

Conference Paper

Mestizo in the World of Culture: Gustav Lebon and Afanasy Prokopyevich Schapov

Zaytsev P.

Dean of the Faculty of Theology, Philosophy and World Cultures, Omsk State University n.a. F.M. Dostoevsky, Omsk, Russia

Abstract

The article is devoted to the key theories of crossbreeding. The pessimistic theory of A. Gobino stands out, shared by Louis Bussenard, the author of the adventure novel "The Thieves of Diamonds", G. Lebon's theory of demarcation, and A. Shchapov's optimistic theory. The concept of Afanasy Schapov is introduced into the anthropological and genderological discourse, it is proposed for further study and reception.

Keywords: Mestizo, crossbreeding, colonialism, races, postcolonial turn, Gustave Lebon, Afanasy Schapov.

Corresponding Author:

Zaytsev P.

Received: 12 February 2019

Accepted: 21 February 2019

Published: 3 March 2020

Publishing services provided by
Knowledge E

© Zaytsev P. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the Man in the world of culture Conference Committee.

1. Introduction

The postcolonial turn made possible to see in the mestizo a problem, which is worth for incorporation in history of culture and philosophical ideas. The postcolonial turn left behind all other turns in the popularity among researchers of culture and updated a problem of the colonial past (what actually it was going to finish and what needs to overcome). The similar situation was already observed with the social theories of postmodern which are turned into the future, in the post-present, but in the mass of which the most popular subject is deconstructed and newly-constructed modernism. Connection of a postcolonial discourse and postmodernism philosophy seems to us genetic, the methodological optics of postcolonialism is derivative of the idea of creation and functioning of the fenced-off M. Foucault's spaces, absolute (E. Levinas) and relative (Zh. Delez) of otherness of "Another". Without denying the importance of works of Edward Wadi Saida, the prof. of Harvard University, Homi Bkhabkh and the prof. of Columbia University Gayatri Chakravorti Spivak, we consider it necessary to note that their innovations is in the material, but not in the ways of its interpretation, which is acquired and stated in English. Several clean forms of a postcolonial reflection can be searched not in Columbia University, but in not-indexed in RISCs collected of articles of regional conferences, and in that case it is necessary to be especially attentive to creativity of the graduate student from Nalchik who made a hypothesis of the "effect

OPEN ACCESS

of a spring” for explanation of an essence of a gamogenesis and a genderogenesis at different steps of cultural evolution of the men, kind of strange it did not sound, than the last reflections of works Gayatri Spivak on post-science.

As S.N. Ovodova notes: "Under the influence of postcolonial studies in the theory and philosophy of culture there is an audit of such concepts and terms as identity, nation, dialogue of cultures, limit of cultures, Another, hybrid cultures. On a joint of postcolonial researches and critical theories (for example, the feminist theory, cultural studies) new research strategy, such as feminism of a postcolonial wave (or "color feminism" which opposes itself to the western feminism) are born and questions of domination and suppression, domination and a mimicry are updated in it" [5, p. 314]. If the projection of the called properties of hybrid culture, namely division and mixture, dominations and mimicries in the gender theory generates discussions about the "third" field, then in the racial theory it asks about the mestizo without whom the perspective of anthropological measurement of colonialism is not represented rather difficult to be noticed by researchers.

In due time the Soviet pupil, for the lack of school courses of anthropology, met mestizos and mulattos on pages of adventure literature. The first opening which waited for the young reader, it is good to be white, it is good to be black, it is remarkable to be Indian (Indian Joe from the famous novel by Mark Twain was not an Indian, and according to the author "the ill-fated mestizo"), but it is bad to be mestizo or mulatto. Let's remember, in the novel "Pioneers" by Fenimore Cooper Richard notice Duke: "But where you saw the mestizo, Duke who could take out a civilization? At this point they worse than savages. Dear cousin, did you notice what wild look he has?" [2]. Louis Bousсенard in "Thieves of diamonds" makes mulatto antagonists of the main characters in relation to whom it is not necessary to feel pity: "On the Frenchman this ominous fun worked as slap in the face. He sharply became straight in all the huge growth, jumped up to the tyrant, pulled out at it chambok and hit his ugly face with this chambok that was covered with blood.

— It is white from Europe! — the mulatto said.

— It is real white!

— Yes, bastard, I'm white, and I am European, and you will respond to me for everything now! On your knees, contemptible swine! On your knees before all these people whom you imprisoned!

Shout of joy escaped at the black when they saw that punishment is close. But other slave traders, having thought that situation becomes menacing, prepared for fight.

— Lay down arms, or I will shoot this bastard now! — the relentless avenger ordered them. — Albert, Joseph, take aim at them! And a bullet bluntly to the one who will move.

When slave traders saw that they look trunks of the large-caliber carbines at them (calculated on elephants), they understood that white strangers hold their life in hand.

Then they abandoned guns on the earth. And well made because both of our Catalans, Albert and Joseph, were in such state that else a little bit, and they would shoot slave traders as hyenas.

Let the reader be not surprised that three casual persons could then to fight off mulattos any hunting to resistance. It is necessary to know how a bike at these primitive people prestige thoroughbred white as far as it is higher than prestige of people with the mixed blood, especially those who occur from Portuguese and native women.

This contemptible half-blooded is brutally cruel in treatment of the, but only one type of the European inspires in them respect” [1, page 23].

In the name of our work we took out the mestizo, but not the mulatto because we use this concept after many anthropologists as patrimonial in relation to all descendants of interracial marriages, considering that process of mixture of various races and anthropological types of people received the name of a crossbreeding.

2. Methods

In relation to mestizo and crossbreeding in tradition of colonial thinking it is possible to fix several principled positions, we will pay attention to one from them that makes one discursive field, has common language with Louis Bousсенard’s position in “Thieves of diamonds” (1883) and we will try again to introduce for scientific use the position stated by the author of the concept of the Russian federalism A.P Schapov in a point of a crossbreeding of indigenous people of Siberia.

3. Discussions

3.1. Mestizos and crossbreeding: view from France

In work “Psychology of the people and masses” (1894-1895) Gustave Le Bon calling into question the idea of general equality thinks of the psychological bases of history in connection with psychological properties of races, divides races into natural and historical, tries to prove psychological classification of human races, subdividing them

into primitive, lowest, middle and highest, acting as the supporter of so-called "evolutionary" racism. He does not avoid crossbreeding problem. Thanks to crossbreeding, natural races became historical, Le Bon looks at this process positively, stipulating conditions at which emergence of steady races is possible in the anthropological, social and cultural plan: "Many conditions are necessary in order to races could merge and form new, more or less homogeneous race. The first of these conditions is that the crossed races should not be too unequal in number; the second - that they should not be too differed in the signs; the third - that for a long time they were exposed the same influences of the environment" [3]. Further he notices: "Undoubtedly, the races which are strongly differing from each other, for example, white and black, can mix up, but the mestizos born from them form considerably lowest race in comparison with from what it comes, and absolutely incapable to create or even to support any civilization. Influence of opposite heredities decomposes their morality and character. When mestizos accidentally inherit (as in San Domingo) the highest civilization, this civilization quickly comes to a condition of deplorable decline" [3]. G. Le Bon's creativity is the share of the blossoming of a racist pseudo science at the end of XIXth - the beginnings of the XXth century, it should be understood in the context of the ideas of A. Gobino looking at process of crossbreeding as on sad inevitability and seeing in it his "Decline of Europe", rather pessimistically and also Edmon Picard, Charles Richet, etc.

However, P.-A. Tagiyeff in work "Color and blood: The French theories of racism" pays attention to an unconditional innovation of Le Bon – the selective concept of colonization: "souls of the people are never crossed ... as it is impossible to assimilate the won people by the people-conquerors, it is necessary to keep "a deep segregation" between colonialists and colonized" [6, p. 67]. This position can be considered as original because unlike pessimistic racism of its discursive environment seeing in crossbreeding inevitability according to logic of "the Natural history" of Buffon who created by the end of the XVIIIth century research optics of convertibility of types under the influence of the environment, Le Bon resists to it from a poligenism position while it seemed it is criticized only by monogenist. Let's give one of the few postcolonial reflections in this respect: "T. Jefferson proved originality and self-sufficiency of the people of America to gain political independence of the Old World. The representative of the Old World Georges-Louis Leclerc de Buffon, Jefferson's opponent, stated a hypothesis that flora, the fauna and the indigenous tribes of America are more undersized than in Europe, therefore, they lagged behind in development, it is connected with specifics of the environment. Immigrants from the Old World, Buffon thinks, living in the same conditions gradually

degrade and to prevent it, it is necessary to keep in contact with civilized Europe" [4, p. 74].

So, the research position of G. Le Bon allocated with us concerning crossbreeding opens his relation to practice of implementation of the colonization based on submission and isolation.

3.2. Mestizos and Crossbreeding: View from Russia

Certainly, Russia as the empire knew practice of colonization, but whether it found the place in a colonial discourse which was conducted by the "educated" Europe? Studying of heritage of the historian of development of Siberia A.P. Schapov allows not only to answer this question in the affirmative, but to show its specifics which do not have direct analogs neither in European nor in the American thought of those years.

At the second volume of the compositions of Schapov published in St. Petersburg in 1906 there is article "Value of the National Woman in Anthropological and Social Development of the Russian Nationality" (it is written on materials of Siberian exile of 1864 - 1875). It is quite interesting article because of the introduction containing own observations of Schapov over manifestation at the Buryat of neurobrain frustration – "dulashestvo" from which the Shamanism results. For Schapov Shamanism is mental illness at the whole ethnos "natural-historical bent of the Buryat patrimonial genetic ability to a degeneration is sick to degeneration owing to is closed - patrimonial, incestuous genesis and owing to oppression of the woman" [7, p. 44]. Schapov takes oppression of the woman literally, she is oppressed by the nature which "keeps from nascence of freaks" therefore the Buryat woman "withers, gets exhausted and dies out where environment does not favor to its nativarny ability... where she can't live" [7, p. 44]. And here the Russian woman can ask a question, the answer to which reader will find already in the following paragraph.

"Russian woman enters the Buryat world, the environment of Buryat tribe, – and introduces with herself the life-giving, newable, reviving genetic force. Look at children of settled foreigners in the second, and especially in the third, fourth generation, look at their boys and girls. What they healthy, blossoming, brisk, even sometimes at the most poor house situation! – What a children, white, good at you, - I said to woman in the Ust-Orda cynthion – to the wife of the settled foreigner. – Yes, the woman's nature overcame brotherly blood, – she answered me. And precisely "the woman's nature overcame". The country woman Slavic-and-Russian realizes, regenerates the Buryat patrimonial breed in the Russian nationality" [7, p. 45].

4. Conclusion

In the general opinion of researchers of creativity of Schapov, the works written in Siberian exile cannot be put in one row by its main work "Zemstvo and Split", however anthropological observations and the conclusions which are based on them allow to consider Schapov the full participant of the discourse of races taking a position opposite to G. Le Bon's position, interracial marriages do not lead to degradation, on the contrary it turns to evolution. However, at observance of one condition – voluntary participation in it of the Slavic-and-Russian, country woman.

References

- [1] Bousсенард Луи Thiefs of diamonds. Minsk: National asveta, 1982. 384 p.
- [2] Cooper F. Pioneers, or At Soskveganna's sources: The novel / Lane with English N. Mighty URL: <http://poesias.ru/in-proza/fenimor-kuper/kuper-fenimor10060.shtml>. (10.04.2019).
- [3] Le Bon G. Psychology of the people and masses. URL: https://www.gumer.info/bibliotek_Buks/Psihol/Lebon_PsNar/_Index.php (10.04.2019).
- [4] Ovodova S. N. Anthropocultural reality: from a paradox to the project: monograph. Omsk: Ohm publishing house. state. un-that, 2016. 190 p.
- [5] Ovodova S. N. Transformation of methodology of philosophy and the theory of culture under the influence of postcolonial studies // Culture faces during an era of social changes: Materials of the scientific conference with international participation. Under the editorship of N.B. Kirillova. Yekaterinburg: Ural state pedagogical university, 2018. P. 310 - 314.
- [6] Tagiyeff P.-A. Color and blood: The French theories of the racism / Lane with фp. M.: Ladomir, 2009. 238 p.
- [7] Schapov A.P. Compositions in 3 volumes. Volume 2. SPb.: M.V. Pirozhkov's edition, 1906. 620 p.