.

Methodologically I refer first and foremost to Fredrik Barth's (famous Norway anthropologist who conducted research in Iraqi Kurdistan in 1950s) concept of ethnic boundaries what later became known as "constructivism": the claim that ethnicity is a product of a social processes rather than a cultural given, made and remade rather than taken for granted, depending on circumstances rather than ascribed through birth. Barth's concept is founded on a few principles. Firstly, it says that ethnic identity is a feature of social organization rather than simply expression of the group's culture or to be more precisely 'it's a matter of the social organization of culture differences'. This means that a crucial processes we should focus on are: processes of maintaining of the social boundary and the processes of recruitment of individuals to the group. This reveals that ethnic groups are produced under not primordial but highly situational circumstances like historical, interactional, economic and political ones. Secondly, being matters of identity, ethnic group membership must depend on ascription and self-ascription. Thirdly, cultural differences of primary significance for ethnic identity are those that people use to denote the distinction, the boundary, not necessarily to denote what is considered as most characteristic in their culture. Fourthly, Barth emphasizes that mobilization of ethnic groups in collective action is not a direct expression of the group's cultural ideology, or the popular will, but is largely effected by leaders who pursue a political enterprise and career. Fifthly, ethnic relations and dichotomies can be observed within two orders and are organized by two kinds of sets of social rule.: The first (1) order are overt signals or signs people use to exhibit their identity (language, dress, general style of life) and the second one (2) are basic value orientations: standards of morality by which people's performance is judged, while the first type of social rules is (1) set of rules regulating situations of contact in different sectors of activity, and the second one (2) is set of proscriptions preventing inter-ethnic interaction in other domains.

In research practice Barth advices to analyze inter-ethnic relations on three interpenetrating levels. The first one is micro level concerning formation of individual identities of members of

particular ethnic group and thus focusing on interpersonal interaction and personal experience, demands, values and ideas. The median level refers to the process of mobilizing of ethnic groups and embraces rules of group reproduction, self-organization in different associations, ideology and means of its promotion and leadership. The macro level is the highest one and encompasses state policies in different social sectors and legal social rights as well as activity of international organizations, including NGOs. All these three levels affect to each other in different range and extend.

Bearing in mind of Fredrik Barth's concept of ethnic relations I will focus mostly on micro and median level attempting to depict some examples of individual strategies of living of Christians among Muslim majority in a specific social, political and economic circumstances that we can find in Ankawa and Koya. Ankawa is an old district of Erbil, which rapidly flourished economically and socially over last ten years due to some reasons. Firstly, Ankawa, inhabited mostly by Christians and to some extent offering, contrary to Muslim cities, western-like lifestyle with its restaurants and free-alcohol bars, succeeded to attract plenty of foreign western companies and their employees to establish there their offices. Secondly, Ankawa has been for years a source of well-educated Christian staff to schools and universities in Iraqi Kurdistan, which facilitated their inhabitants to move up the career ladder, both in academic and business sectors. Thirdly, since the summer 2014 Ankawa has accepted dozens of thousands of Christian IDPs who fled from persecutions of ISIS's jihadists in Nineveh Plain. The fact that many of them don't speak Kurdish language at all and belong to different church denominations than the original majority of Ankawa Chaldeans has a considerable influence on current social and economic changes and diversity in the district.

Although Koya is a city also inhabited both by Muslim and Christians, the latter do not express as explicitly as Ankawa's Christians their ethnic i.e. Assyrian identity and ideology and are far more integrated with Muslim Kurdish majority. Their ethnic boundary seems more vague and interweaved with complex local circumstances prevailed by Kurdish social, political and cultural activity.

In my paper I would like to investigate conditions and causes of difference in means and extent of expression of Assyrian/Christian identity of inhabitants of Ankawa and Koya in the course of their relations with Kurdish/Muslim majority, thus attempting to attract the listeners' attention on diversity of local level on Muslim-Christian relations in the Middle East, as against the stereotypical global view that first and foremost emphasizes its inevitable antagonistic aspect.

Dr. Sahar Maranlou
Oxford University, UK

How to Measure Legal Empowerment

People face various barriers in their path to justice from lengthy delays and costly procedures to inadequate legal representation. Nevertheless, little is known about the main obstacles to access to justice from women's perspective in Iran. In my survey study, different questions were asked to understand the respondents perceptions of their rights, legal problems, justice system, cultural or emotional costs, etc. (Cambridge: 2015). The measurement model used was based on legal empowerment conceptions including public perception, legal awareness and the capacity to take legal action.

Although empowerment seems to be a qualitative concept, a variety of qualitative and quantitative' indicators can be incorporated into a legal empowerment measurement model. These indicators are comprised of knowledge of rights, legal institutions or legal procedure, legal literacy, literal language of the law, availability of a community legal awareness program, legal aid, and public interest litigation.

However measuring access to justice and legal empowerment is a difficult task since indicators have different meanings and aspects across context and socio-legal forces. Any survey study may confront a number of difficulties linked to defining questions that would adequately measure the women's perceptions with reference to access to justice. Representativeness of Iranian women, political sensitivity and cultural perceptions are also challenging factors. Therefore, it is important to design a sampling strategy to overcome these challenges and also provide impartial and unbiased results about legal empowerment.

Ms. Monireh Mohammadi
Oxford University, UK

State Violence and Cultural Trauma

State Violence and Cultural Trauma The Prison Massacre in Iran (1987–89) Conceptual Framework Cultural traumas occur when 'members of a collectivity feel they have been subjected to a horrendous event that leaves indelible marks upon their group consciousness, marking their memories forever and changing their future identity in fundamental and irrevocable ways.'¹ Such events are often not immediately perceived as signifying evil until they

are constructed as 'cultural traumas' through processes of narration and signification. The first process, narration, refers to the act of recounting what happened, while the second, signification, explicitly ascribes meaning to events. These two processes in turn culminate in the act of representation, where the victimised social group puts itself forward as the bearer of harm deserving of accountability and reparation vis-à-vis the rest of society. My paper adopts the conceptual framework just described as an initial working model with which the Prison Massacre of 1987-89 in Iran can be investigated. This paper will try to answer the following research questions in relation to the Prison Massacre: (1) Which social groups were victimised by the event and, relatedly, what are the relevant 'collectivities'? (2) What are the narratives on offer by the victim groups? (3) What kind of representations, in the sense described above, have these groups made? (4) What constitutes accountability (e.g., restorative justice processes) and reparation (e.g., symbolic) for these groups?

Dr. Ravshan Nazarov
Academy of Science, Republic of Uzbekistan

Daily Occurrence Anthropology: Basic Principles

The daily — this habitual, usual and close. It is that vital order, in which each person whoever and what it was, is guided freely. Analytical penetration into the daily represents serious difficulty in view of the fact that all seems self-evident here. So occurs because the person is included in culture of daily occurrence also by the subconsciousness, not reflexing part of reason.

The daily — is the sphere of human experience which is characterized by the special form of perception and judgment of the world evolving from work. For it the intense awake condition of consciousness, personal participation in the world representing set of the forms of space, time and social interactions seen, not raising doubts in objectivity of the existence is characteristic. All these forms are inter-subjectively (socially) organized.

Alfred Schutz considers that daily occurrence — is one of the worlds of experience for which the following lines are characteristic: a) the awake breathless attention to life; b) abstention from any doubt in existence of the world; c) the prevailing form of activity is work. Among all types of activity the last "plays an important role in an institutionalization of reality of everyday life". The reality and work enter the cognitive functional communication determined by work. Working I acts as complete, not fragmented I as work most fully makes active all potential qualities of the personality, allocates them with unity. And it is clear because as the main function of daily occurrence life support acts.

Naturally, at work there are also spontaneous physical manifestations, and property of the beholding reflection (the review of results of action), and activity of imagination (action design). But the main thing there is an operating beginning, than daily and differs from the world of the imagination (a literary plan, the world of the magic fairy tale, the myth, etc.). In the last there is no the work motivated with world around and in turn influencing its objects, there is no obligation, characteristic for daily occurrence, owing to what and the attention to life is weakened, the intense awake installation is replaced contemplate, imagining, abstention from judgment about existence of objects of this world (the world of the imagination) practices. All imagined images have the right for existence in this boundless world.

It is clear, that at the heart of the cognitive style constituting daily, the principle of truthfulness in communications of people generating feeling of confidence in the validity of the events lies. The principle of truthfulness is approved by labor activity of people. As in the world of the imagination deficiency of activity (personal is found and social), the conclusion that this world is transformation of the world of daily occurrence arises, but doesn't represent isolated from it and reality, equal with it. Therefore in art by the main principle there is a principle of lifelikeness, but not withdrawal from it.

In everyday life people should invent, create the world. People participate in "the" world also the external plan (activity, behavior), and the inner (spiritual and mental) world. Internal life seeks to be coordinated with external and vice versa as people anyway want to live in consent with themselves, in a condition of composure. It is possible thanks to ability of people to create and impose the semantic and valuable and standard order on the world of the facts and processes and to bring both of these worlds into accord each other. It is clear also that social interaction is impossible without steady symbolical forms. There are artifacts — structurally similar objects. The culture of daily occurrence will be organized in such symbolical forms as the positive experience having property to be transferred from the person to the person, from generation to generation. Socio-cultural experience of people is coded in a mimicry, gestures, gestures, intonations and words, formulas, images, technologies. These manifestations exist in areas of joint activity of people, interpersonal verbal and nonverbal communication, written texts, spheres of nonverbal esthetic objects. For participation in such communications of people has to possess a certain cultural competence.

Alessandra Peruzzetto

Program Specialist for Archaeology and the Middle East, World Monument Fund

An Overview of Endangered Cultural Heritage in the Middle East

Cultural heritage in the Middle East is receiving since few years, and not without reasons, constant attention from the media. Entire communities are facing attacks to their sense of place, memory and religious beliefs. But looting, acts of war, inappropriate military uses and deliberate destructions for ethnic cleansing or political objectives are not the only threats to cultural heritage. Post-conflict uncontrolled development and lack of awareness are also undermining its integrity and preservation. Do possible solutions exist? What local heritage experts with the collaboration of international organizations and institutions can do to avoid more devastation and address the damages? With this presentation, the author wants to present how the situation in the region is but also to introduce to the public some of the positive initiatives that try to be appropriate and effective reactions to the critical circumstances.

Dr. Zyoda Rasulova

National University of Uzbekistan, Republic of Uzbekistan

Ethno-Psycholinguistic Experimental Survey Of Marriage And Family Relations Concepts

At present, due to the increased interest in the problem of the relationships between language and culture, there are emerged various linguistic areas and trends of studies: ethno-linguistics, ethno-psycholinguistics, cross-cultural linguistics, and culturologic linguistics, all new disciplines having in common the anthropological aspect of speech peculiarities studies. The national (ethnic) mentality is becoming the subject of research of modern science in increasing frequency, and numerous attempts have been made to describe the mentality of a particular nation (ethnos). The theoretical basis of ethno-psycholinguistics in modern science includes the leading concepts of ethno-linguistics, linguistics, ethno-psychology, and psycholinguistics.

The present study was carried out within the framework of ethno-psycholinguistic paradigm that considers the content of concepts as of their being the units of language awareness, becoming actual ones in speech activity of the Uzbeks. The study is carried out by analyzing the concepts related to marriage and family relations.

The multifaceted nature of marriage and family relations reflected in the structure and content of mental formations brings about an integrated approach to the study of concepts represented lexically. Addressing the concepts related to marriage and family relations is due to urgency of the problems of marriage as of its being a social and constantly transforming institution. The following methods were used in work as the major ones: the association experiment, the quantitative methods of processing the associative material, social and psychological survey in the questionnaire format. One of the most effective methods for the study of ethnic specificity of language awareness is association experiments, the results of which show the images of consciousness, integrated knowledge of a particular ethnic group (ethnos), and reveal an unconscious layer, on which ethnic attitudes, values, and stereotypes are based. The interviewer survey was conducted in Tashkent with involvement of 50 Uzbeks.

Generalization of the questionnaire survey results objectifying the reflective reflexive activity of informants suggests that the marriage is perceived by Uzbek consciousness as an officially registered union and is considered mandatory. Under the religious marriage, the Uzbeks largely understood not the marriage itself, but reading a nikoh. It should be noted that the Uzbeks consider happiness in most cases as having a family and children. Dissolution of marriage is taken by the Uzbeks very painfully, but they showed cause as a reaction more frequently, than their attitude. Going out (on dates with somebody) has an ambiguous meaning, but many Uzbeks perceive the word as to “march to the left” (to have a romantic and usually sexual relationship with a woman other than the wife): It turned out that the Uzbeks principally could not distinguish between the words custom, tradition, ritual ceremony and they found it difficult to give an answer precisely to these words-stimuli.

Dr. Leonardo Schiocchet

Austrian Academy of Sciences Institute for Social Anthropology (ISA), Austria

Critique, Comparison, Suffering, and The Middle East

This paper recapitulates two influential JRAI articles to discuss the role of comparison in anthropology. Charles Lindholm’s 1995 article criticized the then new, now well-established, trend in Middle East ethnography for its radical emphasis on particularism and lack of theorization, both driven by fears of de-humanizing subjects. Joel Robbins’s 2013 article, by its turn, proposed an ‘anthropology of the good’ as a substitute to the particularism of the anthropology of the ‘suffering subject’. This would reinstate the notion of cultural diversity and its comparative vocation as touchstones of contemporary anthropology. Connecting these articles is a discussion of Middle Eastern and Palestine ethnography’s 1970’s major shift to an anthropology of suffering that greatly influenced anthropology at large. The conclusion is that

comparison, just as suffering, should always be qualified, cultural critique being a compromise between classic and newer anthropological projects, since qualified comparison is intrinsic to the critique of Western reason.

Professor Mohammad Shahbazi
Jacksonville University, FL, USA

Social Determinants of Health and Anthropologists

Our children have dramatically different life chances depending on where they were born. In Japan or Sweden they can expect to live more than 80 years; in Brazil, 72 years; [in the Middle East, around 70s]; India, 63 years; and in one of several African countries, fewer than 50 years. And within countries, the differences in life chances are dramatic and are seen worldwide. The poorest of the poor have high levels of illness and premature mortality. But poor health is not confined to those worst off. In countries at all levels of income, health and illness follow a social gradient: the lower the socioeconomic position, the worse the health.

It does not have to be this way and it is not right that it should be like this. Where systematic differences in health are judged to be avoidable by reasonable action they are, quite simply, unfair. It is this that we label health inequity. Putting right these inequities – the huge and remediable differences in health between and within countries – is a matter of social justice. Reducing health inequities is...an ethical imperative. Social injustice is killing people on a grand scale. - excerpt from the 2008 World Health Organization Commission on Social Determinants of Health

We can predict how long individuals will live base on their zip codes/the locations where they live. Zip codes or locations tell a story about individuals and groups health; projected in the form of differences in lifespan (sometime more than 10 years in adjacent zip codes/locations - and such facts are not unique to the USA). Lifespan and the quality of that life correlate with income, inequality, education, chronic stress and social capital. Physical and social health, thus lifespan and life quality, arrive from interactions between these upstream factors, resulting in unequal outcomes: health disparities. This presentation will address factors contributing to health disparities with the hope that participants would, perhaps, identify some socioculturally contributing factors to health disparities in their regions/communities, if any, and suggest ways to deal/address them.

Dr. Mona Tajali
Oxford University, UK

Researching Election Campaigns from the Inside Out: Women and Major Elections in Turkey

Election campaign periods are among the most politically and socially active periods that a country experiences. The public and media heavy aspects of major election campaign processes, such as those for the general elections, greatly intensify the experience of the researcher, as he/she attempts to maneuver along the diverse debates and points of diversion among political and social groups. However, given the largely male-dominated aspects of formal politics, researching women and their election campaigns are often a challenge.

In this research I outline a number of the main strategies and concerns of researching women's efforts during election campaigns, in a multi-party and highly politically competitive country such as Turkey. Similar to most other countries in the region, although women in Turkey compose a highly politicized and mobilized section of their society, their numbers in political decision-making positions and high echelons of party politics remains low. Hence, research on political party campaigns for major elections, such as those for the parliament, often turn a blind eye to women's organizing and campaigning efforts, which often occur at the grassroots levels and away from intense media attention. In this paper, I first redefine 'political campaigning', to also include the door-to-door and highly private and feminized aspects of party campaigning which is restricted only to women's circles. I argue that the intentional transition of the private to the political by diverse political parties in Turkey is a major tactic of voter-recruitment, and eventual women's political empowerment. Through in-depth interviews with women from the women's branches of three major parties in Turkey, I demonstrate the extent to which women's campaigning efforts plays an essential role in effective election campaigning efforts, something that male party leaders are also greatly aware of. I will end this presentation, with a brief comparison of women's election campaigning efforts in a less party-centered and political institutionally developed country such as Iran.

Dr. Latofat Tolibjonova

State Institute of Arts and Culture of Uzbekistan, Republic of Uzbekistan

*Music and Society: To'y, Social Transformation and Musical Cultural Construction of New
Uzbeks*

Uzbekistan might be called as a unique “area of free musical development”, where everyone can find what he or she likes. Among various music types and genres popular music plays significant role in the life of Uzbek society. Due to the rise of the mass media and the development of global media culture here emerges new type popular musical culture. It is based on entertainment, media means, commercialization, mass replication and consumption. Main niche in the system of mass culture belongs to entertaining music and popular culture. It is grounded on enhancement of rhythmic and entertaining elements in combination with modern technique and technology of show business. This is the creation of hit, PR performers, success ratings etc.

Uzbekistan’s cultural-political and economic picture for the last 10-15 years reflects clearly the formation and the development of entertainment industry’s market in the country. First, it is related to the emergence of non-state media sphere – private radio and TV channels, printed and electronic media, record studios, producer centers, concert organizations, event-agencies etc. Meanwhile music was in the spotlight being called-for by the society more than any other types and genres.

Of course, global cultural economy has its own influence, however, in Uzbekistan musical industry develops originally. For example, artists in Uzbekistan mainly earn in wedding ceremonies, but not by selling albums or holding concerts as it is in countries with developed show business. It is no coincidence that a lot of to’yhona – large glamorous premises of restaurant style intended for holding national family festivities were constructed and are being constructed one by one around the country. On a large scale to’y (collective notion of family and ritual festivities) controls main economic and aesthetic aspects of show business. Due to the growth of the economy and inevitable influence of global media culture, nowadays to’y turned into vast parties with the gala concerts in participation of pop-stars. Musical genres, styles, repertoires, performance techniques are modified, emerged “mix” types. For instance, instead of traditional folklore overture played with national wind and percussion instruments (Karnay, Surnay, Nog’ora) people started opening weddings with potpourri consisting of local and world hits in European arrangement featured by local musicians and women dance ensemble.

Hereby Uzbek music industry – glocalized, developing in a close relation with to’y began producing new forms and types of music activity.

Maxim Yosefi

Ben-Gurion University of the Negev, Israel

Collective Ritual in Tribal Arabic Poetry

The paper is an attempt to contribute to the study of verbal rituals by analyzing the preservation and functioning of a poetic game played by Bedouin men on wedding eves. In the course of the game, an ordered succession of symbolically significant verbal acts is performed collectively by a number of tribesmen who stick to commonly accepted rules of poetic etiquette. Thus, one may speak about a special collective verbal ritual which defines the order of themes on which the participants express themselves.

Taking as an example the game *bida*^c played by the Negev Bedouin, I show the similarities between the structure of this collective ritual and the one of the traditional Arabic *qasīdah*. Also I compare the Bedouin version of the collective ritual with the version practiced in sedentary tribal culture of Yemen. Special attention is drawn to the role of the practice as a form of men's interaction with the women's part of the wedding space, and as a form of reflecting on current developments in the society.
