Publication of Traditional Knowledge and Utilization as "Social Capital": With a Focus on the Social Network Analysis of the Munro Correspondence in UK

TEZUKA Kaoru

The motives and purposes of Munro's Ainu study were supposed based on assumptions about his personality and thinking. In addition to his desire for knowledge, his passion for fame through contribution to academia cannot be ignored, but it is difficult to clarify his motives only from the published materials.

Many of the private letters exchanged between Munro and third parties, which are owned by the Royal Anthropological Institute (RAI) and the National Museum of Scotland (NMS), convey the purpose and intention of Munro's Ainu study and have immeasurable value for understanding them. In order to determine whether the result of Munro's Ainu study can be appropriately used in contemporary situations, the research process including the relationship with the target people for the research and the research ethics needs to be properly understood.

The actual relationship established between Munro and people inside and outside the research target areas and communities had great influence on the quality and quantity of Munro's Ainu study. In order to clarify the relationship between Munro and the people surrounding him, we conducted an ego-centric network analysis based on the above correspondence. As a result, characteristics such as the density and centeredness of the network, person as a hub, relationship with Ainu informants and influence of many people inside and outside the communities were clearly shown. These results visually and empirically show that Munro's Ainu study was driven not only by Munro's personal qualities and attributes but by the network of various people surrounding Munro.

How the traditional ethnological knowledge collected by Munro should be published with due consideration taken regarding honor, personal rights and privacy rights is an important issue. The research result through the social network analysis will greatly contribute to a positive utilization of the above data as social capital by contemporary people including the Ainu race.

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