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Anmerkungen zum Kulturbegriff

Kurzvortrag

2. Treffen der Arbeitsgruppe Interkulturalität und Medizin

Bochum, 23. Mai 2011

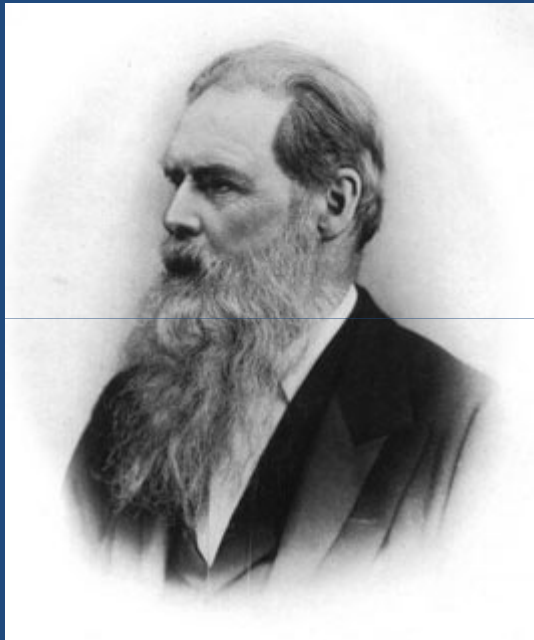
[Was ist Kultur?]

Kernfrage: Wozu wird Kultur benutzt?

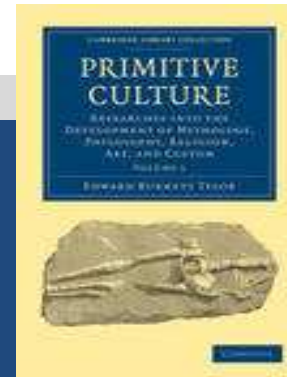
- Essentialistischer versus konstruktivistischer Kulturbegriff
- Kultur oft als ein System betrachtet, in dem sich die Elemente zu einer geschlossenen, geographisch oder regional verorteten Struktur zusammenfügen

Essentialismus/ Primordialismus \leftrightarrow „Patchworkidentitäten“

Klassische Definition



E. T. Tylor
1832-1917



Culture ... is that complex whole which includes knowledge, belief, art, morals, law, customs, and other capabilities and habits acquired by man as a member of society.

Edward B. Tylor: Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom. London 1871

Enger versus weiter Kulturbegriff

- Schichtspezifische Kultur

- Arbeiterkultur
- Hochkultur – Zivilisation

- Altersspezifische Kultur

- Jugendkultur, stud. Kultur

- Subkultur

- Ortsspezifische Kultur

„Kulturkreis“ (eigentlich Begriff der deutschsprachigen Völkerkunde um 1900)



Zeitlich und räumlich flexibler Charakter von „Kultur“

„Kultur ist ein System von Konzepten, Überzeugungen, Einstellungen und Werteorientierungen, mit denen gesellschaftliche Gruppen auf strukturelle Anforderungen reagieren. Dieses gemeinsame Repertoire an Symbolen, Kommunikations- und Repräsentationsmitteln ist dynamisch in seiner Anpassung an gesellschaftliche Veränderungsprozesse.

Es ist damit ein dem Wandel unterliegendes Orientierungssystem, das Wahrnehmung, Werte sowie das Denken und Handeln von Menschen in sozialen, politischen und ökonomischen Kontexten definiert“

*Sabine Handschuck; Hubertus Schröer (2002):
Interkulturelle Orientierung und Öffnung von Organisationen.
„neue praxis“ 5, S. 511-521.*

Determinanten von Kultur

- Flexibilität
- Temporalität
- Selbst- und Fremdzuschreibung
- z.T. willkürliche Abgrenzung über
 - Sprache
 - Religion/Überzeugungssysteme
 - Wir-Bewusstsein



Kultur und Ethnizität

Determinanten von Ethnizität

- Kultur
- Sprache
- gemeinsame Herkunft/Abstammung
- gemeinsames Siedlungsgebiet (Territorium, „Heimatland“)
- gemeinsame Religion?

→ statischer, primordialer „Volks“-Begriff

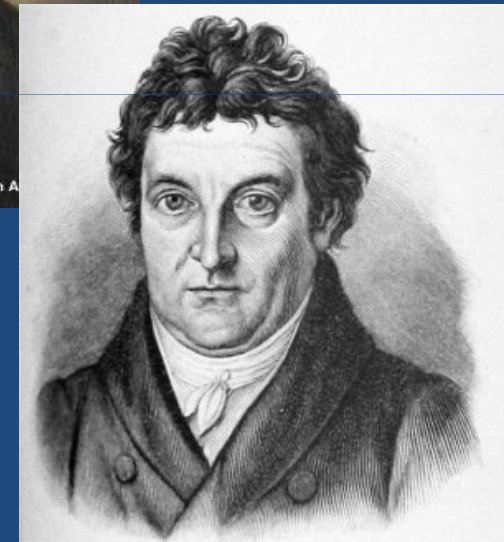


F. Schlegel
(1772-1829)



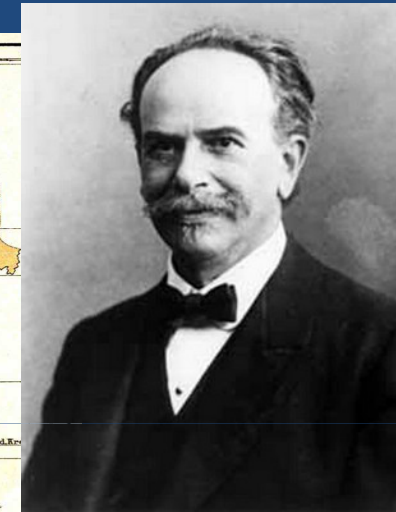
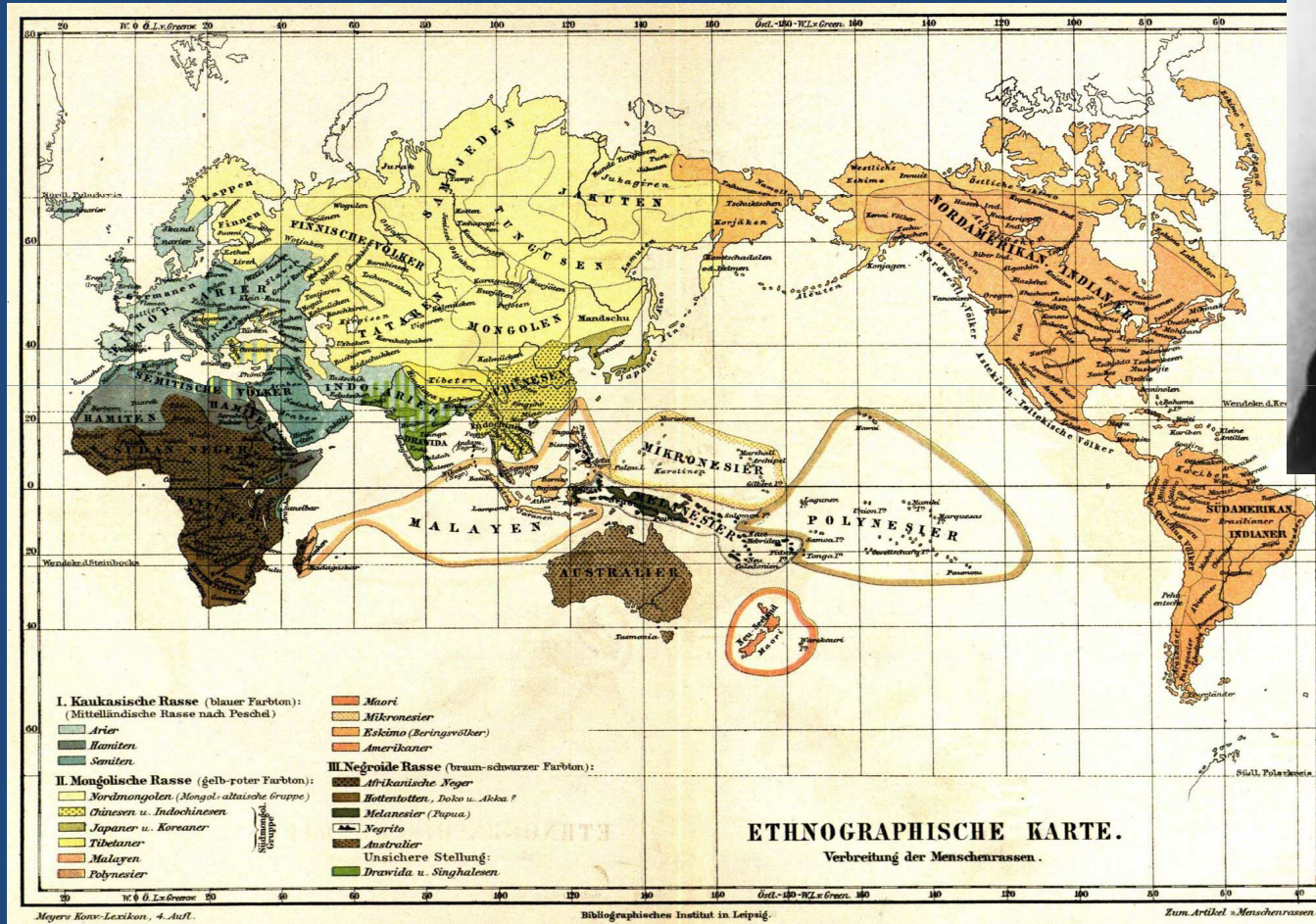
Johann Gottfried Herder 1785 (Porträt von A)

J.G. Herder
1744-1803



Joh. Gottlieb Fichte (1762-
1814)

Volk = Kultur, Sprache und „Rasse“?

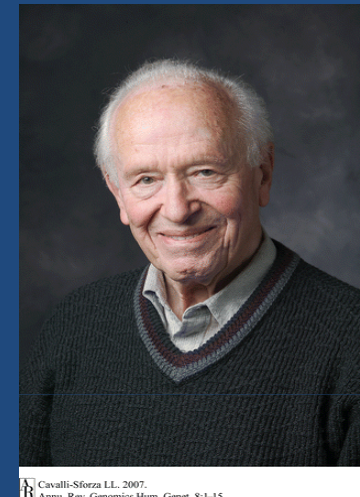
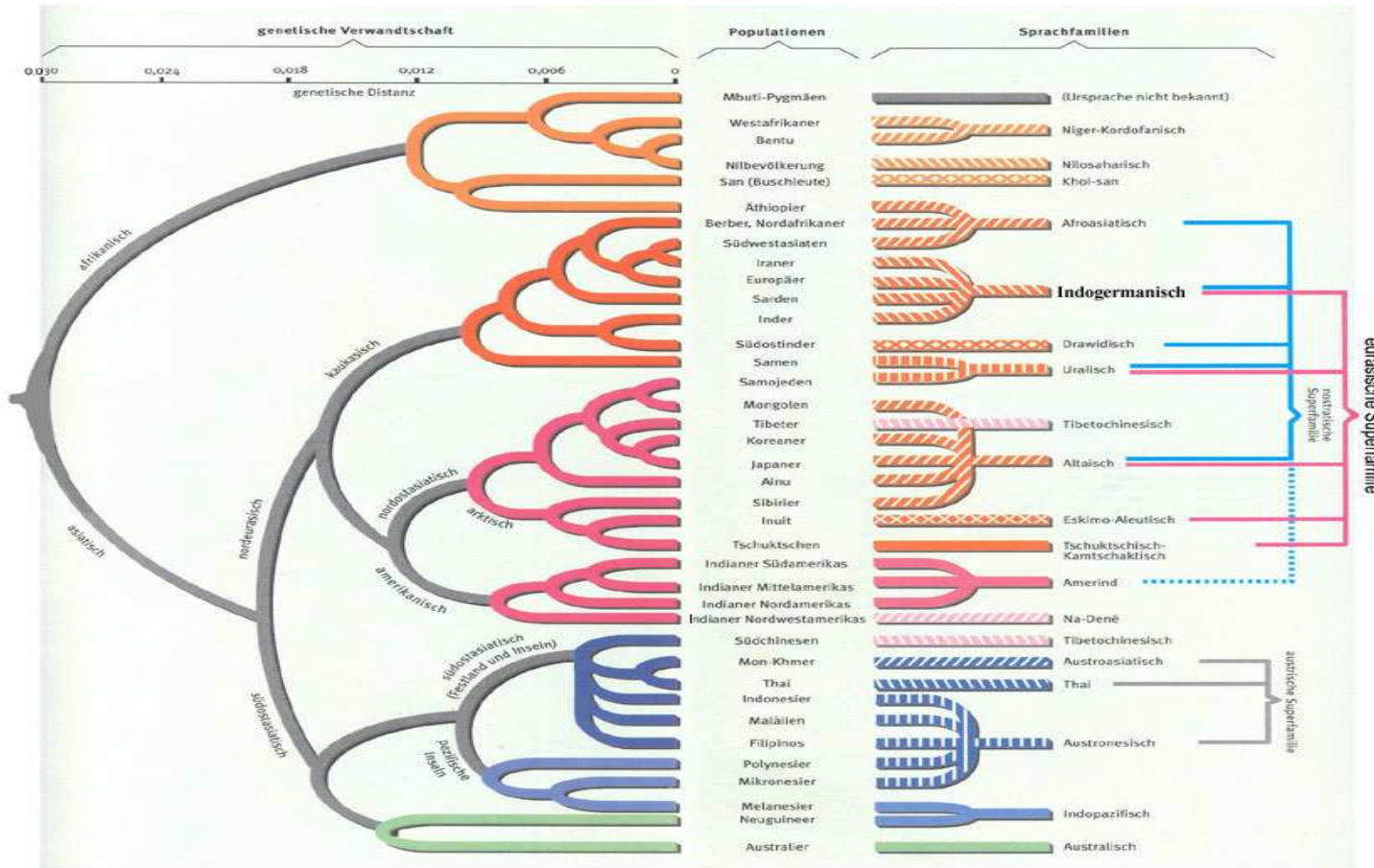


Franz Boas
(1858 – 1942)

Meyers Konversationslexikon 1904

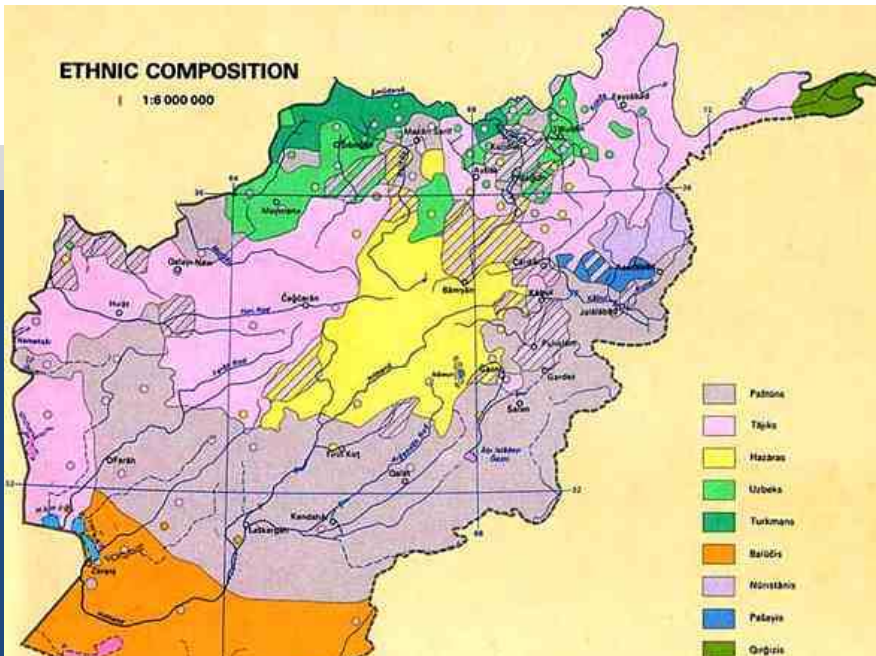
Linguistische = biologische Großgruppen der Menschheit???

STAMMBAUM DER GENE UND SPRACHEN

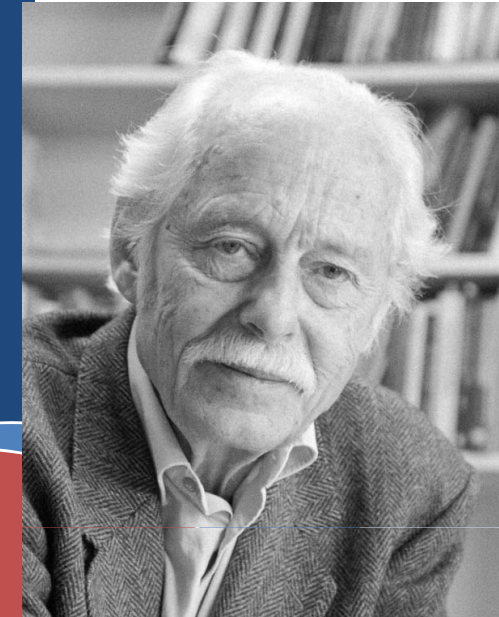


Cavalli-Sforza L.L. 2007.
Annu. Rev. Genomics Hum. Genet. 8:1-15

L.L. Cavalli-Sforza,
* 1922



Frederik Barth
 * 1928, Leipzig

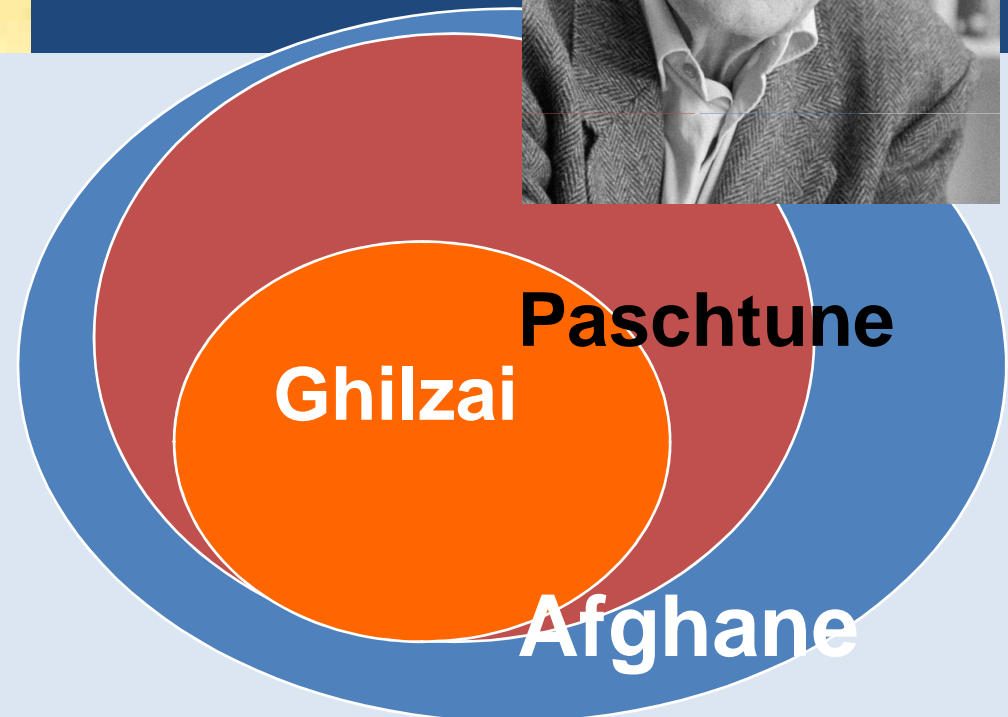


Soziale Konstruktion von Ethnizität

- *Imagines Communities*

Die Dynamik von Ethnizität

- *Ethnic Groups and Boundaries*
- Inklusionsmodell
- paschtunische Stämme
- situationsgebundene Abgrenzungen



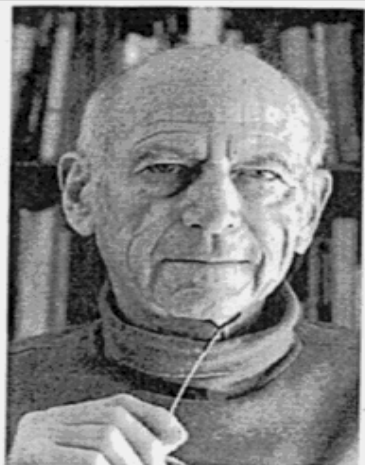
Ethnoscape

Arjun Appadurai
* 1949, Mumbai (N.Y.; Chicago)



- Transnationalismus- Konzept:
 - multi-ethnische Gemengelagen
 - Fiktion des ethnisch einheitlichen Siedlungsgebietes

→ Verhängnisvolle politische Folgen



Eric R. Wolf



Europe and The People Without History. Berkeley 1982

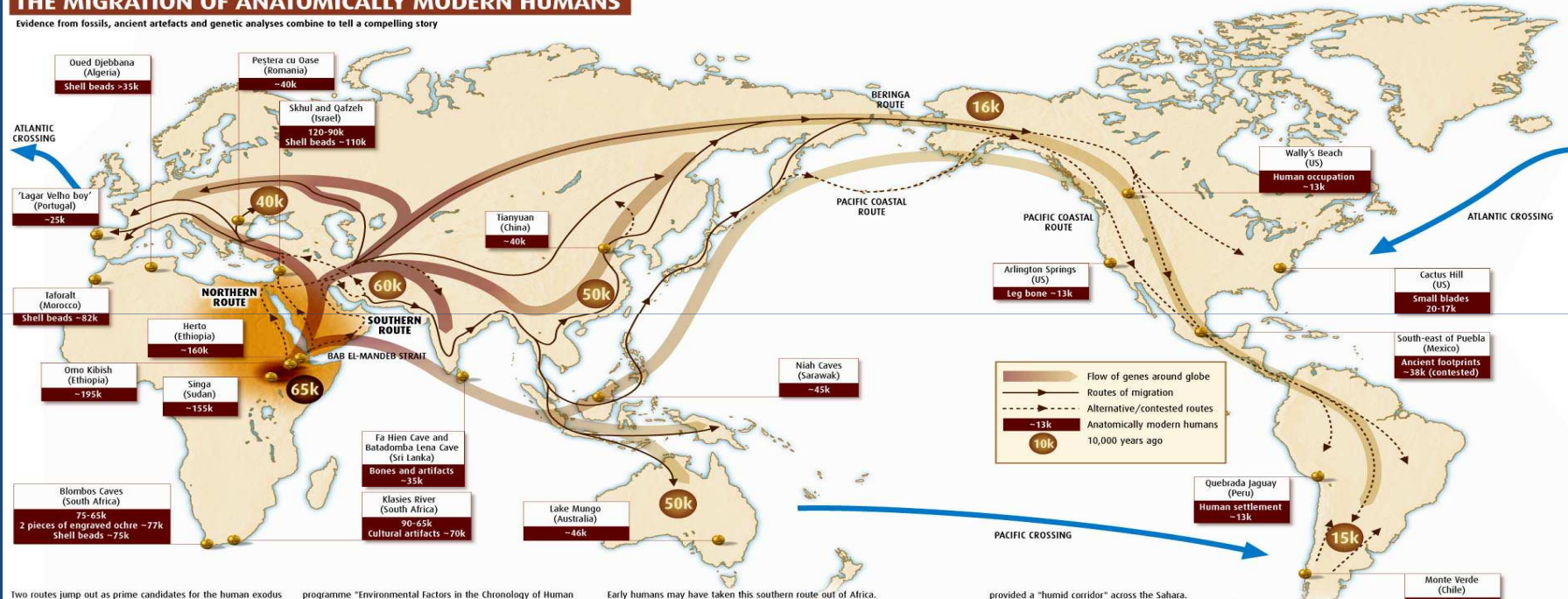
▪ Multikulturalität
= ethnisch heterogene Gesellschaft:
„Normalfall“

▪ Migration als Grundkonstante
menschlicher ...

- Kulturen
- Gesellschaften
- Gemeinschaften

THE MIGRATION OF ANATOMICALLY MODERN HUMANS

Evidence from fossils, ancient artefacts and genetic analyses combine to tell a compelling story

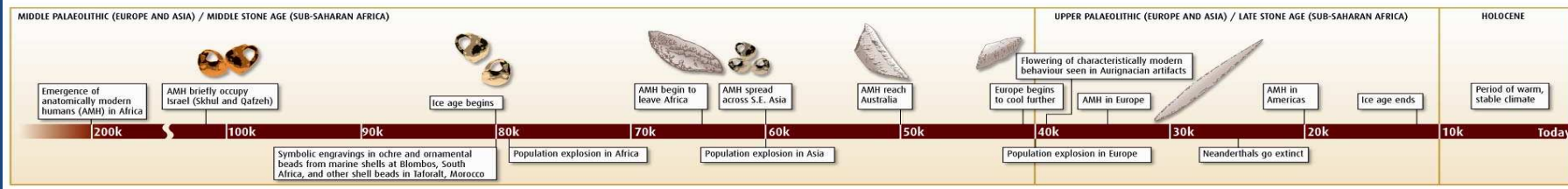


Two routes jump out as prime candidates for the human exodus out of Africa. A southern route would have taken our ancestors from their base in eastern sub-Saharan Africa across the Sahara desert, then through Sinai and into the Levant. An alternative southern route may have charted a path from Djibouti or Eritrea in the Horn of Africa across the Bab el-Mandeb Strait and into Yemen and around the Arabian peninsula. The plausibility of these two routes as gateways out of Africa has been studied as part of the UK's Natural Environment Research Council's

programme "Environmental Factors in the Chronology of Human Evolution & Dispersal" (EFCHED). During the last ice age, from about 80,000 to 11,000 years ago, sea levels dropped as the ice sheets grew, exposing large swathes of land now submerged under water and connecting regions now separated by the sea. By reconstructing ancient shorelines, the EFCHED team found that the Bab el-Mandeb Strait, now around 30 kilometres wide and one of the world's busiest shipping lanes, was then a narrow, shallow channel.

Early humans may have taken this southern route out of Africa. The northern route appears easier, especially given the team's finding that the Suez basin was dry during the last ice age. But crossing the Sahara desert is no small matter. EFCHED scientist Simon Armitage of the Royal Holloway University of London has found some clues as to how this might have been possible. During the past 150,000 years, North Africa has experienced abrupt switches between dry, arid conditions and a humid climate. During the longer wetter periods huge lakes existed in both Chad and Libya, which would have

provided a "humid corridor" across the Sahara. Armitage has discovered that these lakes were present around 10,000 years ago, when there is abundant evidence for human occupation of the Sahara, as well as around 115,000 years ago, when our ancestors first made forays into Israel. It is unknown whether another humid corridor appeared between about 65,000 and 50,000 years ago, the most likely time frame for the human exodus. Moreover, accumulating evidence is pointing to the southern route as the most likely jumping-off point.





Literatur

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